The newe Testa-

ment yet once agayne corrected by Wil-
lyam Tindale: Where vnto is added a
necessarye Table: Wherin easely and
lightelye maye be foũde any sto-
rye contaynd in the foure
Euangelistes/and in
the Actes of the
Apostles.

S. Matthew.
The Golpe[illegible] S. [illegible]arke.
S. Luke.
S. Johm

The actes of the Apostles.

Jesus sayd Marke. xvj.
Go ye into all the worlde / and preache
the glad tydynges to all creatures/
he that beleueth and is bapti-
sed/shalbe saued.

Prynted in the yere of oure Lorde
God. M.D.and.XXXIJ.


T. Thornhill
BRITIS
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C. 24. a 3

Bought at the sale of the books of Colonel Robertson late Lieut. Gov.r of St. Helena — 1807. BBB.



Pub. New York.

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On Tuesday evening, at Mr. Langford's sale of Mr. Ames's books, a copy of the translation of the New Testament, by Tindall, supposed to be the only one remaining which escaped the flames, was sold for fourteen guineas and a half. This book was picked up by one of the late Lord Oxford's Collectors, and was esteemed so valuable a purchase by his Lordship, that he settled 20 l. per annum for life upon the person who procured it; his Lordship's library being afterwards purchased by Mr. Osborne of Gray's Inn, he marked it at 15s. for which price Mr. Ames bought it.

This translation was finished in the reign of Henry VIII, Anno 1526, and the whole impression, as supposed (this copy excepted) was purchased by Tonstall, Bishop of London, and burnt at St. Paul's cross that year.—Tyndall was betrayed at Antwerp, and apprehended by the Emperor's Officers, who made him a close prisoner in the castle of Freyberg till 1536, when he was publickly burnt to ashes.

The Rev. Dr. Walker, Vice-Master of

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cogitarem

William Tyndale vnto the Christen reader.

HEre thou hast (moost deare reader) the newe Testament or couenaũt made with vs of god in Christes bloude. Which I haue loked ouer agayn (now at the last) with all diligence/ & compared it vnto the Greke/ & haue weded out of it many fautes/ which lacke of helpe at the beginnynge & ouersight/ dyd sowe therin. If ought seme chaũged/ or not all together agreinge with the Greke/ let the fynder of the faute consider the hebrue phrase or maner of speche lefte in the Greke wordes. Whose preterperfectence & presentence is ofte both one/ and the futuretence is the optatiue mode also/ and the futuretence is ofte the imperatiue mode and in the actiue voyce / in the passiue euer. Lyke wyse person for person/ nombre for nombre/ and an interrogacion for a condicionall / and soche lyke rife with the Hebrues a comen vsaye.

If any mã finde fautes ether with the translacion or ought beside (which is easier for many to do then so welk to haue trãslated it thẽ selues of their owne pregnãt witnes/ at ẏ beginnynge with out fore ensample) to the same it shalbe lawfull to trãslate it thẽ selues and to put what they lust therto. If I shall perceaue ether by my selfe or by the informaciõ of other/ ẏ ought be escaped me/ or myght be more playnly trãslated/ I wil shortly after cause it to be mended. How be it in many places/ me thynketh it better to put a declaracion in the mergẽt/ then to runne to farre from the text. And in many places/ where the text semeth at the fyrst choppe harde to be vnderstoude/ yet the circũstances before & after/ and often readynge together/ make it playne ynough/ &c.

Moreouer/ because ẏ kyngdõ of heauẽ/ which is ẏ scripture & worde of god maye be so loked vp/ ẏ he which readeth or heareth it/ cãnot vnderstõde it: as Christ testified how that ẏ scribes & pharises had so shut it vp. Mat. xxiij. & had takẽ away ẏ keye of knowledge. Luke xi. ẏ their Jewes which though thẽ selues within/ were yet so locked out/ & are to this daye ẏ they cã vnderstõde no sentẽce of the scripture vnto their saluaciõ/ though they can reherse ẏ textes euery where & dispute ther of as sottelye as the doctoures of dunces dercke learnynge/ which with their sophistrie/ sarued vs/ as the Pharises dyd ẏ Jewes. Therfor/ that I myght foũde faithful to my father & lord in distributinge vnto my brethren & felowes of one fayth/ their due & necessarie fode/ so dressynge it & ceasoning it/ that the weake stomakes maye receaue it also/ & be ẏ better for it) I thought it my dutye (most deare reader) to warne the before/ & to shew the the right waye in/ & to geue the the true keye to opẽ it withal/ & to arme ẏ agaynst false prophetes & malicious ypocrites/ whose perpetuall studye is to keuẽ the scripture with gloses / & there to locke it vp/ where it shuld saue the soule/ & to make vs shote at a wrõge marke/ to put oure trust in those thinges that profit their bellyes onlye and slee oure soules.

The right waye/ ye & the onlye waye to vnderstonde the scripture vnto saluacion/ is that we ernestly & aboue all thinge/ serche for the profession of our baptyme or couenaũtes made betwene God & vs. As for an ensample: Christ sayth Mat. v. Happy are the mercifull for they shall obtayne mercye. Lo/ here God hath made a coueaũt with vs to be mercyfull vnto vs/ yf we wylbe mercyfull one to another/ so that the man which sheweth mercie vnto his neybour/ may be bolde to trust in God for mercie at all nedes. And contrarie wyse/ iudgement without mercie shalbe to hym that sheweth not mercye. Jaco. ij. chap. So now/ yf he that sheweth no mercie/ trust in God for mercie / his fayth is carnall & wordlye/ & but vayne presumpcion. For God hath promised mercie only to the merciful. And therfore the mercyleese haue no Godes worde that they shal haue mercye: but contrary wyse/ that they shall haue iudgemẽt without mercie. And Mat. vi. If ye shall forgeue men their fautes/ youre heauẽly father shal forgeue you: but and yf ye shall not forgeue men their fautes/ no more shal youre father forgeue you your fautes. The right waye into ẏ scripture

Here also by the vertue & strenght of this couenaũt/ wherwith God of his mercie hath bounde him selfe to vs vnworthie/ maye he that forgeueth his neyboure/ be bolde whẽ he returneth & amendeth to beleue & trust in God for remission of whatsoeuer he had done amysse. And contrary wyse/ he that will not forgeue/ cãnot but dispeare of forgeuenes in the ende/ and feare iudgement without mercie.

The generall couenaunt wherin all other are comprehended and included/ is this. If we meke oure selues to God/ to kepe all his lawes/ after the ensample of Christ/ then God hath bounde him selfe vnto vs to kepe and make good all the mercies promised in Christ throrowout all the scripture.

we.

All ye whole lawe which was geuē to vtter oure corrupt nature/is cōprehēded in ye ten cōmaundemētes. And the ten cōmaundemētes are cōprehended in these two/loue God & thy neyboure. And he ye loueth his neyboure in God & Christ/fulfylleth these two/& cōsequently/ the ten/& fynally all the other. Nowe yf we loue oure neyboures in God & Christ/yt is to wete/yf we be louynge/kynde & mercyful to thē/because God hath created thē vnto his lykenes/ & Christ hath remedied thē & bought them with his bloude/ then maye we be bolde to trust in God thorow Christ & his deseruynge/for al mercye. For God hath promysed & bound him selfe to vs/to shewe vs al mercye/ & to be a father almyghty to vs/so that we shall not nede to feare ye power of all oure aduersaries.

Now yf any mā ye submitteth not him selfe to kepe ye cōmaundmētes/ do thinke ye he hath any faith in God/ye same mānes faith is in vayne/worthlye/dānable/deuelisshe/& playne presumpciō/as it is aboue sayd/& is no faith ye cā iustifye or be accepted before God. And ye is ye James meaneth in his pistle. For how cā a mā beleue (saith Paul) wt out a preacher. Rom. x. Nowe reade al ye scripture/& se where God sent anye to preache mercy to any saue vnto thē only ye repēt & turne to god with al their hertes/to kepe his cōmaūdemētes. Vnto ye disobediēt ye wil not turne/is threatened wrath/ vengeaūce and dampnaciō/accordynge to al the terrible curses & fearfull ensamples of the Bible.

What faith is that lueth.

Faith now in God the father thorow our Lorde Jesus Christ/ according to the couenaūtes & apoyntemēt made betwene God & vs/ is oure saluacion. Wherfore I haue euer noted the couenaūtes in the mergētes/& also the promyses. Moreouer wher thou findest a promise & no couenaūt expressed therwith/ther must thou vnderstōd a couenāt that we whē we be receaued to grace/know it to be oure dutye to kepe the lawe. As for an ensample/whē the scripture sayth/ Mat. vij. Axe & it shalbe geuē you/ seke & ye shall fynde/knocke & it shalbe opened vnto you. It is to be vnderstōde/ yf that whē thy neyboure axeth/seketh/or knocketh to the/ thou then shew him the same mercy which thou desyrest of God/then hath God bound him selfe to helpe the agayne/and else not.

Two thinges are requyred to begyn a Christiē mā.

Also ye se that two thinges are requyred to begyn a Christiē mā. The fyrst is a stedfast fayth and trust in almightie God to obtayne all the mercie that he hath promysed vs thorow ye deseruinge & merites of Christes bloude only/with out al respect to oure own workes. And the other is/that we forsake euyll & turne to god/to kepe his lawes and to fyght agaynst oure sekes and oure corrupte nature perpetualye/ that we maye do the wyll of God euery daye better and better.

What the nature of Gods wode is,

This haue I sayd (most deare reader) to warne the/ leest thou shuldest be deceaued/ & shuldest not onlye reade the scripture in vayne and to no profit/ but also vnto thy greater damnacion. For the nature of Gods worde is/ that whosoeuer reade it or heare it reasoned and disputed before him/it wil begynne immediatly to make him euery daye better & better/fyll he be growē into a perfect mā in the knowledge of Christ & loue of the lawe of God/or else make him worse & worse/tyl he be hardened that he openly resyst the spirite of God/& they blaspheme after the ensample of Pharao/Core/Abiron/ Balam/Judas/Symon Magus and soche other.

This to be euē so/ the wordes of Christ/ Joh. iij. do well cōfirme. This is cōdemnacion (saith he) the light is come into the worlde/but the men loued darknes more then lyght/for their dedes were euyl. Beholde/when ye lyght of gods worde cometh to a mā whether he reade it or here it/preached & testified/& he yet haue no loue therto/to fassiō his lyfe therafter/but cōsenteth stil vnto his olde dedes of ignoraūce/ they beginneth his iust dānacion immediatly/& he is hencefoorth without excuse: in ye he refused mercie offered him. For God offereth him mercie vpō ye cōdicion ye he will mende his liuinge but he wil not come vnder the couenaūt. And frō that houre forward he warred worsse and worsse/god takynge his sprite of mercie & grace frō him for his vnthāfulnes sake.

And Paul writeth Rom. i. that ye hethē because whē they knew God/ they had no lust to honour him with godly lyuinge. therfore God powred his wrath vpon them & toke his sprite from them/ & gaue them vp vnto their hertes lustes to serue synne/ from iniquite to iniquite/tyll they were thorow herdened and past repentaunce.

And Pharao/because whē the worde of God was in his cōtre/ & gods people scattered thorow out al his londe/& yet nether loued them or it/ therfore God gaue him vp/ and in takinge his sprite of grace frō him/ so hardened his herte with couetousnes/ ye afterward no miracle coulde cōuert him. Here to pertayneth the parable of the talētes/

Mat.xxv. The Lorde cõmaundeth the talent to be take awaye frõ the euyll & slouthfull seruaunt/& to bynde hand & fote/and to cast hym into vtter derckenes/& to geue the talent vnto him that hath ten/sayenge: to all that haue moare shalbe geuen. But from hym that hath not/that he hath shalbe taken from hym. That is to saye/he that hath a good herte towarde the worde of God/& a set purpose to fassion hys dedes there after/& to garnysshe it with Godly liuynge/& to testifye it to other/the same shal increase more & more dayly in the grace of Christ. But he that loued it not/to lyue therafter & to edifye other/the same shal lose the grace of true knowledge/& be blinded agayne & euery daye ware worsse and worsse/& blinder and blinder/tyll he be an vtter enemye of the worde of God/and his herte so herdened/that it shalbe impossible to conuert him.

And Luke.xij. The seruaunt that knoweth his masters wil/& prepareth not him selfe/shal be beate with many stripes: that is/shal haue greater damnacion. And Mat vij. All that heare the worde of God & do not therafter/bylde on sande: that is/as the foundacio layed of sande cãnot resist violẽce of water/but is vnderminded & ouerthrowẽ/euẽ so the fayth of them that haue no lust ner loue to the law of God/buylde vpon the sande of their owne ymagynacios/& not on the rocke of Godes worde accordynge to his couenauntes/turneth to desperacio in tyme of tribulacion & whẽ God cometh to iudge.

And ẏ vyneyarde Mat.xxj. planted & hyred oute to ẏ husbandmen ẏ wolde not render to ẏ Lorde of the frute in due tyme/& therfore was take frõ them & hyred oute to other/doth cõfirme the same. For Christ sayth to ẏ Jewes/ẏ kyngdõ of heaue shalbe take frõ you/& geue to a nacion ẏ wil bringe forth the frutes therof/as it is come to passe. For the Jewes haue lost the spiritual knowledge of god & of his cõmaundemẽtes & also of al the scripture/so that they can vnderstõde nothing godlye. And the dore is locked vp ẏ al their knockinge is in vayne/though many of thẽ take greate payne for Godes sake. And Luke.xiij. the fygge tree that beareth no frute is commaunded to be plucked vp.

And finally/hereto pertayneth with infinite other/the terrible parable of the vncleane spyrite (Luke.xi.) which after he is cast oute/when he cometh and fyndeth hys house swepte vnd garnissbed/taketh to hym seuen worsse then him selfe/& cometh and entreth in and dwelleth there/& so is the ende of the man worsse then the beginnynge. The Jewes they had clensed them selues with Goddes worde/frõ all outward ydolatrie and worshippynge of ydoles. But their hertes remayned styll faythlesse to Godward & toward his mercye & truthe/& therfore without loue also and lust to his lawe & to theyr neyboures for his sake/& thorow false trust in their owne workes/were more abominable ydolaters then before/& become ten tymes worsse in the ende then at the beginnynge. For the fyrst ydolatre was sone spied & easie to be rebuked of the Prophetes by the scripture. But the latter is more sotle to begyle with all and an hundred tymes of more difficulte to be weded oute of mennes hertes.

This also is a cõclusiõ/nothinge more certayne/or more proued by the testimonye & ensamples of the scripture/that yf anye that fauoureth ẏ word of god/be so weke that he cannot chast his flesshe/him wil the Lorde chastie & scourge euery daye sharper and sharper/with tribulacion & missfortune/that nothynge shall prospere with hym/but all shal go agaynst him/whatsoeuer he taketh in hande/and shall viset him with powertye/with sycknes and deseases/and shal plage him with plage vpon plage/eche more lothsome/terrible and featful then other/tyl he be at vtter defraunce with his flesshe.

Let vs therfore ẏ haue now at this tyme oure eyes opened agayn thorow ẏ tẽder mercy of God/kepe a meane. Let vs so put oure trust in ẏ mercy of God thorow Christ/ẏ we knowe it oure dutie to kepe ẏ lawe of God/& to loue oure neyboures for their fathers sake which created thẽ & bought thẽ so derely with his bloud. Let vs wake in ẏ feare of God/& haue oure eyes open vnto both partes of Godes couenauntes/certifyed ẏ none shalbe partaker of ẏ mercye/saue he ẏ wil fyght agaynst the flesshe/to kepe ẏ lawe And let vs arme oure selues with this remẽbraũce/ẏ as Christes workes iustifye frõ synne & set vs in the fauoure of god/so oure owne dedes thorow worckynge of the spirit of god helpe vs to contynew in the fauoure & the grace/into which Christ hath brought vs/& ẏ we can no lenger contynew in fauoure & grace then oure hertes are to kepe the lawe.

Christis dedes set vs in the fauour of god & our own helpe vs to cõtynu therin.

Furthermore cõcernynge the lawe of God/this is a general cõclusiõ/that the whole lawe/whether they be ceremonies/sacrifices/ye or sacramentes/ether or precepte of equitie betwene man & man thorow out al degrees of the worlde/al were geuẽ for oure

profit & neceſſite only/& not for anye nede that god hath of oure keping them/or that hys ioye is encreaſed therby/or that the dede it ſelfe doth pleaſe hym. That is all that God requireth of vs whē we be at one with him & do put our truſt in him/& loue him is that we loue euery man his neyboure to pytie him:& to haue cōpaſſion on him in all his nedes and to be mercyfull vnto hym. This to be euen ſo/Chriſt teſtifieth Mat.vij. ſayeng:this is the lawe & the prophetes. That is/to do as thou woldeſt be done to the (accordynge I meane to the doctrine of the ſcripture) & not to do that thou woldeſt not haue done to the/is al that the law requireth & the prophetes. And Paule to the Ro.xiij. affirmeth alſo that loue is the fulfyllinge of the lawe/& that he which loueth/ doth of his owne accorde al that the lawe requireth. And.j.Tim.j.Paul ſayth that the loue of a pure hert & good conſcience & fayth vnfayned is the ende & fulfillinge of the lawe For faith vnfayned in Chriſtis bloude cauſeth to loue for Chriſtes ſake. Which loue is the pure loue onlye/& the onlye cauſe of a good cōſcience. For thē is the cōſcience pure/whē the eye loked to Chriſt in al hyr dedes/to do thē for his ſake/& not for hyr owne ſinguler aduauntage or anye other wycked purpoſe. And John both in his goſpell and alſo piſtles/ ſpeketh neuer of anye other lawe then to loue one anoth r purely/affirminge ẏ we haue god him ſelfe dwellinge in vs & al that god deſired/yf we loue one the other.

loue is ẏ fulfillyng of the law

Fayth is cauſe of loue.

Seinge thē ẏ faith to god/& loue/& mercifulnes to oure neyboures is al ẏ the law requireth/therfore of neceſſite ẏ law muſt be vnderſtōde & interprete by thē So ẏ al inferiour lawes are to be kept & obſerued as lōge as thei be ſeruaūtes to faith & loue:& thē to be broke immediatlye/yf thorow anye occaſion thei hurte ether ẏ faith which we ſhuld haue to Godward in ẏ cōfidence of Chriſtes bloud/or the loue which we owe to oure neyboures for Chriſtes ſake. And therfore whē ẏ blynd Phariſes murmured & grudged at him & his diſciples ẏ they brake ẏ ſaboth daye & tradiciōs of the elders/& ẏ he him ſelfe dyd eate wt Publicās & ſynners/he anſwereth Mat.ix allegyng Eſaias ẏ Prophet: Go rather & learne what this meaneth/I requyer mercye/& not ſacrifice. And Mat.xij. Oh ẏ ye wiſt what this meaneth/I requyer mercy/& not ſacrifice. For onlye loue & mercifulnes vnderſtōdeth ẏ lawe/& elſe nothinge. And he ẏ hath not ẏ writtē in his harte/ ſhal neuer vnderſtōde ẏ law/no/though al the angels of heuē wēt about to teache him. And he ẏ hath ẏ graue in his harte/ſhal not only vnderſtōde ẏ law/ but alſo ſhal do of his owne inclinaciō al that is required of ẏ law/though neuer law had bē geue: as al mothers do of thē ſelues without law vnto their chyldrē/al that cā be required by anye law/ loue onercomynge al payne/greffe/tedyouſneſſe or lothſomnes:& euē ſo no doute yf we had cōtynewed in oure fyrſt ſtate of innocēcie/we ſhuld euer haue fulfilled ẏ law without cōpulſiō of the law. And becauſe the law (which is a doctrine thorow teaching euery mā his dutye/doth vtter oure corrupt nature) is ſufficiētlye deſcribed by Moſes/ therfore is lytle menciō made therof in the new teſtamēt/ſaue of loue only wherin al ẏ lawe is included as ſeldome menciō is made of the new teſtamēt in the olde law/ ſaue here & there are promyſes made vnto thē/that Chriſt ſhuld come & bleſſe them & deliuer them/ & that the goſpel & new teſtament ſhuld be preached & publiſſhed vnto al naciōs. The goſpel is gladtydinges of mercy/& grace/& that oure corrupt nature ſhalbe healed agayn for Chriſtes ſake & for the merites of his deſeruinges onlye:yet on that condicion that we will turne to God/ to lerne to kepe his lawes ſpiritually that is to ſaye/ of loue for his ſake/and will alſo ſoffre the curynge of oure infirmities.

Onlye loue vnderſtondeth the lawe.

Goſpell.

New teſtament.

The new teſtamēt is as moche to ſaye as a new couenaūt The olde teſtamēt is an olde tēporal couenaūt made betwene god/ & ẏ carnal chyldrē of Abraā/Iſaac & Jacob other wyſe called Iſrael/vpō the dedes & the obſeruynge of a tēporal law. Where ẏ reward of ẏ kepinge is tēporal lyfe & proſperite in ẏ lāde of Chanaan/& ẏ breaking is rewarded wt tēporal deeth & punyſhmēt. But ẏ new teſtamēt is an euerlaſting couenaūt made vnto ẏ chyldrē of god thorow faith in Chriſt/vpō ẏ deſeruynges of Chriſt. Where eternal lyfe is promyſed to al ẏ beleue/& death to al ẏ are vnbeleuing My dedes yf I kepe ẏ law are rewarded wt the tēporal promyſes of this lyfe. But yf I beleue in Chriſt/Chriſtes dedes haue purchaſed for me the eternal promyſe of ẏ euerlaſtinge lyfe If I cōmyt nothinge worthye of deeth:I deſerue to my reward ẏ no mā kyl me:If I hurte no mā/ I am worthye ẏ no mā hurte me. If I helpe my neyboure/I am worthye ẏ he helpe me agayne.&c. So that wt outward dedes wt which I ſerue other mē/I deſerue ẏ other men do lyke to me in this worlde/& they extende no further. But Chriſtes dedes extende to

lyfe

lyfe euerlastinge vnto al that beleue &c. This be sofficient in this place concernynge the lawe & the Gospel/ new testament & olde/ so that as there is but one God/ one Christ/ one fayth & one baptyme/ euen so thou vnderstond that ther is but one Gospel/ though manye wryte it & manye preache it. For al preache the same Christ & bringe the same glad tydynges. And therto Paules pistles with the Gospel of John & his fyrst pistle/ and the fyrst epistle of S. Peter/ are most pure Gospell and most playnlye and rychlye describe the glorie of the grace of Christ. If ye require more of the lawe seke in the prologe to the Romayns and in other places where it is soffycientlye intreated of.

¶ Kepentaunce.

CONcerninge this worde repētaunce/ or as thei vsed penaunce/ ✝ Hebrue hath in ỹ olde testamēt generally/ Sob/ turne or be cōuerted. For which the translaciō that we take for S. Jeromes hath most parte cōuerti/ to turne or be cōuerted: & some tyme yet/ agere penitentiā. And ỹ Greke in ỹ new testamēt hath perpetually Metaone/ to turne in the heart & mynd/ & to come to the right knowledge/ & to a mānes right wyt agayne. For which/ Metanoes/ S. Jeromes translaciō hath some tyme/ ago penitentiā/ I do repēt: some tyme/ peniteo/ I repēt: some tyme/ peniteor/ I am repētaunt: some tyme/ habeo penitentiā/ I haue repētaunce: some time/ penitet me/ it repēteth me. And Erasmus vseth moch this worde/ resipisco/ I come to mi selfe or to mi ryght mynde agayne. And the verye sens & significaciō both of the Hebrue & also of the Greke worde is/ to be cōuerted & to turne to God ✠ all the hert/ to knowe his will/ & to lyue accordynge to his lawes/ & to be cured of oure corrupt nature ✠ the oyle of his sprite & wyne of obedience to his doctrine. Which conuersiō or turnynge yf it be vnfayned/ these foure do accōpanye it/ & are included therin. Confessiō not in the prestes eare/ for ỹ is but mānes inuenciō/ but to God in the hert & before al the congregaciō of God/ how ỹ we be synners & synful/ & that our hole nature is corrupt & inclined to synne & al vnrighteousnes/ & therfore cuyl/ wycked & damnable/ & his lawe holy & iust/ by which oure synfull nature is rebuked: & also to our neybours yf we haue offended anye person perticularly. Then cōtricion sorowfulnes that we be soche dānable synners/ & not onlye haue synned/ but are hole inclyned to synne stil. Thyrdlye fayth (of which oure olde doctours haue made no mēcion at all in the descripciō of their penaūce) ỹ God for Christes sake doth forgeue vs & receaue vs to mercie & is at one ✠ vs & wil heale oure corrupt nature. And fourthlye satisfacciō or amēdes makinge/ not to God ✠ holy workes/ but to my neybour who I haue hurt/ & to the cōgregaciō of God who I haue offended (yf any opē cryme be foūde in me) & submittinge of a mās selfe vnto the cōgregaciō or churuch of Christ/ & to the officers of the same/ to haue his lyfe corrected & gouerned hence forth of them according to the true doctrine of the church of Christ. And note this/ that as satisfacciō or amēdesmakinge is coūted righteousnes before the worlde & a purgyng of the synne: so that the worlde whē I haue made a full amēdes/ hath no further to cōplayne. Euē so fayth in Christes bloud is coūted righteousnes & a purgynge of all synne before God.

Moreouer/ he that synneth against his brother/ synneth also against his father almighty God. And as the synne cōmitted agaynst his brother/ is pourged before the world with making amēdes or axinge forgeuenes/ euē so is the synne cōmitted agaynst God pourged thorow faith in Christes bloud onlye. For Christ sayth Joh. viij. except ye beleue that I am he/ ye shal dye in youre synnes: That is to saye/ yf ye thinke that there is any other sacrifice or satisfacciō to Godward then me/ ye remayne euer in synne before God/ howsoeuer righteous ye appere before the world. Wherfore now/ whether ye call this Metanoeo/ repentaūce/ cōuersion or turnyng agayne to God/ ether amēdinge/ &c. or whether ye saye repēt/ be cōuerted/ turne to God/ amende youre lyuynge/ or what ye lust/ I am cōtent/ so ye vnderstonde what is meant therby/ as I haue now declared.

¶ Elders.

IN the olde testamēt the tēporal heades & rulers of the Jues which had the gouernaunce ouer the laye or cōmen people are called elders/ as ye may se in the foure Euāgelistes. Out of which custome Paul in his epistle & also Peter/ call the prelates & spirituall gouerners which are Bisshopes & Prestes/ elders. Now whether ye cal thē elders or Prestes/ it is to me al one/ so that ye vnderstonde that they be officers and seruauntes of the worde of God/ vnto the which al men both hye & lowe that will not rebel agaynst Christ/ must obey as longe as thy preache & rule truely/ & no lenger.

¶ The

¶ The office of all estates.

A Bysshope must be fautelesse/ the husband of one wyfe/ sober/ discrete/ honestly appa-
1.Tim iij. relled/ herberous/ apt to teache/ not dronken no fighter/ not geuen to filthye luere/ but gentle/ abhorrynge fyghtynge/ abhorrynge couetousnes/ and one that ruleth hys owne house honestly/ hauynge chyldren vnder obedience/ with al honestie.

Rulers.

Ye that are rulers of the erth/ se that you loue ryghteousnes/ and that you commyt
Sapiē.iij. none vnryghteousnes in iudgement. Thou shalt not fauoure the poore/ ner honoure the
Leuiti.ix. myghty/ but shalt iudge thy neyboure ryghteously.

The Commens.

Leuit.xix. Ye shall not deceaue youre brethren/ neither with weyght ner measure/ but shall haue true balances and true weyghtes/ for I am the Lorde youre God.

Husbandes.

Husbandes/ loue youre wyues/ euen as Christ loued the congregatiō/ and gaue hym
Ephesy.v. selfe for it/ and clensed it in the fountayne of water thorowe the worde/ to make it vnto him selfe a glorious congregacion with oute spot or wrynckle/ or anye soche thynge.

So ought men to loue their wyues as their owne bodyes. He that loueth his wyfe loueth him selfe. For no man euer yet hated his owne flesshe but norysshed it. &c.

Wyues.

Wyues/ submyt youre selues to youre owne husbandes/ as vnto the Lorde. For the
Ephesy.v. husbande is the wyues heed/ euen as Christ is the heed of the congregacion. Therfore as the congregacion is in subiectiō to Christ/ lykewyse let the wyues be in subiection to their husbandes in al thynges.

Fathers and mothers.

Ephes.vj. Ye fathers/ moue not youre chyldren in wrath/ but brynge them vp with the norter and informacion of the Lorde.

Chyldren.

Ephes.vi. Chyldren/ obeye youre fathers and mothers in the Lorde/ for so is it ryght. Ho-
noure thy father and mother/ that is the fyrst commaundement that hath any promes/ that thou mayst be in good estate and lyue longe on the earth.

Masters.

Ye masters/ do vnto youre seruauntes that which is iust and egall puttynge alwaye all bytternes and threateninges/ knowinge that euen ye haue also a master in heauen.

Seruauntes.

Seruauntes/ be obedient vnto youre bodyly masters in all thynges/ not with eye
Colloss.iij. seruyce as men pleasars/ but in synglenes of heart fearynge God. And what soeuer ye do/ do it hartely as though ye dyd it vnto the Lorde/ and not vnto men/ for as moche as ye knowe that of the Lorde ye shall receaue the rewarde of inheretaunce/ for ye serue the Lorde Christ.

Wydowes.

She that is a very wydowe and frendlesse/ putteth hyr trust in God/ & contynueth in
Colloss.iij. supplication and prayer nyght and daye.

The some of all.

i.Tim.v. Loue thy neyboure as thy selfe/ & whatsoeuer ye wolde that other shuld do to you/ do you euen the same to them/ and what ye wolde not that other men shuld do to you/ se that ye do not to them.

A prayer to be sayd dayly.

¶ God be in my heed/ And in myn vnderstandynge.
¶ God be in myn eyen/ And in my lokynge.
¶ God be in my mouth/ And in my spekynge.
¶ God be in my harte/ And in my thynkynge.
¶ God be at myn ende/ And my departynge.

¶ The

¶ The Gospell of S. Matthew the Apostle and Euangelist.

¶ A prologe of S. Matthew.

AS touchynge the Euangelistes/ ye se in the new Testament clearly what they were. Fyrst Matthew (as ye reade Matthew. ix. Marke. ij. Luke. v.) was one of Christes Apostles/ and was with Christ all the tyme of his preachyng/ and sawe and herde his owne selfe all/ moost all that he wrote.

¶ The generacion of Jesu Christ. ¶ The byrth of Christ.

¶ The fyrst Chapter. ✠



A THis is ye boke of the generacion of Jesus Christe/ the sone of Dauid/ the sone also of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethrē: Judas begat Phares and zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kynge. Luc. iij. c. Gen. xxj. a Genesis xxviij. i. Par. ij. a Ruth. iiij. d.

B Dauid the kynge begat Salomon/ of her that was the wyfe of Vry: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josophat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren about the tyme they were caryed awaye to Babylon. ij. re. xij. f. i. par. iij. b

a And after

And after they were brought to Babylon/ Jechonias begat
ij. Paralip.xxxvj. Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud:
i.par.iij.c Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar. Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary/ of which was borē that Jesus/ that is called Christ. ✠

All the generacions from Abraham to Dauid are fowretene generacions. And from Dauid vnto the captiuite of Babylon/ are fowretene generacions. And from the captiuite of Babylon to Christ/ are also fowretene generacions.

C ✠ The byrth of Jesus Christ was on this wyse. Whē his mother Mary was betrouthed to Joseph / before they came to dwell together/ she was founde with chylde by the holy goost. Then Joseph her husbande beyng a perfect mā/ & loth to make an ensample of hyr/ was mynded to put her awaye secretly.

D ✠ Whyll he thus thought/ beholde the aungell of the Lorde appeared vnto him in a dreame/ saying: Joseph the sone of Dauid/ feare not to take vnto the Mary thy wyfe. For that which is conceaued in her is of the holy goost. She shall brynge forth a sone/ and thou shalt call his name Jesus. For he shall saue his people from their synnes.

All this was done to fulfyl that which was spoken of ꝑ Lord
Esa.vij.c. by the Prophet/ saying: Beholde a mayde shall be with chylde and shall brynge forth a sone/ and they shall call his name Emanuel/ which is by interpretacion/ God with vs. ✠

And Joseph assone as he awoke out of slepe/ dyd as the aungell of the Lorde bade him / and toke his wyfe vnto him / and knowe her not tyll she had brought forth hyr fyrst sone/ and called his name Jesus.

C How the wyse men came frō the east to worshyp Christ whose starre they had sene. How Herode enquyred of the wyse men the tyme of the starre. How Joseph fled with the chylde & his mother into Egypte. How Herode cōmaunded all the chyldrē to be slayne that were vnder two yere olde. How Joseph after the death of Herode was called out of Egypt into Israel.

C The.ij. Chapter. ✠

A When Jesus was borne at Bethleem in Jewry / in the tyme of Herode the kynge. Beholde there came wyse men from the East to Jerusalem / sayinge: Where is he that is borne

borne kyng of the Jewes: We haue seue his starre in the East/ and are come to worship him.

Whē Herode the kynge had hearde this/he was troubled/ & all Jerusalem with him/ & he gathered all the chefe prestes and scribes of the people/ & axed of thē where Christ shuld be borne. And they sayd vnto him: at Bethleem in Jewry. For thus it is writtē by the prophet. And thou Bethleē in the land of Jewry/ arte not the least cōcerninge the princes of Juda. For out of the shall come the captayne/that shal gouerne my people Israel. Mich. v.



B Then Herode preuely called the wyse mē and diligētly enquired of them/the tyme of the starre that appeared / and sent them to Bethleem saying: Go and searche diligently for the chylde. And when ye haue founde him / bringe me worde / that I maye come and worshippe hun also. Joñ. bij. k.

When they had heard the kyng/they departed: and lo the starre which they saw in the East/ wēt before them / tyll it came and stode ouer the place where the chylde was. When they saw ỹ starre/ they were maruelously glad: & wēt in to the houlse/ & found ỹ chyld with Mary his mother/ & kneled doune and worshipped him/ & opened their treasures/ & offered vnto him gyftes/ gold/ frankynsence and myrre. And after they were warned of God in a dreame/ that they shuld not go agayn to Herode/they retorned into their own cōtre another waye.



C When they were departed: beholde the aungell of the Lorde appeared to Joseph in a dreame saying: aryse & take the chylde and his mother/and flye into Egipte/and abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye him. Then he arose / and toke the chylde and his mother by nyght/ and departed into Egypte/ & was there vnto the death of Herode / to fulfyll that which was spoken of the Lorde by the prophet whiche sayeth: out of Egypte haue I called my sone. Ose. xij. a

Then Herode perceauyng that he was mocked of the wyse=
men was exceadyng wroth/ & sent forth & slue all the chyldren
that were in Bethleem/and in all the coostes there of/as many
as were two yere olde & vnder / accordynge to the tyme which
he had diligently searched out of the wysemen.

Then was fulfylled that which was spoken by the Prophet
Je.xxxj.c Jeremy saying: On the hylles was a voyce hearde/ morynge
weppynge/and great lamētacion: Rachel weppynge for her chyl=
dren/and wolde not be comforted/because they were not. ✠

✠ When Herode was dead: beholde an aungel of the Lorde D
appeared in a dreame to Joseph in Egypt saying: aryse & take
the chylde and his mother/and go into the lande of Israel. For
they are dead the which sought the chyldes lyfe. Then he arose
vp/and toke the chylde and his mother/ and came into the land
of Israel. But when he hearde that Archelaus dyd raygne in
Jewry/in the roume of his father Herod/he was afrayd to go
thither. Notwithstondynge after he was warned of God in a
dreame he tourned a syde into the parties of Galile/& wēt and
dwelt in a cite called Nazareth/to fulfyll that which was spokē
Jud. xiij. Esaie. xj. by the Prophetes: he shal be called a Nazarite. ✠

¶ John Baptist preached the kyngdom of God & remission of synnes.
John had his garment of camels here.
Jesus was baptised of John in Jordan.

¶ The.iij. Chapter. ✠

IN those dayes John the Baptist came & preached in the A
wyldernes of Jewry/ sayinge: Repent/ the kyngdome of
Mar. j.a. Luc.iij.a. Esa.xxj.c and.xlv.c. zacha.j.a. heauē is at hande. This is he of whom it is spoken by the Pro=
phet Esay / which sayeth: The voyce of a cryar in wyldernes/
prepare the Lordes waye/& make his pathes straygh[illegible]

This John had his garment of camels here and a gir[illegible]ell of
Esay.xl.a Johñ.j.c. Marc.j.a. a skynne about his loynes. His meate was locustes and wylde
hony. Then wēt oute to him Jernsalem and all Jewry/and all
the region rounde about Jordan/ and were baptysed of him in
Jordan/confessynge their synnes. ✠

✠ When he sawe many of the Phariseis and of the Saduces B
come to his baptyme/he sayde vnto them: O generacion of vy=
pers/ who hath taught you to fle from the vengeaūce to come?
Bringe forth therfore the frutes belōgynge to repentaūce. And
se that ye oens thinke not to say in your selues/ We haue Abra=
ham to

ham to our father. For I say vnto you/ that God is able of these stones to rayse vp chyldrē vnto Abraham. Euen now is the axe put vnto the rote of the trees: so that euery tree which bringeth not forth good frute/ is hewen doune and cast into the fyre.

I baptyse you in water in token of repentaunce: but he that commeth after me/ is myghtier then I/ whose shoes I am not worthy to beare. He shall baptyse you with the holy ghoost and with fyre: which hath also his fan in his hand/ and will pourge his floure/ and gadre the wheet into his garner/ and will burne the chaffe with vnquencheable fyre. Mar. j. b. Luce. iij. c John. j. d Luc. iij. g.

D ✠ Then cam Jesus from Galile to Jordan vnto John/ to be baptised of him. But John forbade him/ sayinge: I ought to be baptised of the/ and commest thou to me? Jesus answered and sayd to him: Let it be so now. For thus it becōmeth vs to fulfyl all righteousnes. Then he suffred him. And Jesus assone as he was baptised/ came straycht oute of the water. And lo heauen was open ouer him/ & John sawe ỹ spirit of God descende lyke a doue/ & light vpon him. And lo there came a voyce frō heauen saying: This is that my beloued sone in whom is my delyt. ✠ Marc. j. b Luc. iij. b.

¶ How Christ was tempted of the deuyll. The callyng of Peter and Andrew and the sones of zebede.

¶ The. iiij. Chapter. ✠

A 

Then was Jesus led awaye of the spirite into wyldernes/ to be tempted of the deuyl. And when he had fasted fourty dayes and fourty nightes/ he was afterward an hūgred. Then came to him the tempter/ and sayd: yf thou be the sone of God/ commaunde that these stones be made bread. He aunswered and sayde: it is written/ man shal not lyue by bread only/ but by euery woorde that proceadeth out of the mouth of God. Mar. j. b. Luc. iiij. b Deu. viij. a

Then the deuill toke him vp into the holy cite/ & set him on a pinacle of the temple & sayd vnto him: yf thou be ỹ sone of God/ cast thy selfe doune. For it is written: he shall geue his aungels charge ouer the/ and with their handes they shal holde the vp/ that thou dasshe not thy fote agaynst a stone. And Jesus sayde Psalm. xc.

Deu.vj.c to him/it is wrytte̅ also: Thou shalt not tempte thy Lord God.
The deuil toke him vp agayn & ledde him into an exceading high mou̅tayne/ & shewed him all the kyngdoms of the worlde/ and all ỹ glory of them/ & sayd to him: all these will I geue the/ yf thou wilt fall doune & worshyp me. Then sayde Jesus vnto
Deu.vj.c and.x.b. him: Auoyde Satan. For it is wrytten: thou shalt worshyp the Lord thy God/ & him only shalt thou serue. Then the deuil left him: & behold the aungels came & ministred vnto him. ⊢

Mar.j.b. Luc.iiij.c. Joh.iiij.f Mar.j.b. Luce.iiij. ✠ When Jesus had hearde that Jhon was taken/ he depar- B ted into Galile and left Nazareth/ and went & dwelt in Caper- naum/ which is a cyte vpō the sea/ in the cooستes of zabulon and Neptalim/ to fulfyll that which was spokē by Esay the prophet
Esai.ix.a. sayinge: The londe of zabulon & Neptalim/ the waye of the sea beyonde Jordan Galile of the Gentyls/ the people which sat in darcknes/ sawe great lyght/ and to theim which sate in the re- gion and shadowe of death/ lyght is begone to shyne.
From that tyme Jesus beganne to preache/ and to saye: re- pent/ for the kyngdome of heauen is at hande. ⊢
✠ As Jesus walked by the sea of Galile he sawe two brethrē: C Simon which was called Peter/ and Andrew his brother/ ca- stynge a neet into the sea/ for they were fysshers/ & he sayd vnto them/ folowe me/ & I will make you fysshers of men. And they strayght waye lefte their nettes/ and folowed him.
And he went forth from thence/ & sawe other two brethren: James the sone of zebede/ and John his brother/ in the shyppe with zebede their father/ mendyng their nettes/ & called them. And they without taryinge lefte the shyp and their father/ and folowed him. ⊢

Marci.j. Luce.v.a. ✠ And Jesus went about all Galile/ teaching in their syna- D goges/ & preaching the gospel of the kygdom/ & healed all ma- ner of sycknes/ & all maner diseases among the people. And his fame spreed abroade throughout all Syria. And they brought vnto him all sycke people that were taken with diuers diseases and grypinges/ & them that were possessed with deuils/ & those which were lunatyke/ & those that had ỹ palsye: & healed them. And ther folowed him a great numbre of people frō Galyle/ ⊢ and frō the ten cyties/ and from Jerusalem/ and from Jewry/ and from the regions that laye beyonde Jordan.

C The

¶ The. viij. diessynges. The salt of the earth whom they be.
Thou shalt not kyll. Thou shalt not breake matrimony.
Of dinorcement. Thou shalt not sweare.
Suffre gladly iniuryes and wronges. Loue your enemyes.

¶ Th. v. Chapter. ✠



A WHen he saw the people / he went vp into a mountayne / and when he was set / his disciples came to him and he opened his mouth / and taught them / saying: Blessed are the poore in spryte / for Luce. vj. d
theirs is the kyngdome of heauē. Blessed are they that morne / for they shall be conforted. Blessed are the meke / for they shall i. pe. iij. c.
inheret the earth. Blessed are they which hounger and thurst for righteousnes / for they shal be fylled. Blessed are the mercyfull / for they shall obtayne mercy. Blessed are the pure in harte / for they shal se God. Blessed are the peacemakers: for they shall be called the chyldrē of God. Blessed are they which suffre persecuciō for righteousnes sake: for theirs is the kyngdom of heauen. Blessed are ye when men reuyle you / and persecute you / and shall falsly saye all maner of euyll sayinges agaynst you for my sake. Reioyce and be glad / for greate is youre rewarde in heauen. ✠ For so persecuted they the Prophetes whiche were before youre dayes.

B ✠ ye are the salt of the earth: but yf the salt haue lost hir saltnes what can be salted ther with? It is thēce forth good for nothyng / but to be cast oute / and to be treaden vnder fote of men. Mat. ix. a Luc. xiiij. mar. viij. c Lu. viij. d and. xj. c.
ye are the lyght of the worlde. A cyte that is set on an hyll / cannot be hyd / nether do men lyght a candell / & put it vnder a bushell / but on a candelstycke / & it lyghteth all that are in the house. Let your light so shyne before men / that they maye se youre good workes / and glorify your father which is in heauen.

C ✠ Thinke not that I am come to destroye the lawe / or the Prophetes: no / I am not come to destroye them / but to fulfyll them. For truely I saye vnto you / tyll heauen & earth perisshe / Luc. xvj. d
one pot or one tytle of the law shal not scape / till all be fulfylled.
Who so euer breaketh one of these leest cōmaundemētes / and Jaco. ij. b.
teacheth mē so / he shalbe called the leest in the kyngdō of heauē.

But who so euer obserueth and teacheth/ the same shalbe called greate in the kyngdome of heauen. ⊢

✠ For I saye vnto you/ excepte youre righteousnes excede the righteousnes of the Scribes and Pharises/ ye cānot entre into the kyngdome of heauen. ⊢ D

ye haue heard how it was sayd vnto them of the olde tyme. Exo. xx. d Thou shalt not kyll: For who so euer kylleth/ shal be in daunger Deu. v. b. of iudgement. But I saye vnto you/ who so euer is angre with his brother shal be in daunger of iudgemēt. Who so euer sayeth vnto his brother Racha/ shal be in daūger of counsell. But who so euer sayeth thou fole/ shal be in danniger of hell fyre.

Therfore when thou offrest thy gifte at the aulter/ and there remembrest that thy brother hath ought against the/ leue there thyne offerynge before the aultre/ and go thy waye fyrst and be reconciled to thy brother/ and then come and offre thy gyfte.

Luc. xij. g  ✠ Agre with thyne aduersary quickly/ whyles thou arte in the waye with hym/ E. leest that aduersary delyuer the to ỹ iudge/ and the iudge delyuer the to the minister: and then thou be cast into prison. Uerely I saye vnto thee/ thou shalt not come oute thence tyll thou haue payed the vttermost farthyng.

Exo. xx. c. Eccl. xix. d Mar. ix. g ye haue heard how it was sayd to them of olde tyme. Thou shalt not commyt aduoutrye. But I saye vnto you/ that who so euer loked on a wyfe/ lustynge after her/ hath committed aduoutry with her alredy in his hart.

Wherfore yf thy right eye offende the/ plucke him out/ ⁊ cast him frō the: better it is for ỹ that one of thy mēbres perishe then that thy whole body should be cast into hell. Also if thy right hād offend ỹ/ cut him of ⁊ cast him frō the: better it is that one of thy mēbres perishe/ then that all thy body should be cast into hell. ⊢

Marc. x. g Luc. xvj. d 1. cor. vij. b * It is sayd/ who so euer put awaye his wyfe/ let him geue her a testimoniall also of the deuorcement. But I saye vnto you/ who so euer put away his wyfe (except it be for fornicacion) causeth her to breake matrymony. And who so euer maryeth her that is deuorsed/ breaketh wedlocke.

Agayne

F Agayne ye haue heard how it was sayd to them of olde tyme/ thou shalt not forswere thy selfe/but shalt performe thyne othe to God. But I say vnto you/swere not at all/nether by heauē/ for it is Goddes seat:nor yet by the earth/for it is his fote stole: nether by Jerusalem/for it is the cyte of that greate kynge:nether shalt thou sweare by thy head/because thou canst not make one whyte heyr/or blacke. But your cōmunicacion shall be/yea/ yea:nay/nay. For what so euer is more then ỹ/cōmeth of euill. Leu.xix.c Exo.xx.b Deut.v.b Jacob.v.c.

ye haue hearde how it is sayde: an eye for an eye/a teth for a teth. But I saye vnto you/that ye resyst not wronge. But who so euer geue the a blowe on thy ryght cheke/tourne to him the other. And yf any man will sue the at the law/and take awaye thy coote/let hym haue thy cloocke also. And who so euer wyll cōpell the to go a myle/go with him twayne. Geue to him that axeth/ and from him that would borowe tourne not awaye. Exo.xxi.c Deut.xix. Le.xxiiij. Luc.vj.c.

G 

✠ ye haue hearde how it is sayde:thou shalt loue thyne neighbour / & hate thyne enemye. But I saye vnto you/loue youre enemyes. Blesse theim that coursse you. Do good to theim that hate you. Praye for theim whiche do you wronge and persecute you/ that ye maye be the chyldrē of youre father that is in heauen: for he maketh his sunne to aryse on the euyll / & on the good / & sendeth his reyn on the iuste and vniuste. For yf ye loue theim / whiche loue you:what rewarde shall ye haue? Do not the publicās euē so? And yf ye be frendly to youre brethren onely/what singuler thyng do ye? Do not the publicans lykewyse? ye shall therfore be perfect euen as your father which is in heauen/is perfect. Leu.xix.d Leu.vj.d. Luce.vj.f

¶ Of almose/prayer and fastynge. And that no man can serue two masters. Do not regarde earthy thynges: but seke that which is heauenly/ and that wyll byde. Cast all care vpon God/for he careth for all.

¶The.vj. Chapter.

A TAke hede to your almes. That ye geue it not in ỹ syght of men/ to the intent that ye would be sene of theim. Or els ye get no rewarde of youre father which is in heauē. When so euer therfore thou geuest thyne almes / thou shalt not make a trom-

a trompet to be blowen before the as the ypocrites do in the synagoges & in the stretis/for to be praysed of men. Uerely I saye vnto you they haue their rewarde. But when thou doest thyne almes/let not thy lyfte hand know what thy ryght hand doth/ that thyne almes maye be secrete: and thy father which seyst in secrete/shall rewarde the openly. ✠

And when thou prayest/ thou shalte not be as the ypocrytes B
are. For they loue to stand and praye in the synagoges/ and in the corners of the stretes/because they woulde be sene of men. Uerely I saye vnto you they haue their rewarde. But when thou prayest/ entre into thy chamber/ and shut thy dore to the/ and pray to thy father which is in secrete: and thy father which seist in secrete/shall rewarde the openly.



Luce.xj. a

And when ye pray/ bable not much/as the Hethen do: for they thynke that they shalbe heard/for their muche bablynges sake. Be ye not lyke them therefore. For youre father knoweth whereof ye haue neade/before ye axe of him. After this maner therfore praye ye.

O oure father whiche arte in heauen/ halowed be thy name. Let thy kyngdom come. Thy wyll be fulfylled / as well in earth/as it is in heauē. Geue vs this daye oure dayly breade. And forgeue vs oure treaspases/ euen as we forgeue our treaspasers. And leade vs not into tenptacion: but
Mar.xj.c. delyuer vs from euyll. For thyne is ꝑ kyngdom and the power
Ecclesiast. and the glory for euer. Amen. For and yf ye shall forgeue other
xxviij. men their treaspases/ youre heauenly father shall also forgeue you. But and yf ye will not forgeue men their treaspases/ nomore shall youre father forgeue youre treaspases.

✠ Moreouer when ye faste/be not sad as the ypocrytes are. C
For they disfigure their faces / that they myght be sene of men how they faste. Uerely I say vnto you/they haue their reward. But thou/when thou fastest/annoynte thyne head/ and washe thy face/that it appeare not vnto mē how that thou fastest: but
Luc.xij. d vnto thy father which is in secrete: and thy father which seeth in secrete/shall rewarde the openly.

Se that ye gaddze you not treasure vpon the earth / where rust and mothes corrupte / and where theues breake thzough and steale. But gaddze ye treasure together in heauen / where nether rust noz mothes corrupte / & where theues nether breake vp / noz yet steale. Foz where so euer your treasure is / there will youre hartes be also. ✠ Luc.xij.d.

The lyght of thy body is thyne eye. Wherefoze yf thyne eye be syngle / all thy body shal be full of light. But and if thyne eye be wycked / then all thy body shalbe full of darckenes. Wherefoze yf the lyght that is in the / be darckenes: how great is that darckenes. Lucc.xj.c.



✠ No man can serue two masters. Foz eyther he shall hate the one / and loue the other: oz els he shall lene to ỹ one and despyse the other: ye can not serue God and mãmon. Therfoze I say vnto you / be not carefull foz youre lyfe / what ye shall eate / oz what ye shall dzynke / noz yet foz youre body / what ye shal put on. Is not the lyfe moze worth then meat / and the body more of value then raymẽt. Behold the foules of the ayer: foz they sowe not / neither reepe / noz yet cary into the barnes: and yet youre heauenly father fedeth them. Are ye not muche better then they? Luce.xij.

Which of you though he toke thought therefoze / coulde put one cubyt vnto his stature? And why care ye then foz raymẽt? Consydze the lylies of the felde / how they growe. They labour not nether spyn. And yet foz all that I saye vnto you / that euen Solomõ in all his royalte was not arayed like vnto one of these. Wherfoze yf God so clothe the grace / which is to day in the felde / and to mozowe shal be caste into the fournace / shall he not much moze do the same vnto you / o ye lytle of fayth?

Therefoze take no thought / sayinge: what shall we eate / oz what shall we dzynke / wherwith shall we be clothed? After all these thinges seke the Gentyls. Foz your heauenly father knoweth that ye haue neade of all these thynges. But rather seke ye fyrst the kyngdome of heauen and the righteousnes thereof: and all these thinges shal be ministred vnto you. ✠

Care

Care not then for the morow / but let the morow care for it selfe: for the day present hath euer ynough of his own trouble.

¶ Judge not that ye be not iudged. Axe and it shalbe geuen you.
Forgeue as ye wolde be forgeuen. The strayte gate and broade waye.
Beware of false prophetes. To byld on a rocke is sure.
To byde on sande auayleth nothynge.

¶ The. vij. Chapter.

Luce. vj. f



IUdge not / ỹ ye be not iudged. For A
as ye iudge / so shall ye be iudged.
And with what mesure ye mete / with the
same shall it be mesured to you agayne.
Why seist thou a moote in thy brothers
eye / and perceauest not the beame that is
in thyne owne eye. Or why sayest thou
to thy brother: suffre me to plucke out the
moote out of thyne eye / and behold a bea-
me is in thyne owne eye. ypocryte / fyrste
cast out the beame out of thyne owne eye:
and then shalt thou se clearly to plucke out the moote out of thy
brothers eye.

Geue not that which is holy / to dogges: nether cast ye your B
pearles before swyne: least they treade them vnder their fete /
and the other tourne agayne and all to rent you.

Luc. xj. b. Axe and it shall be geuen you. Seke & ye shall fynd. Knocke
and it shall be openeth vnto you. For who so euer axeth / recea-
ueth: & he that seketh / fyndeth: & to him that knocketh / it shall
be opened. Is ther any mã amonge you which yf his sone axed
him bread / would offer him a stone? Or if he axed fysshe / would
he profer him a serpent? If ye then which are euyll can geue to
youre chyldren good gyftes / how much more shall your father
which is in heauen geue good thinges to them that axe him?

Therfore what so euer ye would that men should do to you /
euen so do ye to them. This is the lawe and the prophetes.

Luce. xij. f Enter in at the strayte gate: for wyde is the gate / and broad
Luce. xiij. is the waye that leadeth to destruccion: & many ther be which
go in ther at. But strayte is the gate / and narowe is the waye
which leadeth vnto lyfe: and feawe there be that fynde it.

Luce. vj. f ✠ Beware of false Prophetes / which come to you in shepes C
clothynge / but inwardly they are rauenynge wolues. ye shall

knowe



knowe them by their frutes. Do men gather grapes of thoznes: oz fygges of bryres: Euē so euery good tree bryngeth foz- Luce. vj. f
the good frute: But a cozrupte tree brynge-
geth fozth euyll frute. A good tree cānot
brynge fozth bad frute: noz yet a bad tree
can brynge fozth good frute. Euery tree
that bzingeth not fozth good frute/ shalbe
hewē doune and cast into the fyze. Wher-
foze by their frute they shall know them.

Not all they that saye vnto me / Ma- iu. xiij. c. k
D ster/master/shall enter into the kyngdom of heauen: but he that
doeth my fathers wyll which is in heauen. ✠ Many wyll saye
to me in that daye: Master / master / haue we not in thy name
prophesyed: And in thy name haue cast out deuyls: And in thy
name haue done many myracles: And then wyll I knowledge
vnto them that I neuer knewe them. Departe frō me ye woz-
kers of iniquite.

Who so euer heareth of me these sayinges/ & doeth the same/ Psalm. vj
I will lykē him vnto a wyse mā which bylt his housse on a rocke: Rom. vj. b
and aboundance of rayne descended/ & the fludds came/ & the Jaco. j. d.
windes blewe & bet vpon that same housse & it fell not/ because
it was grounded on the rocke. And who so euer heareth of me
these sayinges & do them not/ shal be lykened vnto a foly ℔ mā/
which bylt his housse vpon the sande/ and aboundance of rayne
descendeth/ and the fludds came/ & the wyndes blewe/ & beet
vpon that housse/ & it fyll/ and great was the fall of it.

And it came to passe/ that when Jesus had ended these sayin- Marc. j. c.
ges/ the people were astonnyed at his doctrine. Foz he taught luce. iiij. c.
them as one hauynge power/ and not as the Scribes.

¶ A leper is clensed. The Centurion that came to Christ.
Peters mother e law was healed. Foxes haue holes & brydes haue nestes.
Let the dead burye their dead. Jesus slept in the shippe.
How the Swyne were caryed hedlyng into the sea of the deuyls.
How the herdmen fled vnto the cyte. Of the sycke of the palsye.

¶ The. viij. Chapter. ✠

A When he was come doune from the mountayne/ muche Mar. j. b.
people folowed him. And lo/ there came a leper & wor- Luce. v. c.
shipped him sayinge. Master/ yf thou wylt thou canst make me
cleane.



cleane. And Jelus put forth his hand and touched him laying: I wil/be thou cleane and immediatly his leprosy was clenled.
Lent. xiiij. Luc. vij. a And Jelus sayde vnto him: Se thou tell no man/ but go and shewe thy selfe to the Preste/ and offer the gyfte that Moses D
cõmaunded in wytnes to them.

✠ When Jelus was entred into Capernaum/there cam vnto him a certayne B
Centurion/ and beloughte him sayinge: Master/ my seruaũt lyeth sycke at home
of the palsye/ and is greuously payned. And Jelus sayde vnto hym: I wyll come and healed hym. The Centurion answered and sayde. Syr I am not worthy that thou shouldest come vnder my rofe/ but speake the worde onlye and my seruaunt shall be healed. For I also my selfe am a man vnder power/ and haue soudyers vnder me/and I saye to one go/and he goeth:and to another come/ and he cõmeth: and to my seruaunt/ do this/ and he doeth it. When Jelus hearde that/ he marueyled and sayde to them that folowed hym: Uerely I saye vnto you/ I haue not founde so great faythe: no/not in Jsrael. I saye therfore vnto you/ that many shall come from the East and Weest/ and shall reste with Abraham/ Jsaac/ and Jacob in the kyngdome of heauen:and the chyldren of the kyngdome shall be cast out into vtter darcknes:there shal be weppynge and gnasshynge of teth. Then Jelus sayde vnto the Centurion/ goo thy waye and as thou beleuest so be it vnto the. And his seruaunt was healed the same houre. ✠

Mar. j. c. Lu. iiij. f. And then Jelus went to Peters houlse/ and saw his wyues C
mother lyinge sycke of a feuer/ and touched her hande/ and the feuer left her/and she arose/and ministred vnto them.

Mar. j. d. When the euẽ was come/ they brought vnto him many that were possessed with deuyls. And he cast oute the spretes with a worde/and healed all that were sycke/to fulfyl that which was
Esa. liij. a spoken by Esay the prophet sayinge: He toke on him oure infirmities/and bare oure syckenesses.

When Jelus sawe muche people aboute him/ he commaunded to go ouer the water. And there came a Scribe and sayde

vnto

vnto him: master/I will folow the whither so euer thou goest. And Jesus sayd vnto him: the foxes haue holes/& the bryddes of the ayer haue nestes/but the sone of man hath not wheron to rest his head. Another that was of his disciples sayd vnto him: master/suffre me fyrst to go & burye my father. But Jesus sayd vnto him: folowe me/and let the dead burye their dead.

D 

✠ And he entred into a shippe/and his disciples folowed him. And beholde there arose a great tempest in the sea/in so much that the shyp was couered with waues/ and he was a slepe. And his disciples came to him/and awoke him saying: master saue vs/we perisshe. And he sayd to them: why are ye fearfull/o ye of lytell fayth. Then he arose and rebuked the wyndes and the sea/and there folowed a greate calme. And the mē marueyled and sayde: what man is this/that both wyndes and the sea obey him. ✠ mar. iiij. b Lu. viij. d

And when he was come to the other syde/into the coūtre of the Gergesites/there met hym two possessed of deuylles/which came out of the graues/and were out of measure fearce/so that no man myght go by that waye. And beholde they cryed oute/ sayinge: O Jesu the sone of God what haue we to do with the. Art thou come hyther to torment vs before the tyme be come. And ther was a good waye of frō them a great heerd of swyne fedynge. Then the deuyls besought him sayinge: yf thou caste vs out/suffre vs to go oure waye into the heerd of swyne. And he sayd vnto them: go youre wayes. Then went they out/and departed into the heerd of swyne. And behold the whole heerd of swyne was caryed with violence hedlynge into the sea/and perysshed in the water. Then the heerdmen fleed & went their wayes into the cyte/and tolde euery thinge/and what had fortuned vnto the possessed of the deuyls. And beholde all the cyte came out and met Jesus. And when they sawe him/they besought him to departe out of their coostes. Mar. v. a. Lu. viij. d

¶ How Matthew was called. How Christ sate & meate with publicans & synners. The rulers daughter. The woman that had the bloudy yssue. Two blynde are cured. Of him that was domme and dessc. The haruest is greate/but the labourers are feawe.

¶ The

The.ix. Chapter. ✠

Mar.ij.a. Luce.v.d.



A THen he entred into a ship and passed ouer & came in his owne cyte. And lo/ they brought to him a man sycke of the palsye/lyinge in his bed. And when Jesus sawe the fayth of them/he sayde to the sicke of ỹ palsye:sone be of good chere/ thy synnes be forgeuen the. And beholde certayn of the Scribes sayde in them selues/this mā blasphemeth. And when Jesus sawe their thoughtes/he sayde:wherfore thynke ye euyl in your hartes? Whether is easyer to saye/thy synnes be forgeuē the/or to saye:aryse and walke? That ye maye knowe that the sone of man hath power to forgeue synnes in earth/then sayde he vnto the sycke of the palsye:aryse/take vp thy bed/ & go home to thyne housse. And he arose and departed to his owne housse. And when the people sawe it/they marueyled and glorifyed God whiche hath geuen suche power to men. ✠

Mar.ij.b. Luce.v.f.

B ✠ And as Jesus passed forth from thence/he sawe a man syt a receauynge of custome/ named Matthew/ and sayde to him: folow me. And he arose and folowed him. And it came to passe as he sat at meate in the housse: beholde many publicans & synners came and sate doune also with Jesus and his disciples.

When the Pharises saw that/they sayd to his disciples: why eateth your master with publicans and synners? When Jesus hearde that/he sayd vnto them:the whoale neade not the phisicion but they that are sycke. Go & learne what that meaneth: I haue pleasure in mercy/ & not in offerynge. For I am not come to call the ryghteous/ but the synners to repentaunce. ✠

Osee.vj.e ij.tim.j.c.

✠ Then came the disciples of John to him sayinge: Why do we and the pharises faste ofte: but thy disciples faste not? And Jesus sayde vnto them: can the weddynge chyldren morne as longe as the brydegrome is with them? The tyme wyll come when the brydegrome shall be taken from them/ and then shall they faste. No man peceth an olde garment with a pece of new clooth. For then taketh he away the pece agayne from the garment/and the rent is made greater. Nether do men put newe

wyne

wyne into old vessels/for then the vessels breake/and the wyne runneth oute/and the vessels perysshe. But they powre newe wyne into newe vessels and so are both saued together. ⊢

C 

✠ Whyls he thus spake vnto them/beholde/ther came a certayne ruler/& worshipped him saying: my daughter is euen now deceased/but come and lay thy hand on her and she shal lyue. And Jesus arose and folowed him with his disciples. And behold a woma which was diseased with an yssue of bloud. xij. yeres/ came behynd him and touched the heme of his vesture. For she sayd in her selfe: yf I may touche but euen his vesture only / I shall be safe. Then Jesus tourned him about/ & beheld her saying: Daughter/be of good comforte/thy fayth hath made the safe. And she was made whole euen that same houre. Mar. v. b. Lu. viij. f.

And when Jesus came into the rulers housse / and sawe the mynstrels and the people ragynge/he sayd vnto them: get you hence/for ỹ mayde is not dead/but sleapeth. And they laughed him to scorne. Assone as the people were put forth/he went in and toke her by the hand/and the mayde arose. And this was noysed throughout all that lande.

D And as Jesus departed thence/two blynd men folowed him cryinge and sayinge: O thou sone of Dauid haue mercy on vs: And when he was come to housse/the blynd came to him. And Jesus sayde vnto them: Beleue ye that I am able to do this: And they sayd vnto him: ye Lord. Then touched he their eyes/ saying: accordyng to your fayth be it vnto you. And their eyes were opened. And Jesus charged them saying. See that no ma knowe of it. But they assone as they were departed/spreed abroade his name throughout all the lande.

As they went out/beholde/they brought to him a dome man possessed of a deuyll. And assone as the deuyll was cast out/the domme spake. And the people meruayled/saying: it was neuer so sene in Israel. But the pharises sayde: he casteth out deuyls by the power of the chefe deuyll. mar. viij. c Luc. xi. g.

And Jesus went about all cyties & tounes/teachyng in their

synagoges/and preachyng the glad tydinges of the kyngdom/ and healyng all maner sycknes and diseases among the people. But when he sawe the people/ he had compassion on theim/ because they were pyned awaye/ and scattered abroade/ euen as shepe hauynge no shepherd.

Then sayde he to his disciples: the haruest is greate/but the labourers are feawe. Wherfore praye the lorde of the haruest/ to sende forth labourers into his haruest.

¶ The sendyng forth of his Apostles to preache.
Shepe amonge wolues.
Wyse as serpentes/and innocent as doues.

¶ The.x. Chapter.

Mar.iij.b Luce.vj.b



AND he called his.xij. disciples vnto him/ & gaue them power ouer vncleane spirites/ to caste them oute/and to heale all maner of syckenesses/ and all maner dyseases. A

The names of the.xij. Apostles are these: The fyrste/Symon called also Peter: and Andrew his brother: James the sone of zebede/ and John his brother: Philip and Bartlemew: Thomas & Matthew the Publican: James the sone of Alphe/ and Lebbeus other wyse called Taddeus: Simō of Cane/and Judas Iscarioth/which also betrayed him.

Luce.ix.a These.xij. dyd Jesus send/and cōmaunded them saying: Go not into the wayes that leade to Gentyls/and into the cities of the Samaritās enter ye not. But go rather to the lost shepe of the house of Israel. Go and preache saying/that the kyngdom of heauen is at hande. Heale the sycke/ clense the lepers/ rayse the dead/ caste oute the deuyls. Frely ye haue receaued/ frely geue agayne. Possesse not golde/nor syluer/ nor brasse in youre gerdels/nor yet scryp towardes youre iorney/nether two coates/nether shoes/ nor yet a staffe. For the workman is worthy Luce.x.c. to haue his meat. Into what so euer cyte or toune ye shal come/ enquyre who is worthy in it/and there abyde tyll ye go thence. And when ye come into an house/ salute the same. And yf the house be worthy/your peace shal come vpon it. But yf it be not worthy/youre peace shall retourne to you agayne. B

And

And who so euer shall not receaue you/nor wyll heare youre preachynge/ when ye departe oute of that housse or that cyte/ shake of the dusste of youre fete. Truly I saye vnto you/ it shall be easyer for the lande of Sodoma and Gomorra in the daye of iudgement/then for that cyte.

Beholde/I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes/and innocent as doues. Beware of men/for they shall delyuer you vp to the cõsels/& shall scourge you in their synagoges. And ye shall be brought to the head rulers & kynges for my sake/in witnes to them & to the Gentyls.

But whē they delyuer you vp/take no thought how or what ye shall speake/for it shall be geuē you euen in that same houre/ what ye shall saye. For it is not ye that speake/but the spirit of youre father which speaketh in you. Iohan. v.

The brother shall betraye the brother to death: & the father the sone. And the chyldren shal aryse agaynst their fathers and mothers/ and shall put them to death: & ye shall be hated of all men for my name. But he that endureth to ꝑ end/shal be saued.

¶ When they persecute you in one cyte/flye into another. I tel you for a trueth/ ye shall not fynysshe all that cyties of Israel tyll the sone of man be come. The disciple is not aboue his master: nor yet the seruaunt aboue his lorde. It is ynough for the discyple to be as his master is/ and that the seruaunt be as his lorde is. If they haue called the lorde of the housse Beelzebub: how muche more shall they call them of his houshold so? Feare them not therefore.

There is nothynge so closse/that shall not be opened/and nothynge so hyd/that shall not be knowen. Mar. iiij. Luc. viij. c and. xij. a.

What I tell you in darknes/ ꝑ speake ye in lyght. And what ye heare in the eare/that preache ye on the housse toppes.

And feare ye not them which kyll the body and be not able to kyll the soule. But rather feare hym/whiche is able to destroye both soule and body into hell. Are not two sparowes solde for a farthyng? And none of them doth lyght on the grounde/without youre father. And now are all the heyres of youre heades numbred. Feare ye not therfore: ye are of more value then many sparowes.

Who so euer therfore shal knowledge me before mē/hym will Mar. viij.

Mar.viij. Luce.ix.c and.xij.b. I knowledge also before my father whiche is in heauen. But who so euer shal denye me before men/him will I also denye before my father which is in heauen.

Luc.xij.c. Thynke not/ that I am come to sende peace into the earth/ D I came not to sende peace/but a swearde. For I am come to set a man at variaunce agaynst his father/& the daughter agaynst her mother/and the daughterelawe agaynst her motherlawe. And a mannes foes shall be they of his own housholde.

He ỹ loueth his father or mother more then me/ is not mete for me. And he that loueth his sone or daughter more then me/ is not mete for me. And he that taketh not his crosse & foloweth Luc. xiiij. me/is not mete for me. He that fyndeth his lyfe/shall lose it: and he that loseth his lyfe for my sake/shall fynde it.

He that receaueth you/receaueth me: and he that receaueth me/receaueth him that sent me. He that receaueth a prophet in the name of a prophet/shall receaue a prophetes rewarde. And Joh.xij.c he that receaueth a righteous man in the name of a righteous man/shall receaue the rewarde of a righteous man. And who so euer shall geue vnto one of these lytle ones to drynke a cuppe Mar.ix.c of coulde water only/ in the name of a Disciple: I tell you of a truthe/he shall not lose his rewarde.

¶ John sent his disciples to Christ.
Come vnto me all ye that labour.
The yoke of Christ is easy. &c.

¶ The.xj. Chapter.

AND it came to passe when Jesus had made an end of cõmaundynge his. xij. disciples/ that he departed thence/ to teache and to preache in their cyties.

Luce.vij.c 

✠ When John beyng in prison hearde A the workes of Christ/ he sent twoo of his discyples/and sayde vnto him. Arte thou he that shall come: or shall we looke for an other? Jesus aunswered and sayde vnto theim. Go and shewe John what ye haue hearde and sene. The blynde se/ the halt go/the lepers are clensed/the deaf heare/ the dead ryse agayn/ and the glad tydinges is preached to the poore. And happy is he that is not offended by me.

And

And as they departed / Jesus began to speake vnto the people of John. What for to se went ye oute into the wyldernes? went ye out for to se a rede shaken with the wynde? other what went ye out for to se? A man clothed in soofte raymēt? Behold / they that weare soofte clothynge / are in kynges houses. But what went ye out for to se? A prophete? yea I saye to you and more then a prophete. For this is he of whom it is written. Behold / I sende my messenger before thy face / which shall prepare thy waye before the. ✠ mala. iij. a

B ✠ Uerely I saye vnto you / amonge the chyldren of wemen arose there not a greater then John the Baptist. Notwithstandyng he that is lesse in the kyngdom of heauen / is greater then he. From the tyme of Jhon Baptist hytherto the kyngdome of heauē suffreth violence / & they that go to it with violence pluck it vnto them. For all the prophetes & the lawe prophesyed vnto the tyme of John. Also if ye wil receaue it / this is Helyas which should come. He that hath eares to heare let him heare. ✠ Luce. xvj. Malachie iiij. b.

But wher vnto shal I lyken this generacion? It is lyke vnto chyldren which syt in the market & call vnto their felowes / and saye: we haue pyped vnto you / & ye haue not daunsed. We haue mourned vnto you / and ye haue not sorowed. For John came nether eatyng nor drinkyng / and they saye / he hath the deuyll. The sone of man came eatyng and drinkyng / & they say: behold a glutton and drynker of wyne / and a frend vnto publicās and synners. Neuerthelater wysdome is iustifyed of hyr chyldrē. Luc. vij. c

C 

✠ Then began he to vpbrayd the cyties in which mooste of his miracles were done because they mended not. Wo be to ỳ Chorasyn. Wo be to the Bethsaida: for yf the miracles whiche were shewed in you / had bene done in Tyre and Sydon / they had repented longe a gone in sacke clooth and asshes. Neuertheleſſe I saye vnto you: it shall be easier for Tyre and Sydon at the daye of iudgemēt / then for you. And thou Capernaū / which art lyft vp vnto heauē / shalt be brought doune to hell. For yf the miracles which haue bene done in the / had bene shewed in Sodom: they had remained Luce. x. a.

to this daye. Neuertheleſſe I ſaye vnto you: it ſhalbe eaſier for the londe of Sodom in the daye of iudgement/then for the. ✠

Luce. x. c. ✠ At that tyme Jeſus anſwered & ſayd: I prayſe the o father Lord of heauē & earth/ becauſe thou haſt hyd theſe thinges frō the wiſe & prudēt/ & haſt opened them vnto babes: euē ſo father/ for ſo it pleaſed the. All thinges are geuē vnto me of my father. And no mā knoweth ꝑ ſone but the father: nether knoweth any man ꝑ father/ ſaue the ſone/ & he to whō the ſone will open him.

Come vnto me all ye that laboure and are laden/ and I wyll eaſe you. Take my yoke on you & learne of me/ for I am meke and lowly in harte: and ye ſhall fynde reaſt vnto youre ſoules. For my yoke is eaſy/ and my burden is lyght. ✠

¶ How the diſciples dyd eat corne vpon the ſaboth dayes. The whytered hande was healed. The blynde and domme was healed. The phariſes required a ſigne. The vncleane ſpirite that walketh thorow dryc places. How the mother and brethren of Chriſt ſtode at the dore.

¶ The. xij. Chapter. ✠



AT that tyme Jeſus wēt on the ſaboth dayes thorow the corne/ and his diſciples were an houngred/ & begane to plucke the eares of corne / and to eate. When the phariſes ſawe that/ they ſayde vnto hym: Beholde/ thy diſciples do that which is not lawful to do vpon the ſaboth day. He ſayd vnto them: Haue ye not red what Dauid dyd/ when he was an houngred/ and they alſo which were with him: How he entred into ꝑ houſſe of God/ and ate the halowed loues which were not lawfull for him to eate/ nether for them which were with him/ but only for the preſtes. A

1. Regum. xxj. b. Or haue ye not reed in the lawe/ how that ꝑ preſtes in the temple breake the ſaboth daye / and yet are blamleſſe. But I ſaye vnto you that here is one greater then the temple. Wherfore if ye had knowē what this ſaying meaneth: I require mercy/ and not ſacrifyce: ye would neuer haue condempned innocētes. For the ſone of man is Lord euen of the ſaboth daye.

Mar. iij. a Luce. vj. b And he departed thence/ & went into their ſynagoge: and beholde ther was a man which had his hande dryed vp. And they axed him ſayinge: is it lawfull to heale vpon the ſaboth dayes:

because

because they myght accuse him. And he sayed vnto them: which of you woulde it be/ yf he had a shepe fallen into a pyt on the saboth daye/ that would not take him and lyft him out? And how much is a man better then a shepe? Wherfore it is lawfull to do a good dede on the Saboth dayes. Then sayde he to the man: stretch forthe thy hande. And he stretched it forthe. And it was made whole agayne lyke vnto the other.

B 

✠ Then the Pharyses went oute/ and helde a counsell agaynste him/ howe they myght destroye him. When Jesus knewe that/ he departed thence/ and muche people folowed him/ and he healed theim all/ and charged theim/ that they shoulde not make him knowen: to fulfyll that whiche was spoken by Esay the prophet/ whiche sayeth. Beholde my childe/ whom I haue chosen/ my beloued/ in whom my soule delyteth. I will put my spirit on him/ and he shall shew iudgemēt to the gentyls. He shall not stryue/ he shall not crye/ nether shall any man heare his voyce in the stretes/ a bosed rede shal he not breake/ & flaxe that beginneth to burne/ he shall not quenche/ tyll he sende forth iudgemēt vnto victory/ and in his name shall the gentyls truste. ✠ Esa. xlij. a.

Then was brought to him/ one possessed with a deuyl/ which was both blynde & dōme/ & he healed him: in somuch ỹ he which was blynd & dōme/ both spake & sawe. And all the people were amased & sayde: Is not this ỹ sone of Dauid? But whē the pharises heard that/ they sayd: This felow dryueth ỹ deuils no nother wise out but by the helpe of Belzebub ỹ chefe of the deuyls. Mar. iij. c Luc. xi. b.

But Jesus knew their thoughtes and sayde to them. Euery kyngdome deuyded with in it selfe/ shall be brought to naught. Nether shall any cyte or household deuided agaynst it selfe/ contynue. So yf satan cast out sathan/ then he is deuyded agaynst him selfe. Howe shall then his kyngdome endure? Also yf I by the helpe of Belzebub cast oute deuyls: by whose helpe do your chyldrē cast them out? Therfore they shall be your iudges. But yf I cast out the deuyls by the spirite of God/ then is the kyngdome of God come on you.

Ether howe can a man enter into a stronge mannes houſſe/ and violently take awaye his goodes: except he fyrſt bynde the stronge man/ and then ſpoyle his houſſe.

Mar.iij.d Luc.xj.b ✠ He that is not with me/ is agaynſt me. And he ꝑ gathereth not with me/ ſcattered abroade. Wherfore I ſaye vnto you/ all maner of ſynne & blaſphemy ſhal be forgeuē vnto mē: but ꝑ blaſphemy of ꝑ ſpryte ſhall not be forgeuē vnto mē. And who ſo euer ſpeaketh a worde againſt the ſone of mā/ it ſhal be forgeuē him. But who ſo euer ſpeaketh againſt ꝑ holy ghoſt/ it ſhal not be forgeuen him/ no nether in this world/ nether in ꝑ world to come. C

Luc.vj.a. Ether make the tree good/ & his frute good alſo: or els make the tree euill/ & his frute euill alſo. For the tree is knowē by his frute. O generacio of vipers/ how can ye ſay well/ whē ye your ſelfes are euyll. For of the aboundaunce of the harte/ the mouth ſpeaketh. A good man out of the good treaſure of his hert bringeth forth good thinges. And an euyll mā out of his euyll treaſure/ bringeth forth euyll thinges. But I ſaye vnto you/ that of euery ydell worde that men ſhall haue ſpoken: they ſhall geue a countes at the daye of iudgemēt. For by thy wordes thou ſhalt be iuſtifyed/ & by thy wordes thou ſhalt be condempned. ✠

Luc.xj.b ✠ Then anſwered certayne of the ſcribes & of the Pharyſes ſaying: Maſter/ we would fayne ſe a ſigne of the. He anſwered and ſayd to them. The euyll & aduoutrous generacion ſeketh a ſigne/ but ther ſhall no ſigne be geuē to thē/ ſaue the ſigne of the Jone.ij.a prophet Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly/ ſo ſhall the ſone of man be thre dayes & thre Jon.iij.b nyghtes in the hart of the earth. The men of Niniue ſhall ryſe at the daye of iudgement with this nacion/ & condempne them/ for they amended at the preachynge of Jonas. And beholde/ a greater then Jonas is here. The quene of the ſouth ſhal ryſe at the day of iudgemēt with this generacio/ & ſhal condēpne them/ for ſhe came frō the vtmoſt parties of the world to heare ꝑ wyſ- iij.Re.x.a dom of Salomō. And behold a greater then Salomō is here. D
iij.par.ix.a

When the vncleane ſpirite is gone oute of a man/ he walketh throughout drye places ſekynge reeſt & fyndeth none. Then he ſayeth: I wyll retourne agayne into my houſſe/ from whence I came out: And when he is come/ he fyndeth the houſſe empty & ſwepte and garnyſſhed. Then he goeth his way/ & taketh vnto

him

him seuen other spretes worsse then him selfe/and so entre they in and dwell there. And the ende of that man is worsse then the begynnyng. Euen so shall it be with this euyll nacion.

Whyll he yet talked to the people: behold his mother and his brethrē stode without/desiryng to speake with him. Then one sayde vnto him: beholde thy mother and thy brethren stonde without/desiryng to speake with the. Mar.xij.b Luc.viij.c

He answered & sayde to him that tolde him: Who is my mother/or who are my brethrē? And he stretched forth his hande ouer his disciples & sayde: beholde my mother and my brethrē. For who so euer doeth my fathers wyll which is in heauen/the same is my brother/syster/and mother.

¶ The parable of the sower and expounded by Christ. The parable of the tares. The kyngdome of heauen is lyke to mustard seed. Another parable of leuen. The parable of the tares is expounded. The kyngdome of heauen is lyke to treasure. The kyngdome of heauen is lyke to a marchaunt. The kyngdome of heauen is lyke vnto a net. Newe and olde. A prophet is not without honoure saue in his owne countrey.

¶ The.xiij. Chapter.

A THe same daye went Jesus oute of the house/and sat by the see side/& much people resorted vnto him/so greatly that he went/and sat in a shippe/and all the people stode on the shoore. And he spake many thinges to them in similitudes/sayinge. Beholde/the sower went forth to sowe. And as he sowed some fell by the wayes syde/& the fowles came and deuoured it vp. Some fell vpō stony grounde where it had not much earth and anone it sprong vp/because it had no dept of earth: & when the sunne was vp/it caught heat/ & for lake of rotyng wyddred awaye. Some fell amonge thornes/and the thornes sprong vp and chooked it. Parte fell in good grounde/and brought forth good frute: some an hundred fold/ some sixtie fold/some thyrty fold. Who so euer hath eares to heare/let him heare. Mar.iij.b Luc.viij.a

B And the disciples came and sayde to him: Why speakest thou to them in parables? He answered & sayd vnto them: it is geuē vnto you to know the secretes of the kyngdome of heauen/ but to them it is not geuen. For who so euer hath/to him shal be geuen: & he shal haue aboundaūce. But who so euer hath not from him shal be taken away euē that he hath. Therfore speake I to them in similitudes: for though they se/they se not: & hearynge they heare not/nether vnderstond. And in them is fulfylled the

Prophecie

Esa.vj.a. mar.iiij.b Lu.viij.a Joh.xij.c act.xxviij. Rom.xj.a Lucc.x.d. Prophecie of Esayas/which prophesie sayeth:with the eares ye shall heare and shall not vnderstonde/and with the eyes ye shall se/ and shall not perceaue. For this peoples hartes are wexed grosse/and their eares were dull of hearyng/ & their eyes haue they closed least they should se with their eyes/ and heare with their eares/and should vnderstonde with their hartes/ & should tourne/that I myght heale them.

But blessed are youre eyes/ for they se: and youre eares/ for they heare. Uerely I saye vnto you that many prophetes and perfaict men haue desyred to se tho thinges which ye se/ & haue not sene them: & to heare tho thinges which ye heare/and haue not hearde them. Heare ye therfore the similitude of the sower. Who so euer heareth the woorde of the kyngdome and vnderstondeth it not/there cōmeth the euyll man and catched awaye that which was sowne in his harte. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/is he which heareth the worde of God/ & anone with ioye receaueth it/yet hath he no rotes in him selfe/and therfore dureth but a season: for assone as tribulacio or persecucion arysseth because of the worde/by & by he falleth. He that was sowne among thornes/is he that heareth the word of God/but the care of this world and dissaytfulnes of ryches choke the worde/ and so is he made vnfrutefull. He whiche is sowne in the good grounde/is he that heareth the worde and vnderstondeth it: which also beareth frute and bryngeth forthe/some an hondred folde/some sixtie folde/and some thyrty folde. mar.vij.b Lu.viij.b C



Another similitude put he forthe vnto them saying. ✠ The kyngdom of heauen is lyke vnto a man which sowed good sead in his felde. But whyle men slepte there came his foo and sowed tares amonge the wheat/ & went his waye. When the blade was sprong vp & had brought forth frute/ then appeared the tares also. The seruaūtes came to the housholder / & sayde vnto him. Syr sowedest not thou good sead in thy closse / from whēce then hath it tares? He sayde to them/ the enuyous man hath done this. Then the seruaum- D

seruauntes sayde vnto him:wilt thou then that we go & gather them.But he sayd/nay/least whill ye go about to wede out the tares/ye plucke vp also with them the wheate by the rottes:let both growe together tyll harueste come/& in tyme of harueste I will say to the repers/gather ye fyrst the tares/& bynd them in shewes to be brent:but gather the wheate into my barne. ✠



✠ Another parable he put forthe vnto them sayinge: The kyngdom of heauen is lyke vnto a grayn of mustard seed: which a man taketh & soweth in his felde/ which is ꝑ least of all seades. But whē it is groune/it is the greatest among yerbes/and it is a tree/ so that the bryddes of the ayer come and bylde in the braunches of it. mar.iiij.d

Another symilitude sayde he to theim. The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in thre peckes of meele/tyll all be leuended.

All these thinges spake Jesus vnto the people by similitudes and without similitudes spake he nothyng to thē/to fulfill that which was spokē by the Prophet saying: I will opē my mouth in similitudes/ and wyll speake [illegible]th thynges which haue bene kepte secrete from the begynnyng of the worlde. ✠ mar.iiij.d Psalmo. lxxviij.

✠ Then sent Jesus the people awaye/& came to houlse. And his disciples came vnto him/saying: Declare vnto vs the symilitude of the tares of the feld. Then answered he & sayd to them. He that soweth the good seed is the sone of mā. And the felde is the world. And the chyldrē of the kyngdom/ they are the good seed. And the tares are the chyldrē of the wycked. And the enemye that soweth them/is the deuyl. The harueste is the ende of the world. And the repers be the aungels. For euē as the tares are gathred and brent in the fyre:so shal it be in the ende of this world. The sone of man shall sende forth his aungels/and they shall gather out of his kyngdome all thinges that offende/ and them which do iniquite/ & shall caste them into a furnes of fyre. Ther shal be waylyng & gnasshyng of teth. Then shall the iuste men shyne as the bryght of the sunne in the kyngdome of their father. Who so euer hath eares to heare/let him heare. Apo.xiiij. Sapien. iiij.d.

Agayne

✠ Agayne the kyngdom of heauen is lyke vnto treasure hyd in the felde/the whiche a man fyndeth and hydeth/and for ioye therof goeth & selleth all that he hath/and byeth that felde. F

Agayne the kyngdom of heauen is lyke to a marchaunt that seketh good pearles/whiche when he had founde one precious pearle/went and solde all that he had/and bought it.

Agayn the kyngdom of heauē is lyke vnto a net cast into the sea/that gathereth of all kyndes of fysshes:which whē it is full/ men draw to land/and syt & gather the good into vessels/& cast the bad away. So shal it be at ỹ ende of the world. The aūgels shal come out/& seuer ỹ bad frō the good/& shal cast them into a furnes of fyre:there shall be waylyng & gnasshyng of teth.

Jesus sayd vnto them:vnderstōd ye all these thinges? They sayde: ye Lorde. Then sayde he vnto theim: Therefore euery scribe which is taught vnto the kyngdome of heauen is lyke an housholder/whiche bryngeth forth out of his treasure/thinges both new and olde. ✠

Mar.vj.a Luce. iiij. Joh.iiij.c And it came to passe when Jesus had fynysshed these similytudes/that he departed thence/ and came into his own coūtre/ and taught them in their synagoges/in so much that they were astonyed and sayde/whence cōmeth all the wysdom and power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? And his brethrē be called James and Joses and Simon and Judas? And are not his systers all here with vs? Whence hath he all these thinges? And they were offended by him. Then Jesus sayde to them/a Prophet is not without honour/saue in his own countre/& among his own kynne. And he did not many miracles there/for their vnbeleefes sake.

¶ How Herode put John in prison and headed him for Herodias sake.
Of the fyue loues and two fysshes. Jesus walked on the sea.
Peter walked on the sea.

¶ The.xiiij.Chapter.

Mar.vj.b Luce.ix.a AT that tyme Herode the Tetrarcha heard of the fame of Jesu/and sayd vnto his seruauntes:this is John the Baptist. He is rysen agayne from death/& therfore are such miracles wrought by him. For Herode had taken John/ & bound him/& put him in prison for Herodias sake/his brother Philips wyfe. For John sayde vnto him:it is not lawfull for the to haue her. And when he woulde haue put him to death/he feared the A

Mar.vj.b Luc.iij.d.

people/

people/because they counted him as a Prophet.

But when Herodes byrth daye was come/ the daughter of Herodias daunsed before them/ & pleased Herode. Wherfore he promised with an othe/that he would geue her what so euer she would axe. And she beyng informed of her mother before/sayd: geue me here John Baptistes head in a platter. And the kynge sorowed. Neuertheless for his othes sake/ and for their sakes which sate also at the table:he cõmaunded it to be geuẽ her:and sent and beheaded John in the prison/ & his head was brought in a platter and geuen to the damsell / and she brought it to her mother. And his disciples came and toke vp his body/ and buryed it: and went and tolde Jesus.

B When Jesus heard that/he departed thence by shippe into a desert place ont of the waye. And when the people had hearde thereof/they folowed him a fote out of their cyties. And Jesus went forth & sawe much people/ & his hart did melte vpõ them/ and he healed of them those that were syck. Whẽ euẽ was come/ his disciples came to him saying:this is a desert place/ & the day is spent/let ỹ people departe/that they may go into the tounes and bye them vytalles. But Jesus sayd to them. They haue no neade to go away. Geue ye them to eate. Then sayd they vnto him:we haue here but .v. loues & two fisshes. And he sayd:bring them hyther. And he cõmaunded the people to syt down on the grasse: & toke ỹ .v. loues & the two fisshes/ & loked vp to heauẽ & blessed/ & brake & gaue the loues to his disciples/ & the disciples gaue them to the people. And they did all eate/ & were suffised. And they gathered vp of the gobets that remained .xij. baskets full. And they ỹ ate/were in nõbre aboute .v. thousand mẽ/beside wemen & chyldrẽ.

Luce.ix.c
Mar.vj.d
Joh.vj.a.



C And straycht waye Jesus made his disciples enter into a shyppe/and to go ouer before him/whill he sent the people away. And assone as he sent the people away/he went vp into a moũtayne alone to praye. And when night was come/he was there him selfe alone. And the shyppe was now in the myddes of the sea / & was tost with waues/ for it was a contrary wynde. In the

Mar.vj.f
Joh.vj.b

the fourth watche of the night/ Jesus cam vnto them walkyng on the sea. And when his disciples sawe hym walkynge on the sea/they were troubled/saying: it is some spirite/and cryed out for feare. And straycht waye Jesus spake vnto them/sayinge: be of good cheare/it is I/be not afrayed.

Peter answered him/ and sayde: master/ yf thou be he/ byd me to come vnto the on the water. And he sayd/come. And whē Peter was come doume out of the shippe/he walked on the wa- D ter/to go to Jesus. But whē he sawe a mighty wynde/he was afrayed. And as he beganne to synke/he cryed saying: master/ saue me. And immediatly Jesus stretched forth his hande/ and caught him/and sayde to him. O thou of lytell fayth/wherfore diddest thou dout? And assone as they were come into the ship/ the wynde ceased. Then they that were in the shippe/came and worshipped him/ saying: of a trueth thou arte the sone of God.

Mar.vj.g And when they were come ouer/ they went into the lande of Genezareth. And when the men of that place had knowledge of him/ they sent oute into all that countre rounde aboute/ and brought vnto him all that were sycke/ and besought him/ that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

¶ Of the breakynge the commaundementes of God to obserue the tradicions of men. Blynde leaders. The woman of Canaane. Of the great nombre that Christ healed. Of the seuen loues and a feawe fyshes.

¶ The.xv. Chapter. ✠

mar.vij.a



Exo.xx.c. Deut.v.b ephe.vj.a Leui.xx.b prou.xx.c.

THen came to Jesus Scribes and Pharises frō Jerusalem/ sayinge: Why do thy disciples trangresse the tradicions of the elders? for they washe not their handes whē they eate bread. He answered and sayde vnto them: why do ye also transgresse the cōmaundment of God thorow youre tradicions? For God commaunded saying: honoure thy father and mother/ & he that curseth father or mother shall suffer death. But ye saye/ euery man shall saye to his father or mother: that which thou desyrest of me to healpe the wyth/ is geuen God: and so shall he not honoure

noure his father or mother. And thus haue ye made / that the cõmaundement of God is without effecte / through youre tradiciõs. ypocrites / well prophesyed of you Esayas saying: This people draweth nye vnto me with their mouthes / and honoureth me with their lippes / how be it their hartes are farre from me: but in vayne they worshippe me teachyng doctrines which are nothynge but mens preceptes. Esa.xxix.

And he called the people vnto him / and sayde to them: heare and vnderstonde. That which goeth into the mouth / defyleth not the man: but that whiche commeth out of the mouth defyleth the man. Mar.vij.c

B Then came his disciples / & sayde vnto him: Perceauest thou not how that the Pharises are offended in hearynge this sayinge? He answered and sayd: all plantes which my heauenly father hath not plãted / shal be plucked vp by the rotes. Let them alone / they be the blynde leaders of the blynde. If the blynde leade the blynde / both shall fall into the dyche. Luce.vj.f

Then answered Peter & sayde to him: declare vnto vs this parable. Then sayd Jesus: are ye without vnderstanding? perceaue ye not / that what so euer goeth in at ỹ mouth / descendeth doune into the bely / and is cast out into the draught? But those thinges which proceade out of ỹ mouth / come frõ the harte / and they defyle the man. For out of the hart come euyll thoughtes / murder / breaking of wedlocke / whordom / theefte / false witnesberyng / blasphemy. These are the thinges which defyle a man. But to eate with vnwesshen handes / defyleth not a man. Mar.vij.c

C 

✠ And Jesus went thence / and departed into the coostes of Tyre and Sydon. And beholde a woman whiche was a Cananyte / came out of the same coostes / and cryed vnto him / saying: haue mercy on me Lord the sone of Dauid / my daughter is pytiously vexed with a deuyll. And he gaue her neuer a worde to answere. Then came to him his disciples / and besought him sayinge: sende her awaye / for she troubleth vs crying. He answered / and sayd: I am not sent / but vnto the loost shepe of the housse Mar.vij.c

Then she came and worshypped him/sayinge: master helpe me. He answered & sayde: it is not good/to take the chyldrēs bread and to cast it to whelpes. She answered & sayd/truthe Lord/ neuertheless the whelpes eate of the crōmes/whiche fall from their masters table. Then Jesus answered and sayd vnto her. O womā great is thy fayth/be it to the/euen as thou desyrest. And her daughter was made whole euē at that same houre. ☞

Mar. vij. Then Jesus went away from thence/and came nye vnto the sea of Galile/and went vp to a moūtayne and sat doune there. And much people came vnto him/hauyng with thē halt/blynd/ dōme/maymed/and other many: and cast them doune at Jesus fete. And he healed them/in so much that the people wondred/ to se the domme speake/the maymed whole/the halt to go/and the blynde to se. And they glorifyed the God of Jsrael. D

Mar. viij.



Then Jesus called his disciples to him and sayde: I haue compassion on the people/because they haue continued with me now thre dayes and haue naught to eate: and I wyll not let them departe fastyng/ least they perishe in the waye. And his disciples sayde vnto him: whence should we get so muche bread in the wyldernes/as should suffyse so great a multitude? And Jesus sayde vnto them: how many loues haue ye? And they sayde/seuen: & a feawe lytle fysshes. And he cōmaunded the people to syt down on the grounde: and toke the seuē loues/& the fysshes/and gaue thankes/ and brake them/ and gaue to his disciples/ & the disciples gaue them to the people. And they dyd all eate & were suffised. And they toke vp of the broken meate that was lefte seuen baskettes full. And yet they that ate were foure thousand men/beside wemen & chyldren. And he sent away the people/and toke shyppe and came into the parties of Magdala.

¶ The Pharises desyer a signe. Beware of the leuen of the Phariſes.
How Christ axed his disciples/whome men saye that he was.
& the confession of Peter which spake in the mouth of all the other disciples.
v Peter intreated Christ to saue him selfe/whome Christ called Sathan
diatly for his labour.
iudgement to come/and how men shalbe rewarded.

¶ The. xvj. Chapter.

Then



A THen came the Phariſes and Sa- mar. viij. b
duces/and dyd tempte him/ deſy- Luc. xij. g
ryng him to ſhewe them ſome ſigne from
heauē. He anſwered and ſayd vnto them.
At euen ye ſaye/we ſhall haue fayze wed-
der/and that becauſe the ſkye is reed: and
in the mournyng ye ſaye / to daye ſhall be
foule wedder / and that becauſe the ſkye
is cloudy and reed: O ye ypocrites/ye can
diſcerne the faſſyon of the ſkye: and can ye
not diſcerne the ſignes of the tymes. The
frowarde nacion and aduoutrous ſeketh a ſigne/and ther ſhall
no nother ſigne be geuē vnto them but the ſigne of the pzophet Jonas. ij.
Jonas. So lefte he them and departed.

B And when the diſciples were come to the other ſyde of the Mar. viij.
water/they had fozgotten to take bzead with them. Then Je- Luce. ix. a.
ſus ſayd vnto them: Take hede and beware of the leuen of the
pharyſes and of the ſaduces. And they thought in theim ſelfes
ſaying: becauſe we haue bzought no bzead with vs. Whē Jeſus
vnderſtode that/ he ſayde vnto them. O ye of lytell fayth/why
are your myndes cumbzed becauſe ye haue bzought no bzead.
Do ye not yet perceaue/nether remember thoſe. v. loues when
there were. v. M. men/ and howe many baſkettes toke ye vp.
Nether the. vij. loues when there were. iiij. M. men/ and howe
many baſkettes toke ye vp. Why perceaue ye not then/that I
ſpake not vnto you of bzead/when I ſayde/beware of the leuen
of the phariſes and of the ſaduces. Then vnderſtode they/how



that he bad not them beware of the leuen
of bzead: but of the doctrine of the phari-
ſes/and of the ſaduces.

C ✠ When Jeſus came into the cooſtes of mar. viij. c
the cyte which is called Ceſarea Philippi/ Luce. ix. c.
he axed his diſciples ſaying: whom do mē
ſaye that I the ſone of man am. They ſa-
yde/ſome ſaye that thou arte John Bap-
tiſt/ſome Helyas/ ſome Jeremias/ oz one
of the pzophetes. He ſayd vnto them: but
whom ſaye ye that I am. Simon Peter

answered & sayd: Thou art Christ the sone of the lyuyng God. And Jesus answered and sayd to him: happy art thou Simon the sone of Jonas/ for flesshe & bloud hath not opened vnto the that/but my father which is in heauē. And I saye also vnto the that thou art Peter/ & vpon this rocke I will bylde my congregacion. And the gates of hell shall not preuayle agaynst it. And I will geue vnto thee the keyes of the kyngdom of heauen: and what so euer thou byndest vpō earth/ shal be bounde in heauē: & what so euer thou lowsest on earth/ shal be lowsed in heauē. ☩

Then he charged his disciples that they should tell no man/ D that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples / how that he must go vnto Jerusalem/ an suffer many thynges of the elders/ and of the high prestes/ and the Scribes/ and must be kylled/ and ryse agayne the thyrde daye. But Peter toke hym a syde/ and began to rebuke him saying: master fauer thy selfe/ this shall not come vnto the. Then tourned he aboute/ & sayd vnto Peter: come after me satan/ thou offendest me/ because thou sauourest not godly thynges/ but worldly thynges.



Jesus then sayd to his disciples. If any man wyll folowe me/ let him forsake hym selfe/ and take vp his crosse and folow me. For who so euer wyll saue his lyfe/ shall loose it. And who so euer shal loose his lyfe for my sake/ shall fynde it. What shall it profyt a man/ though he should wynne al the hole world: yf he loose his own soule. Or els what shall a man geue to redeme his soule agayne with all. For the sone of man shall come in the glory of hys father/ with his aungels: and then shall he rewarde euery man accordyng to his dedes. Uerely I say vnto you/ some ther be among them that here stonde/ whiche shall not taste of death/ tyll they shall haue sene the sone of man come in his kyngdome.

Mar. viij. Luce. ix. g John. xij.

Rom. j. a. Mar. ix. a. Luce. ix. d

The transfiguracion of Christ. John Baptist is Helyas. The spirit of the fallyng sycknes/ which could not be cast out but by prayer and fastynge. How Peter went to fetche mony out of the mouth of a fysshe/ to paye for Christ and him.

The. xvij. Chapter. ✠

And

A 

AND after. vj. daies Jesus toke Peter & James & John his brother/ and brought them vp into an high mountayne out of the waye / & was transfigured before them: & his face dyd shyne as the sunne/ & his clothes were as whyt as the light. And behold there appeared vnto them/ Moyses & Helyas/ talking with him. Then answered Peter/ and sayd to Jesus: master here is good beyng for vs. If thou wilt let vs make here thre tabernacles/ one for the/ & one for Moses & one for Helyas. Whyl he yet spake/ behold a bryght cloude shadowed them. And behold/ there came a voyce out of the cloude sayinge: This is my deare sone/ in who I delyte/ heare hym. And whē the disciples hearde that/ they fell on their faces and were sore afrayed. And Jesus came and touched them & sayde: aryse and be not afrayed. And when they loked vp/ they saw no man/ saue Jesus only.

Mar. ix. a
Luce. ix. d.
ij Pet. j. b

B And as they came doume from the mountayne/ Jesus charged them sayinge: se that ye shewe the vision to no man/ vntyll the sone of mā be rysen agayn from death. ✠ And his disciples axed of him/ sayinge: Why then saye the scribes/ that Helyas must fyrst come. Jesus answered/ and sayd vnto them: Helyas shall fyrst come/ and restore all thynges. And I saye vnto you that Helyas is come alredy/ and they knewe him not: but haue done vnto him what so euer they lusted. In lyke wyse shall also the sone of man suffre of them. Then the disciples perceaued that he spake vnto them of John Baptist.

Mar. ix. b
Malachie iiij. b.

C And when they were come to the people/ there came to him a certayne man/ and kneled doune to him/ & sayde: Master haue mercy on my sone for he is franticke: and is sore vexed. And oft tymes he falleth into the fyre/ and ofte into the water. And I brought him to thy disciples/ & they could not heale him. Jesus answered & sayde: O generacion faythles & croked: how longe shall I be with you: howe longe shall I suffre you: bryng him hyther to me. And Jesus rebuked the deuyl/ and he cam out of him. And the chylde was healed euen that same houre. ✠

Mar. ix. c.
Luce. ix. c.

Then came the disciples to Jesus secretly/ and sayde: Why

Lu. xvij. b

coulde not we cast him out? Jesus sayde vnto them: Because of your vnbelefe. For I saye verely vnto you: yf ye had fayth as a grayne of mustard sead/ye should saye vnto this moũtayne/remoue hence to yonder place/& he should remoue: nether should any thynge be vnpossyble for you to do. Howe be it this kynde goeth not out/ but by prayer and fastynge.

Mar.ix.c. Luce.ix.c. As they passed the tyme in Galyle / Jesus sayde vnto them: the sone of man shall be betrayed into the handes of men / and they shall kyll him/and the thyrd daye he shall ryse agayn. And they sorowed greatly.

✠ And when they were come to Capernaum/they that were wont to gathre poll money/came to Peter & sayde: Doth your master paye tribute? He sayde ye. And when he was come into the houlse/Jesus spake fyrst to him saying: What thinkest thou Simõ? of whom do the kynges of the earth take tribute or poll money? of their chyldrẽ/ or of straũgers? Peter sayd vnto him: of straungers. Then sayd Jesus vnto him agayn: Then are the chyldren fre. Neuertheleſſe/leaſt we should offende them: go to the sea/& cast in thyne angle/and take ỹ fysshe that fyrst cõmeth vp: and when thou haste opened his mouth / thou shalt fynde a pece of twenty pence: that take & paye for me and the. ✠

¶ How the disciples enquyred amonge them selfes who should be the greatest amonge them. Woo be to them that geueth occasyon of offences. Of the hundred Sepe. How men bynde & loose. The power of byndyng & loosyng. Of him that ought ten thousand talentes. A couenaunt to the vnmercyfull.

¶ The.xviij. Chapter.

Mar.ix.a. Luce.ix.f.



AT the same tyme the disciples came vnto Jesus saying: who is ỹ greatest in the kyngdom of heauen? Jesus called a chylde vnto him/ and set him in the myddes of them/and sayd: Uerely I saye vnto you: except ye tourne and became as chyldren / ye cannot enter into the kyngdom of heauẽ. Who so euer therfore humble himselfe as this chylde/the same is the greatest in the kyngdome of heauen. And who so euer receaueth such a chyld in my name/receaueth me. But who so euer offend one of these lytelons/which beleue in me: it were better for him that a mylstone were

were hanged about his necke/ and that he were drowned in the depth of the sea. Wo be vnto the world because of offence. How be it/it can not be auoyded but that offences shal be geuen. Neuertheless wo be to the man/by whom the offence cōmeth.

B Wherfore yf thy hand or thy fote offende the/cut him of & cast him from the. It is better for the to enter into lyfe halt or maymed/rather then thou shouldest hauyng two handes or two fete/be cast into euerlasting fyre. And if also thyn eye offende the/ pluck him out & cast him frō the. It is better for the to enter into lyfe w̄ one eye/then hauing two eyes to be cast into hel fyre. Mar. ix. g

Se that ye despyse not one of these lytelons. For I say vnto you/that in heauē their aungels alwayes behold the face of my father/which is in heauen. ✠ ye and the sone of man is come to saue that which is lost. How thynke ye? yf a man haue an hounDred shepe/& one of them be gone astray/doth he not leue nynty and nyne in the mountaynes/ and go and seke that one whiche is gone astray? yf it happē that he fynd him/verely I saye vnto you: he reioyseth more of that shepe/then of the nynty and nyne which went not astray. Euen so it is not the will of your father in heauen/that one of these lytelons should perisshe. Luc. xix. b Luc. xv. a.

C ✠ Moreouer yf thy brother treaspace agaynst the. Go & tell him his faute betwene hym and the alone. If he heare the/thou haste wone thy brother: But yf he heare the not/then take yet with the one or two/that in ỹ mouth of two or thre witnesses/ all thinges maye be stablisshed. yf he heare not them/tel it vnto the congregacion. If he heare not the congregaciō/take him as an hethen man/ & as a publican. Uerely I saye vnto you/what so euer ye bynde on earth/shal be bounde in heauē. And what so euer ye lowse on earth/shal be lowsed in heauen. Lu. xviij. a Leui. xix. Jaco. v. d ij. cor. xiij Hebre. x. c Ioh. viij. f.

Agayne I saye vnto you/ that yf two of you shall agree in earth vpon any maner thynge / what so euer they shall desyre: it shal be geuen them of my father which is in heauē. For where two or thre are gathered together in my name/ there am I in the myddes of them. Joh. xv. g

D Then came Peter to him/and sayde: master how ofte shal I forgeue my brother/yf he synne agaynste me/seuen tymes? Jesus sayd vnto him: I saye not vnto the seuen tymes/but seuenty tymes seuen tymes. ✠



✠ Therfore is the kyngdom of heauen lykened vnto a certayne kynge / whiche would take a countes of his seruauntes. And when he had begonne to recken/one was brought vnto him/which ought him ten thousand talentes / whom because he had naught to paye / his master cõmaunded him to be solde/and his wyfe/and his chyldrẽ/and all that he had/and payment to be made. The seruaunt fell doune and besought him/ sayinge: Syr/ geue me respyte/and I will paye it euery whyt. Then had the Lord pytie on that seruaunt/ & lowsed him/and forgaue him the det.

And the sayde seruaũt went out & founde one of his felowes F
which ought him an hundred pence/and layed handes on him/ and toke him by the throote/sayinge:paye me that thou owest. And his felow fell doune & besought him/saying:haue pacience with me/ & I will paye the all. And he would not/but went and cast him into prison/tyl he should paye the det. When his other felowes sawe what was done / they were very sory/ and came and tolde vnto their lord all that had happened. Then his lord called him and sayde vnto him. O euyll seruaunt/ I forgaue the all that det/ because thou prayest me/ was it not mete also that thou shouldest haue had cõpassion on thy felowe/euen as I had pytie on the? And his lorde was wroth/and delyuered him to the iaylers / tyll he shoulde paye all that due to him. So lykewyse shall my heauenly father do vnto you/ excepte ye forgeue with your hartes/ eache one to his brother their treaspases. ✠

¶ The question of the Pharises/whether it was lawful for a man to be deuorsed from his wife or not. There are chast whych are so borne. pouge chyldren were brought to Christ. Of the ryche man that axed Jesus what he myght do to obtayne eternall lyfe. He that forsaketh for Christes sake any thynge/the same shall receaue an hundred fold in the lyfe to come.

¶ The.xix. Chapter.

Mar.x.a. AND it came to passe when Jesus had fynished those say- A
inges/ he gat him frõ Galyle/ and came into the coostes of Jewry beyonde Jordan/and much people folowed him/and he healed them there.

Then came vnto him the Pharyses temptyng him/and say-

inge



inge to hym: Is it lawfull for a man to put awaye his wyfe for all maner of causes.
He answered and sayde vnto them. Haue ye not redde / how that the whiche made man at the begynnynge / made them man and woman / and sayde: For this thynge / shall a man leaue father and mother / and cleue vnto his wyfe / and they twayne shal be one flesshe. Wherefore nowe are they not twayne / but one flesshe. Let no man therefore put a sunder / that whiche God hath coupled together. Gene. j. d. Gene. ij. d Ephe. v. j. cor. vj. d

B Then sayd they to him: why dyd Moses cõmaunde to geue a testimonial of diuorsemẽt & to put her away. He sayd vnto thẽ: Moses because of ỹ hardnes of your hartes suffred you to put away your wyfes: But frõ the beginnyng it was not so. I saye therfor vnto you who so euer putteth away his wife (except it be for fornicaciõ) & marieth another breaketh wedlocke. And who so euer marieth her which is diuorsed / doth cõmit aduoutry. Mar. ix. c. Luc. xvj. d j. Cor. vij.

Then sayde his disciples to hym: yf the mater be so betwene man & wyfe / then it is not good to mary. He sayde vnto them: all men can not away with that saying saue they to whom it is geuẽ. Ther are chast / which were so borne out of their mothers belly. And there are chast / which be made of men. And there be chast / which haue made them selues chast for the kyngdome of heauens sake. He that can take it / let him take it.

Then were brought to him younge chyldren / that he should put his handes on them and praye. And the disciples rebuked them. But Jesus sayde: suffre the chyldrẽ & forbyd them not to come to me: for to such is the kyngdom of heauẽ. And when he had put his handes on them he departed thence. Mare. x. b Lu. xviij. c

C And beholde one came / & sayd vnto him: good master / what good thyng shall I do / that I maye haue eternal lyfe. He sayd vnto him: why callest thou me good. Ther is none good but one and that is God. But yf thou wilt entre into ỹ lyfe / kepe the cõmaundmẽtes. The other sayd to hym: Which. And Jesus sayd: breake no wedlocke: kyll not / steale not / beare not false witnes / honour father & mother / & loue thyn neighbour as thy selfe. Mar. x. b. Luc. xviij. d

And the younge man sayd vnto him/ I haue obserued all these thynges frō my youth/what lacke I yet. And Jesus sayd vnto him/ yf thou wylt be perfecte/ go and sell all that thou hast/and geue it to the poore/and thou shalt haue treasure in heauē/and come and folowe me. When the younge mā hearde that saying/ he went awaye mournynge. For he had greate possessions.

Then Jesus sayd vnto his disciples. Verely I say vnto you: it is harde for a ryche man to enter into the kyngdom of heauē. And moreouer I saye vnto you: it is easyer for a Camell to go through the eye of a nedle/ then for a ryche mā to enter into the kyngdome of God. When his disciples hearde that/ they were exceadingly amased/ sayinge: who then can be saued. Jesus beholde them/ and sayde vnto them: with men this is vnpossyble/ but with God all thynges are possyble.

✠ Then answered Peter/ & sayde to him: Beholde/ we haue D
forsakē all & folowed the/ what shall we haue. Jesus sayd vnto them: verely I say to you/ when ỹ sone of mā shall syt in the seat of his maiestate/ ye which folowe me in the seconde generacion shal syt also vpō. xij. seates/ & iudge the. xij. tribes of Israel. And whosoeuer forsaketh houses or brethrē/ or systers/ other father or mother/ or wyfe/ or chyldrē/ or lādes/ for my names sake/ the same shall receaue an houndred folde/ & shall inheret euerlastyng lyfe. ✠ Many that are fyrst shal be last/ & the last shal fyrst.

¶ The parable of the vyneyarde/ and of the labourers that were hyred to worke in it. The mother of zebedes chyldren. Two men that were blynde.

¶ The. xx. Chapter.



Mar. x. d. Lu. xiij. f.

FOr the kyngdom of heauen is lyke A
vnto an housholder/ whiche went out erly in ỹ mornynge to hyre labourers into his vyneyarde. And he agreed with the labourers for a peny a daye/ and sent theim into his vyneyarde. And he went out about the thyrde houre/ and sawe other stondynge ydell in the market place/ and sayde vnto theim/ go ye also into my vyneyarde: and what so euer is ryght/ I will geue you. And they wēt their waye. Agayne he went out about the sixte and nynth houre/ and dyd

lyke

lykewyse. And he went out about the eleuenth houre & founde other standyng ydell/ and sayd vnto them. Why stande ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to them: go ye also into my vyneyarde/ and what so euer is ryght/ that shall ye receaue.

B When euen was come/ the lorde of the vyneyarde sayd vnto his steward: call the labourers/ & geue them their hyer/ begynnyng at the laste/ tyll thou come to the fyrste. And they whiche were hyred about the eleuenth houre came and receaued euery man a peny. Then came the fyrste/ supposyng that they shoulde receaue moare/ and they lykewyse receaued euery a peny. And when they had receaued it / they murmured agaynst the good man of the house/ sayinge. These laste haue wrought but one houre/ & thou hast made them equall vnto vs/ which haue borne the burthen and heat of the daye.

He aunswered to one of theim sayinge: frende I do the no wrong dyddest thou not agree with me for a peny? Take that whiche is thy dutye/ and goo thy waye. I wyll geue vnto this last/ as much as to the. Is it not lawfull for me to do as me lysteth with myne owne? Is thyne eye euil because I am good? So the laste shall be fyrste/ and the fyrste shall be laste. For many are called/ and feawe be chosen. ✠

C 

✠ And Jesus ascended to Jerusalem & toke the .xij. disciples a parte in the waye and sayde to them. Beholde/ we go vp to Jerusalem/ & the sone of mã shal be betrayed vnto the chefe prestes & vnto the scribes/ & they shall condempne him to death: and shal delyuer him to the gentyls/ to be mocked/ to be scourged & to be crucifyed: and the thyrd daye he shall ryse agayne. Mar.x.d. Luc.xviij.f Marc.x.c. Lu.xviij.c

✠ Then came to him the mother of zebedes chyldren with her sones/ worshyppynge him/ & desyryng a certayne thynge of him. And he sayde vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sones maye syt/ the one on the ryght hande and the other on the lyft hande in thy kyngdome. Marc.x.c.

Jesus answered & sayd: ye wot not what ye axe. Are ye able

to drynke

to drynke of the cuppe that I shall drynke of/and to be baptysed with the baptime that I shall be baptised wt. They answered to him/yt we are. And he sayd vnto them. ye shal drynke of my cup and shal be baptised with the baptime yt I shal be baptised with. But to syt on my right hand & on my lyft hand is not myne to geue/but to them for whom it is prepared of my father. ✠

And whē the ten heard this/they disdayned at the two bre- D
thren. But Jesus called them vnto him and sayd. ye know that the lordes of the gentyls haue dominacio ouer them. And they
Mar.x.g Luce.xiij. that are great/exercise power ouer them. It shal not be so amōg you. But who so euer will be great among you/ let him be your minister: & who so euer will be chefe/let him be youre seruaunt/ euen as the sone of mā came/not to be ministred vnto/but to ministre/& to geue his lyfe for the redemption of many. ✠

Mar.x. a. Lu.xviij. c And as they departed from Hiericho/muche people folowed him. And beholde two blynde men syttynge by the waye syde/ when they heard Jesus passe by/ cryed sayinge: Thou Lorde the sone of Dauid haue mercy on vs. And the people rebuked them/because they should hold their peace. But they cryed the moare/ sayinge: haue mercy on vs thou Lorde which arte the sone of Dauid. Then Jesus stode styl/& called them/and sayde: what will ye that I should do to you? They sayd to him: Lord/ that our eyes maye be opened. Jesus had compassion on them/ and touched their eyes. And immediatly their eyes receaued syght. And they folowed him.

¶ Of the asse & hyr colte. How the byers & sellers were dryuē out of the temple. The fyggē tree that had no frute. How the chefe rulers & prestes axed of Christ by what auctorite he dyd those thinges that he dyd. The question of Christ to the Pharises. The parable of the two sones. The parable of vyneyarde.



Mar.xj. a Luce.xix.

¶ The.xxi. Chapter. ✠

WHen they drew nye vnto Jeru- A
salem / and were come to Beth-
phage/ vnto mounte Olyuete: then sent Jesus twoo of his disciples / sayinge to them: Go into the toune that lyeth ouer agaynste you/and anone ye shall fynde an asse bounde/ and her colte with her: loose them / and bryage them vnto me. And yf

any

any man saye ought vnto you: saye ye that the Lorde hath neade of them: and straycht waye he will let them go. All this was done/ to fulfyll that whiche was spoken by the Prophet/



sayinge: Tell ye the daughter of Syon: behold thy kynge cōmeth vnto the/ meke and syttyng vpon an asse and a colte / the sole of an asse vsed to the yooke. The disciples went and dyd as Jesus cōmaunded theim / and brought the asse and the colte / and put on their clothes / & set him thereon. And many of the people spreed their garmentes in the waye. Other cut doune braūches from the trees/and strawed them in their waye. Moreouer the people that went before/ & they also that came after/ cryed sayinge. Hosanna to the sone of Dauid. Blessed be he that cōmeth in the name of the Lorde:Hosanna in the hyghest.

Esa.xcij.b zacha.ix.b Johan.xij

psal.cxvij.

B And when he was come into Jerusalem / all the cyte was moued/saying: who is this.- And the people sayd:this is Jesus

Mar.xj.b Luce.xix.



the prophet of Nazareth a cyte of Galile. And Jesus went into the temple of God/ and cast oute all them that solde & bought in the temple/ and ouerthrewe the tables of the money chaungers / and the seates of theim that solde doues / and sayde to theim: It is wrytten: My houlse shall be called the houlse of prayer: But ye haue made it a denne of theues. And the blynd and the halt came vnto him in the temple/ and he healed them.

Esa. lvi.c. Hier.vij.b

When the chefe prestes and scribes sawe the marueyles that he dyd/and the chyldren crying in the temple and sayinge:Hosanna to the sone of Dauid/ they disdayned/ & sayde vnto him: hearest thou what these saye.- Jesus sayd vnto them/yea: haue ye neuer redde / of the mouth of babes & suckynges thou haste ordeyned prayse.- And he lefte theim/ and went out of the cyte vnto Bethanie/and had his abydyng there.

psal.viij. Mar.xj.d.

In the morwyng as he returned into the cyte agayn/he hungred

gred and spyed a fygge tree in the waye / and came to it and founde nothyng there on/but leues only/and sayde to it/neuer frute growe on the hence forwardes. And anon the fygge tree
Mar.xj.c. wyddered away. And when his disciples sawe that/they marueyled saying: How soone is the fygge tree wyddered awaye? Jesus answered/and sayd vnto them: Uerely I saye vnto you/ yf ye shal haue fayth and shal not dout/ye shall not only do that which I haue done to the fygge tree: but also yf yè shall say vnto this mountayne take thy selfe awaye/and caste thy selfe into the sea/it shal be done. And what so euer ye shall axe in prayer/ (yf ye beleue) ye shall receaue it.

Mar.xj.g Luce.xx.a



✠ And whē he was come into the temple/ the chefe prestes and the elders of the people cam vnto him as he was teachyng and sayde: by what aucthorite doest thou these thynges? and who gaue the this power? Jesus answered/ & sayd vnto them: I also will axe of you a certayne question/ which yf ye assoyle me/ I in lyke wyse will tell you by what auctorite I do these thinges. The baptyme of John/ whence was it/ from heauē or of men? Then they reasoned amonge them selues saying: yf we shall saye from heauē/ he will saye vnto vs: why dyd ye not then beleue him? But and yf we shal say of men/then feare we the people. For all mē helde John as a prophet. And they answered Jesus & sayde: we can not tell. And he lykewyse sayde vnto them: nether tell I you by what aucthorite I do these thynges. ✠ C

What saye ye to this? ✠ A certayn man had two sones/and came to the elder & sayde: sone go & worke to daye in my vyneyarde. He answered & sayde/ I will not: but afterwarde repented & went. Then came he to the second/ & sayd lyke wyse. And he answered & sayd: I will syr: yet went not. Whether of them twayne dyd the will of the father? And they sayd vnto him/the fyrst. Jesus sayde vnto them: verely I saye vnto you/ that the publicans & the harlotes shall come into the kyngdome of God before you. For John came vnto you in the waye of righteousnes/and ye beleued him not. But the publicās and the harlotes

beleued

beleued hun. And yet ye (though ye saw it) were uot yet moued
wᵗ repentaūce/ that ye might afterwarde haue beleued him. ✠



✠ Herken another similitude. There was a certayn housholder/which planted a vyneyarde/and bedged it round about/ and made a wynpresse in it/ & bylt a tower and let it out to husbandmē / & went into a straunge coūtre. And when the tyme of the frute drewe neare: he sent his seruaū-tes to the husbandmē/to receaue the fru-tes of it. And the husbandmen caught his seruaūtes/ & bet one/kylled another/and stoned another. Agayn he sent other ser-uaūtes moo then the first: & they serued them lykwyse. But last of all he sent vnto them his owne sone sayinge: they wyll feare my sone. But when the husbandmen sawe the sone/ they sayde amonges them selfes. This is the heyre: come let vs kyl him/ & let vs take his inheritaunce to our selfes. And they caught him and thrust him out of the vyneyarde/and slewe him. When the lorde of the vyneyarde cōmeth/what will he do with those hus-bandmen? They sayd vnto him: he wyll cruellye dēstroye those euyl persons/ & will let out his vyneyarde vnto other husband-men/which shall delyuer him the frute at tymes conuenient.

Mar.xj.a. Luce.xx.c Esaye. v. Hiere.ij.

Jesus sayd vnto them: dyd ye neuer redde in the scriptures? The stone which the bylders refused/the same is set in the prin-cipall parte of the corner: this was the lordes doynge/and it is meruelous in our eyes. Therfore say I vnto you/the kyngdom of God shalbe taken from you/ & shalbe geuen to the Gentyls/ which shall bring forth the frutes of it. And who so euer shal fall on this stone/he shal be brokē/but on who so euer it shal fall vpō it will grynde him to powder. And when the chefe Prestes and pharises hearde these similitudes/they perceaued that he spake of them. And they went about to laye handes on him/but they feared the people/because they toke him as a Prophet. ✠

Psal. xvij Act. iiij. b j. Pet. ij. a Rom. ix. a Esaye. lxxviij.

¶ The parable of the mariage. One had not on his weddynge garment. The question of Herodes seruauntes and the pharises to Christ whether it were lawfull to paye tribute. The question of the Saduces that beleued no reserrection. Of the doctor that axed Christ which was the chefe commaundement. The question that Christ axed of the pharises.

¶ The

¶ The.xxij. Chapter.

Lu.xiiij.d
Apoc.xix.



AND Jesus answered / & spake vnto them agayne / in similitudes / saying. ✝ The kyngdom of heauen is lyke vnto a certayne kynge which maryed his sone / and sent forth his seruauntes / to call them that were byd to the weddyng / and they would not come. Agayn he sent forth other seruanntes / saying: Tel them which are bidden: beholde I haue prepared my dynner / myne oxen & my fatlynges are kylled / and all thinges are ready / come vnto the mariage. But they made lyght of it / and went their wayes: one to his ferme place / another aboute his marchaundise / the remnaunt toke his seruauntes & intreated them vngodly and slewe them. When the kynge heard that / he was wroth / and sent forth his warryers and destroyed those murtherers / and brent vp their cyte. A

Then sayd he to his seruaũtes: the weddyng was prepared. But they which were byddẽ / were not worthy. Go ye therfore out into the high wayes / and as many as ye fynde / byd them to the mariage. The seruauntes went out into ỹ high wayes / and gathered to gether as many as they coulde fynde / bothe good and bad / & the weddyng was furnisshed with gestes. Then the kynge cam in / to viset the gestes / & spyed there a mã which had not on a weddynge garmẽt / & sayde vnto him: frende / how fortuned it that thou camest in hyther and hast not on a weddyng garment? And he was euen spechlesse. Then sayde the kynge to his ministers: take and bynde hym hande and fote / and cast him into vtter darknes / there shall be weppyng and gnasshyng of teth. For many are called and feawe be chosen. ✝ B



mar.xij. b
Luc.xj.d

✝ Then went the Pharyses and toke counsell how they might tangle him in his wordes. And they sent vnto him their disciples with Herodes seruauntes saying: Master / we know that thou art true / and

teachest

teacheſt the waye of God truely/ nether careſt for any man/for thou conſyderest not mēnes eſtate. Tell vs therfore/ how thynkest thou: Is it lawfull to geue tribute vnto Ceſar or not: Jeſus perceaued their wickednes/ and ſayde. Why tempte ye me ye ypocrites: Let me ſe the tribute money. And they toke him a peny. And he ſayde vnto them: whoſe is thoſe ymage and ſuperſcription: They ſayde vnto him Ceſars. Then ſayde he vnto them. Geue therfore to Ceſar/ that which is Ceſars/ & gene vnto God that which is Goddes. ✠ When they heard that/ they marueyled/ and left him/ and went their waye.

C The ſame daye the Saduces came to him (whiche ſaye that ther is no reſurreccion) and axed him ſayinge: Maſter: Moſes bade/ yf a man dye hauyng no chyldren/ that the brother mary his wyfe/ and ryſe vp ſead vnto his brother. There were with vs ſeuen brethren/ and the fyrſt maryed and deceaſed without yſſue/ & lefte his wyfe vnto his brother. Lykewyſe the ſeconde and the thyrde vnto the ſeuenth. Laſte of all the woman dyed alſo. Now in the reſurreccion whoſe wyfe ſhall ſhe be of the ſeuen: For all had her. Jeſus anſwered and ſayde vnto them: ye are deceaued & vnderſtonde not the ſcriptures / nor yet the power of God. For in the reſurreccion they nether mary/ nor are maryed: but are as the aungels in heauen.

Mar.xij.c
Luc.xix.a
Act.xxiiij.
Deu.xxv.

D As touchyng the reſurreccion of the dead: haue ye not redde what is ſayd vnto you of God/ which ſayeth: I am Abrahams God/ and Jſaacks God/ and the God of Jacob: God is not the God of the dead/ but of the lyuyng. And when the people heard that/ they were aſtonyed at his doctrine.

Exo.iij.b



✠ When the Phariſes had heard/ how that he had put the Saduces to ſylence/ they drew together/ & one of them which was a doctour of lawe/ axed him a queſtion/ temptyng him and ſaying: Maſter/ whiche is the chefe cōmaundement in the lawe: Jeſus ſayd to him: Loue the Lord thy God wyth all thyne harte / wyth all thy ſoule/ and wyth all thy mynde. This is the fyrſt and the chefe cōmaundement. And there is another lyke vnto thys.

Mar.xij.c
Luce.xij.c

Deu.vj.a

Loue

Loue thyne neyghboure as thy selfe. In these two cõmaundementes hange all the lawe and the Prophetes.

mar.xij.d. Luce.xx.d Whylle the Pharyses were gathered to gether/ Jesus axed them saying: what thinke ye of Christ? Whose sone is he? They sayd vnto him/ the sone of Dauid. He sayd vnto them: how then Psalm.cx. doth Dauid in spirit/ call hym Lorde/ saying: The Lord sayd to my Lorde/ syt on my right hande/ tyll I make thyne enemyes thy fote stole. If Dauid call him Lord: how is he then his sone? And none coulde answere him agayne one worde: nether durst any from that daye forth/ axe him any moo questions. ✠

¶ They that syt in Moses seate must be obeyed.
Christ rebuked the Scribes/ Pharises and ypocrites/
shewyng their wickednes and ypocrisy.

¶ The.xxiij. Chapter. ✠

Luce.x.g. 

THen spake Jesus to ỹ people/ and A
to his disciples sayinge: The scribes and the pharises syt in Moses seate. All therefore what so euer they byd you obserue/ that obserue & do: but after their Luce.xj.g workes do not: for they saye/ and do not. ye and they bynde heuy burthens & greuous to be borne/ and lay them on mẽnes shulders: but they thẽselfes will not heaue at them with one of their fyngers. All their workes they do/ for to be sene of mẽ. They set a broad their philateries/ and make large borders on their garmentes/ and loue to syt vppermoste at feastes/ and to haue the chefe seates in the synagoges/ and gretynges in the marketes/ and to be called of men Rabbi.

But ye shal not suffre your selfes to be called Rabbi. For one B
is your master/ that is to wyt Christ/ & all ye are brethren. And call no mã your father vpon the earth/ for there is but one your father/ and he is in heauẽ. Be not called masters/ for ther is but one your master/ & he is Christ. He that is greatest among you/ shal be your seruaũt. But who so euer exalteth him selfe/ shal be brought lowe. And he ỹ humbleth him selfe/ shal be exalted. ✠

Wo be vnto you Scribes & Pharises/ ypocrites/ for ye shut vp the kyngdom of heauen before men: ye your selfes go not in/ nether suffre ye them that come to enter in.

Wo be

Wo be vnto you scribes and pharyses/ypocrites: ye deuoure widdowes houses/and that vnder a coloure of prayinge longe prayers: wherfore ye shall receaue greater dampnacion.

Wo be vnto you scribes and pharises ypocrites/ which compasse sea and lande/ to bringe one into youre belefe: and when he is brought ye make him twoo folde moare the chylde of hell/ then ye youre selfes are.

C Wo be vnto you blynd gydes/which say/who so euer sweare Luce. xj. E.
by the temple/it is nothynge: but who so euer sweareth by the gold of the temple/he offendeth. ye foules & blynde: whether is greater/the golde or the temple that sanctifieth the golde. And who so euer sweareth by the aulter/it is nothynge: but who so euer sweareth by the offerynge that lyeth on the aultre/ offendeth. ye foules and blynde: whether is greater the offeryng/or the aulter which sanctifieth the offeryng. Who so euer therfore sweareth by the aultre/sweareth by it/ & by all that there on is. And who so euer sweareth by ỹ temple/sweareth by it & by him that dwelleth there in. And he that sweareth by heauē/ sweareth by the seate of God/and by him that sytteth there on.

Wo be to you scribes & pharises ypocrites/which tyth mynt/ anye/and cōmen/ and leaue the wayghtyer matters of the law vndone/iudgement/mercy/and fayth. These ought ye to haue done/ and not to haue left the other vndone. ye blynde gydes/ which strayne out a gnat and swalowe a cammell.

Wo be to you scribes and pharyses ypocrytes/ whiche make cleane the vtter syde of the cuppe and of the platter: but with in they are full of bribery and excesse. Thou blynde pharise/clense fyrst the ynnesyde of the cuppe and platter/that the outesyde of them maye be cleane also.

Wo be to you scribes and pharises ypocrites/ for ye are lyke vnto paynted tombes which appeare beautyfull outwarde: but are with in full of dead bones and of all fylthynes. So are ye/ for outwarde ye appeare righteous vnto men/when within/ye are full of ypocrisye and iniquite.

D Wo be vnto you scribes and pharises ypocrites: ye bylde the tombes of the Prophetes/ and garnysshe the sepulchres of the righteous/and say: yf we had bene in the dayes of our fathers/ we would not haue bene parteners with them in the bloude of

the prophetes. So then ye be witnesses vnto your selues/that ye are the chyldren of them which kylled the prophetes. Fulfyll ye lykewyse the measure of your fathers. ye serpentes & generacion of vypers/how should ye scape the dampnacion of hell.

E ✠ Wherefore/beholde I sende vnto you Prophetes/wyse men and scribes/and of them ye shall kyll and crucifye: and of them ye shall scourge in youre synagoges/and persecute from cyte to cyte/that vpon you maye come all the ryghteous bloud that was sheed vpon the earth/from the bloude of ryghteous
ij. Paral. xxiij. Abell/vnto that bloud of zacharias the sone of Barachias/whō ye slewe betwene the temple and the aulter. Uerely I saye vnto you/all these thynges shall lyght vpon this generacion. Jerusalem/Jerusalem whiche kyllest Prophetes/and stonest them
Luc.xiij.g iiij.esd.j.c whiche are sent to the: how often woulde I haue gathered thy chyldren together/as the henne gathereth her chyckens vnder her wynges/but ye would not: Beholde youre habitacion shall be lefte vnto you desolate. For I saye vnto you/ye shall not se me hence forth/tyll that ye saye: blessed is he that cōmeth in the name of the Lorde. ✠

¶ The destrucciō of the temple. The tokens that shall come before the last daye. Howe false prophetes shall aryse before that daye/and wyth sottle myracles and straunge holy termes/and with such lyke deceane the Christen/makyng them to worshyp in secret places that for God whiche is not/but beleue them not sayeth Christ. Watche/for no man knoweth the houre ner the tyme.

¶ The.xxiiij. Chapter.

mar.xiij.a AND Jesus went out and departed from the temple: and A his disciples came to him/for to shewe him the byldynge of the temple. Jesus sayd vnto them: se ye not all these thinges.



Uerely I saye vnto you: there shall not be here lefte one stone vppon another/that shall not be caste doune.

Luc.xix.g Eph.v.b. And as he sat vpō the moūt oliuete/his disciples came vnto hym secretly sayinge. Tell vs when these thynges shall be: and what signe shal be of thy cōmynge & of the ende of the world. And Jesus answered & sayd vnto thē: take hede that no man deceaue you. For many shall come in my name saying: I am Christ/& shal deceaue many.

ye shall

ye shall heare of warres / and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe/but the ende is not yet. For nacion shall ryse agaynst nacion/ and realme agaynst realme: and there shall be pestylence/hounger/and earth quakes in all quarters. All these are the begynnynge of sorowes.

Then shall they put you to trouble/and shall kyll you: and ye shall be hated of all nacions for my names sake. And then shall many be offended/and shall betraye one another/and shall hate one the other. And many false prophetes shall aryse/ & shall deceaue many. And because iniquite shall haue the vpper hande/ the loue of many shall abate. But he that endureth to the ende/ the same shal be safe. And this glad tydynges of the kyngdome shal be preached in all the worlde/for a wytnes vnto all nacions: and then shall the ende come. Colo. ij. d John. x. c. and. xvj. a

B When ye therfore shall se the abhominacion that betokeneth desolacion/spoken of by Daniel the prophet/ stonde in the holy place: let him that readeth it/vnderstand it. Then let thē which be in Jewry/flye into the mountaynes. And let him whiche is on the houlse toppe/ not come doune to fetche any thyng out of his houlse. Nether let him which is in the felde/retourne backe to fetche his clothes. Wo shal be in those dayes to them that are with chylde/and to them that geue sucke. But praye that your flight be not in the wynter/nether on the saboth daye. For then shall be greate tribulacion/suche as was not frō the begynnyng of the worlde to this tyme/ nether shall be. ye and except those dayes should be shortened/there should no flesshe be saued: but for the chosens sake/those dayes shall be shortened. Daniel. ix.

Then yf anye man shall saye vnto you: lo/here is Christ/ or there is Christ: beleue it not. For there shal aryse false Christes/ and false prophetes/and shall do great myracles and wonders. In so much that yf it were possible/the very electe should be deceaued. Take hede/I haue tolde you before. Wherfore yf they shall saye vnto you: beholde he is in the desert/go not forth: beholde he is in the secret places/beleue not. For as the lyghtnyng commeth out of the east/and shyneth into the weast: so shall the cōmynge of the sone of man be. For where so euer a dead karkas is/euen thyther wyll the egles resorte. Mar. xiij. Luc. xvij.

mar.xiij.c Luce.xxi.e Eze.xxxij Esai.xiij. Joel.iij.c. Immediatly after the tribulacions of those dayes / shall the ℂ sonne be darkened / and the mone shall not geue her lyght / and the starres shall fall from heauen / & the powers of heauen shall moue. And then shall appeare the signe of the sone of mã in heauen. And then shall all the kynreddes of the earth morne / and they shall se the sone of man come in the cloudes of heauen with power and greate glorye. And he shall sende his aungels with the greate voyce of a trompe / and they shall gather to gether his chosen / from the fower wyndes / and from the one ende of the worlde to the other.

Mar.xiij. Luce.xij. Learne a symilitude of the fygge tree: when his braunches are yet tender and his leues sprouge / ye knowe that sommer is nye. So lykewyse ye / when ye se all these thynges / be ye sure that it is neare / euen at the dores. Uerely I say vnto you / that this generacion shall not passe tyll all these be fulfilled. Heauen and earth shall perisshe / but my wordes shal abyde. But of that daye and houre knoweth no man / no not the aungels of heauen / but my father only.

Gen.vij.b As the tyme of Noe was / so lykewyse shall the commyng of the sone of mã be. For as in the dayes before the floud: they dyd eate and drynke / mary and were maryed / euen vnto the daye that Noe entred into the shyppe / and knewe of nothynge / tyll the floud came and toke them all awaye. So shall also the commyng of the sone of man be. Then two shall be in the feldes / the one shall be receaued / and the other shall be refused / two shal be gryndyng at the myll / the one shall be receaued / and the other shall be refused.

mar.xiij.c. Luc.xij.c Wake therfore / because ye knowe not what houre youre master will come. Of this be sure / that yf the good mã of the house knew what houre the thefe would come / he would surely watche / and not suffre his house to be brokẽ vp. Therfore be ye also redy / for in ỹ houre ye thynke he would not / will the sone of mã come. Is ther be any faythfull seruaunt & wyse / whõ his master hath made ruler ouer his housholde to geue them meate in season cõuenient: happy is that seruaũt whom his master (whẽ he cõmeth) shal fynd so doyng. Uerely I say vnto you he shal make him ruler ouer all his goodes. But & yf the euyll seruaunt shall saye in his hart / my master will defer his cõmyng / and begyn to ℗

smyte

smyte his felowes / yea & to eate and to drynke with the dronken: that seruauntes master will come in a daye when he loketh not for him / and in an houre that he is not ware of / and will deuide him / and geue him his reward with ypocrytes. And there shall be weepynge and gnasshynge of teth.

¶ The ten virgins of which fyue were wyse / and fyue folysshe.
The parable of the ten talentes.
Of the cõmynge of Christ to iudgement / and the maner of it.

¶ The.xxv. Chapter.

A THen the kyngdome of heauen shall be lykened vnto ten virgins / whiche toke their lampes / & went to mete the brydgrome: fyue of them were folysshe / & fyue were wyse. The folysshe toke their lampes / but toke none oyle with them. But the wyse toke oyle with them in their vessels with their lampes also. Whyl the brydgrome taryed / all slombred and slepte. And euen at mydnyght / there was a crye made: beholde / the brydgrom cõmeth / go out agaynst him. Then all those virgins arose and prepared their lampes. And the folysshe sayde to the wyse / geue vs of your oyle for oure lampes go out. But the wyse answered sayinge: not so / lest ther be not ynough for vs and you: but go rather to them that sell & bye for your selues. And whyl they went to bye the brydgrome came: & they that were redy / went in with him to the weddynge / & the gate was shet vp. Afterwardes came also the other virgins saying: master master / open to vs. But he answered and sayd: verely I saye vnto you: I know not you. Watche therfore: for ye know nether the daye nor yet the houre / when the sone of man shall come.

B 

✝ Lykewyse as a certayne man redy to take his iorney to a straunge countre / called hys seruauntes and delyuered to them his goodes. And vnto one he gaue fyue talentes / to another two / and to another one / to euery man after his abylite / and streyghtway departed. Then he that had receaued the fyue talentes / went and bestowed them and wanne other fyue talentes. Lykewyse he that receaued two / gayned other two. But he that receaued that one / went and dygged a pyt in the earth / and hyd his ma- Luc.xix.b

sters money. After a longe season the lorde of those seruauntes came and rekened with theim. Then came he that had receaued fyue talentes / and brought other fyue talentes / sayinge: master thou delyueredst vnto me fyue talentes: behold I haue gayned with theim fyue talentes moo. Then his master sayde vnto hym: well good seruaunt and faythfull. Thou haste bene faythfull in lyteil / I wyll make the ruler ouer muche: entre in into thy masters ioye. Also he that receaued two talentes / came and sayde: master thou delyueredst vnto me two talentes: behold / I haue wone two other talentes with them. And his master sayde vnto hym / well good seruaunt and faythfull. Thou hast bene faythfull in lytell / I wyll make the ruler ouer muche: go in into thy masters ioye. ✠

Then he which had receaued the one talent came and sayde: master I consydred that thou wast an harde man / which repest where thou sowedst not / and gatheredst where thou strawedst not / and was therfore afrayde / and went and hyd thy talent in the earth: beholde / thou hast thyne owne. His master answered and sayd vnto him: thou euyll seruaunt & slowthfull / thou knewest that I reepe where I sowed not: and gather wher I strawed not: thou oughtest therefore to haue had my money to the chaungers / & then at my cõmyng should I haue receaued myne owne with vauntage. Take therfore the talent from him / and geue it vnto him which hath ten talentes. For vnto euery man that hath / shal be geuen / and shall haue aboundaunce / and from hym that hath not / shall be taken away / euen that he hath. And cast that vnprofytable seruaunt into vtter darknes: there shall be weppynge and gnasshynge of teth.

mar. xiij. c. Luc. viij. c and. xix. d.



✠ When the sone of man cõmeth in his glory / and all the holy aungels with him / then shall he syt vpon the seate of his glorie / and before hym shal be gathered all nacions. And he shal seperate them one from another / as a sheepherd deuided the shepe from the gootes. And he shall set the shepe on his right hande / and the gootes on the lyfte. Then shall the kyng saye to them on his ryght hand: Come ye blessed chyldren of my

of my father / inheret ye the kyngdome prepared for you from the begynnyng of the worlde. For I was an houngred / and ye gaue me meate. I thursted / and ye gaue me drynke. I was herbronlesse / and ye lodged me. I was naked / and ye clothed me. Esa. lviij. Ezc. xviij I was sycke / and ye visyted me. I was in prison / and ye came vnto me. Then shall the ryghteous answere him sayinge: master / when sawe we the an houngred / & fed the? or an thurste / and gaue the drynke? when sawe we the herbronlesse / and lodged the? or naked / and clothed the? or when sawe we the sycke or in prison / and came vnto the? And the kynge shall answere and saye vnto them: verely I saye vnto you: in as muche as ye haue done it vnto one of the leeste of these my brethren / ye haue done it to me. eccle. vij. d

D Then shall the kyng saye vnto them that shall be on the lyfte hand: departe from me ye coursed / into euerlastyng fyre: which is prepared for the deuyl and his aungels. For I was an houngred / and ye gaue me no meate. I thursted / and ye gaue me no drynke. I was herbronlesse / and ye lodged me not. I was naked / and ye clothed me not. I was sycke and in prison / and ye visyted me not. Psal. vj. Lu. xiij. f.

Then shall they also answere him sayinge: master / when sawe we the an houngred / or a thurst / or herbronlesse / or naked / or sycke / or in prison / and dyd not mynyster vnto the? Then shall he answere them and saye: Verely I saye vnto you in as much as ye dyd not it to one of the least of these / ye dyd it not to me. And these shall go into euerlastynge payne: and the ryghteous into lyfe eternall. John. v. c

¶ The assemblynge of Cayphas and the hygh prestes / which counceled agaynst Judas. How Jesus was anoynted of Mary of Bethany. How Judas solde Christ vnto the prestes and scribes / for thyrty peces of syluer / whiche after he had betrayed Christ / he brought agayne. Christ dyd eate the easter lambe with his disciples. The institution of the sacrament of Christes bodye and bloud. Howe Christ armed hym selfe agaynste he should suffer. How Judas the betrayer came with them that toke him. How Peter denyed that he knewe Christ.

¶ The. xxvj. Chapter.

A AND it came to passe / when Jesus had fynyshed all these sayinges / he sayde vnto his disciples: ✠ ye knowe that after two dayes shall be easter / and the sone of man shall be delyuered to be crucifyed. mar. xiiij. Luc. xxij. a

Then assembled together the chefe prestes & the scribes and the elders of the people to the palyce of the high Preste / called Cayphas/and helde a counsell how they myght take Jesus by suttelte and kyll him. But they sayde/not on the holy day/least any vproure aryse agaynst the people.

Mar.ix.a
iohn.xij.a



When Jesus was in Bethanye / in the housse of Simõ the leper/ther came vnto him a womã/which had an alabaster boxe of precious oyntment / and powred it on his head/ as he sate at the bourde. When his disciples sawe that/they had indignacion/saying:What neded this waste. This oyntment myght haue bene well solde/ & geuen to the poore. When Jesus vnderstode that/he sayd vnto them:Why trouble ye the woman. She had wrought a good worke vpon me. For ye shall haue poore folke alwayes with you/but me shall ye not haue alwayes. And in that she casted this oyntment on my body/she dyd it to burye me withall. Verely I saye vnto you/where so euer this gospell shal be preached throughout all the world/there shal also this that she hath done/be tolde for a memoriall of her.

mar.xiij b
Lu.xxij.a

Then one of the twelue called Judas Iscarioth/ went vnto the chefe prestes/& sayd:what will ye geue me/& I will deliuer him vnto you. And they apoynted vnto him thyrty peces of syluer. And from that tyme he sought opportunite to betraye him. B

mar.xiij b
Lu.xxij.a

The fyrste daye of swete bread the disciples came to Jesus/ sayinge vnto him : where wylt thou that we prepare for the to eate the pascall lambe. And he sayd: go into the cyte/vnto such a man/and saye to him:the master sayeth my tyme is at hande/ I wyll kepe myne easter at thy housse with my disciples. And the disciples dyd as Jesus had apoynted them/ and made redy the easter lambe.

mar.xiiij b
luc.xxij.b
ioh.xiij.b

When the euen was come/ he sat doune with the.xij. And as they dyd eate/he sayd:Verely I saye vnto you/that one of you shall betraye me. And they were exceadynge sorowfull/and begãne euery one of them to saye vnto him:is it I master. He answered & sayde:he that deppeth his hand with me in the dishe/

the

the same shall betraye me. The sone of man goeth as it is wrytten of hym: but wo be to that man / by whome the sone of man shall be betrayed. It had bene good for that man / yf he had neuer he borne. Psalm. xl.

C Then Judas whiche betrayed him / answered and sayd / is it I master? He sayd vnto him / thou hast sayde. As they dyd eate Jesus toke bread and gaue thākes / brake it / and gaue it to the disciples / and sayde: Take / eate / this is my body. And he toke the cuppe / and thanked / and gaue it them / sayinge: drynke of it euery one. For this is my bloude of the newe testament / that shal be shedde for many / for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tree / vntyll that daye / when I shall drynke it newe with you in my fathers kyngdome. 1. cor. xi. c. Luc. xx. b.

And when they had sayde grace / they went out into mounte olyuete. Then sayd Jesus vnto them: all ye shal be offended by me this nyght. For it is wrytten: I wyll smyte the shepherde / and the shepe of the flocke shall be scattered abroade: But after I am rysen agayne / I will go before you into Galile. Peter answered and sayde vnto him: though all men should be offended by the / yet woulde I neuer be offended. Jesus sayde vnto him. Uerely I saye vnto the / that this same nyght before the cocke crowe / thou shalt denye me thryse. Peter sayde vnto him. If I shoulde dye with the / yet woulde I not denye the. Lykewyse also sayde all the disciples. mar. xiiij. c. luc. xxij. b. ioā. xviij. a. zach. xiij. c. mar. xiiij. c. and. xv. d. mar. xiiij. c. luc. xxij. b. ioā. xiij. d.

D Then went Jesus wyth them into a place whiche is called Gethsemane / and sayde vnto the disciples / syt ye here whyll I go and praye yonder. And he toke with him Peter and the two sones of zebede / and began to were sorowfull and to be in agonye. Then sayde Jesus vnto them: my soule is heuy euen vnto the death. Tary ye here / and watche with me. And he went a lytell aparte / and fell flat on his face / and prayed / sayinge: O my father / yf it be possyble / let this cuppe passe from me: neuertheless / not as I wyll / but as thou wylt. And he came vnto the disciples / and founde them a slepe / and sayde to Peter: what / coulde ye not watche with me one houre? watche and praye / that ye fall not into temptacion. The spryte is willynge / but the flesshe is weake. mar. xiiij. d. luc. xxij. d.

He went

He went away once moare and prayed/saying. O my father/ yf this cuppe can not passe away from me/ but that I drynke of it/ thy wyll be fulfylled. And he came/ and founde them a slepe agayne. For their eyes were heuy. And he lefte them and went agayne/and prayed the thyrd tyme/ sayinge the same wordes. Then came he vnto his disciples and sayde vnto them: Slepe hence forth & take your reast. Take hede the houre is at hand/ and the sone of mã shal be betrayed into the handes of synners.

mar. xiiij. Luc.xxij.c ioh. xviij. Ryse/let vs be goyng: behold/he is at hande that shall betraye me. Whyl he yet spake: lo/Judas one of the.xij.came/and with him a great multitude with swoordes and staues/sent from the chefe prestes & elders of the people. And he that betrayed him/ had geuen a token/saying: who so euer I kysse/that same is he/ laye handes on hym. And forth with all he came to Jesus and sayde: hayle master/and kyssed him. And Jesus sayd vnto him: frende/ wherefore arte thou come? Then came they and layed handes on Jesus and toke him.

And beholde/one of them whiche were with Jesus stretched E out his hand/ and drue his swoorde/ and stroke a seruaũt of the

Gen.ix. a apo.xiij. c hygh preste/and smote of his eare. Then sayd Jesus vnto him: put vp thy swoorde into his sheate. For all that lay hand on the

esa.liiij.c. swoorde/shall perysshe with the swoorde. Ether thynkest thou that I can not now praye to my father/ & he shall geue me moo then.xij. legions of aungels? But how then should the scriptures be fulfylled: for so must it be.

Thre.liij. The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with swoordes & staues for to take me. I sate dayly teachyng in the temple amonge you/ & ye toke me

mar. xiiij. Luc.xxij.f ioh.xviij.c. not. All this was done that the scriptures of the Prophetes might be fulfylled. Then all the disciples forsoke him and fleed. And they toke Jesus & leade him to Cayphas the hygh preste/ where the scribes and elders were assembled. And Peter folowed him a farre of/ vnto the high prestes place/ and went in/ and sate with the seruauntes to se the ende.

The chefe prestes and the elders/and all the counsel/sought F false witnes agaynst Jesus/for to put him to death/but founde none: in so muche that when many false wytnesses came/ yet founde they none. At the laste came two false wytnesses/ and

sayde.

sayde. This felowe sayde: I can destroye the temple of God/ and bylde it agayne in thre dayes. Iohn. ij. d

And the chefe Preste arose and sayde to him: answerest thou nothyng? How is it that these beare wytnes agaynst the? But Jesus helde his peace. And the chefe preste answered and sayd to him: I charge the in the name of the lyuynge God/ that thou tell vs/ whether thou be Christ the sone of God. Jesus sayde to him: thou hast sayde. Neuertheless I saye vnto you/ here after shall ye se the sone of mā syttyng on the ryght hande of power/ and come in the cloudes of the skye.

G Then the high Preste rent his clothes sayinge: he hath blasphemed/ what nede we of any moo witnesses? Beholde now ye haue hearde his blasphemy/ what thynke ye? They answered and sayde: he is worthy to dye. Then spat they in his face and boffeted him with fystes. And other smote hym with the palme of their handes on the face/ sayinge: tell vs thou Christ/ who is he that smote the?

Peter sate without in the palyce. And a damsell came to him sayinge: Thou also waste with Jesus of Galyle: but he denyed before them all sayinge: I woot not what thou sayest. When he was gone oute into the porche/ another whence sawe hym: and sayde vnto them that were there. This felowe was also wyth Jesus of Nazareth. And agayne he denyed wyth an othe that he knewe the man. And after a whyle came vnto him they that stode by & sayde vnto Peter: surely thou art euen one of them/ for thy speache bewrayeth the. Then began he to course and to sweare/ that he knewe not the man. And immediatly the cocke krewe. And Peter remembred the wordes Jesu/ whiche sayde vnto hym: before the cocke crowe/ thou shalt denye me thryse: and went out at the dores and wepte bytterly. mar. xiiij. c Lu. xxij. f. ioā. xviij. f

¶ Christ was delyuered vnto Pylate. Judas repented.
Of the cruell tormentes and paynes of Christ.
How the body of Christ was begged and layde in a sepulchre/ and committed to kepers for to kepe.

¶ The. xxvij. Chapter.

A WHen the mornyng was come/ all the chefe prestes and the elders of the people helde a counsayle agaynst Jesus/ to put him to death/ and brought him bounde and delyuered him vnto Poncius Pylate the debyte. Mar. xv. a Lu. xxiij. a

Then

Then when Judas whiche betrayed him/ sawe that he was condempned/he repented him selfe/ & brought agayne the .xxx. plates of syluer to the chefe prestes and elders sayinge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? se thou to that. And he cast doune the syluer plates in the temple & departed/and went & hounge him selfe.

And the chefe prestes toke the syluer plates & sayde/it is not lawfull for to put them into the treasure/because it is the pryce
Actu.j. of bloud. And they toke counsell/and bought with them a potters felde to bury straūgers in. Wherfore that feld is called the felde of bloud/vntyll this daye. Then was fulfylled that which
zacha.xj.c was spoken by Jeremy the prophet saying:and they toke .xxx. syluer plates / the pryse of him that was valued / whom they bought of the chyldren of Israel/ & they gaue them for the potters felde/as the Lorde appoynted me.

Mar.xv.a Lu.xxiij.a Jesus stode before the Debite:and the Debite axed him sayinge. Arte thou the kyng of the Jewes? Jesus sayde vnto him: Thou sayest. And when he was accused of the chefe prestes and elders/ he answered nothynge. Then sayde Pylate vnto him: heaest thou not/ howe many thynges they laye agaynste the? And he answered him to neuer a worde: in so muche that the Debite marueyled greatly. B

At that feast/the Debite was wont to delyuer vnto the people a presoner/whom they would desyet. He had then a notable presoner/ called Barrabas. And when they were gathered together/ Pilate sayde vnto them: whether wyll ye that I geue losse vnto you/ Barrabas or Jesus which is called Christ? For he knewe well/that for enuye they had delyuered him.

When he was set doune to geue iudgement/his wyfe sent to him sayinge:haue thou nothyng to do with that iuste man. For I haue suffred many thynges this daye in a dreame about him.

But the chefe prestes and the elders had persuaded the peo- C
ple/that they should axe Barrabas/and should destroye Jesus.
Mar.xv.a Lu.xxiij.b ioh̄.xviij g.& .xix.c Then the Debyte answered and sayde vnto them: whether of the twayne wyll ye that I let loosse vnto you? And they sayde/ Barrabas. Pylate sayde vnto them:what shall I do then with Jesus whiche is called Christe? They all sayde to him: let him be crucifyed. Then sayd the Debyte: what euyll hath he done?

And

And they cryed the moare sayinge: let him be crucifyed.

When Pilate saw that he preuayled nothing/ but that more busynes was made/he toke water & wessched his handes before the people saying: I am innocēt of the bloud of this iuste person and that ye shall se. Then answered all the people and sayd: his bloud be on vs/ & on our chyldren. Then let he Barrabas loose vnto them/ & scourged Jesus/ & delyuered him to be crucifyed.

Then the soudiers of the Debite toke Jesus vnto the cōmon haul/and gathered vnto him all the cōpany. And they strypped him and put on him a purpell roobe/ & platted a croune of thornes and put vpon his head/ and a rede in his ryght hande/ and bowed their knees before him/ and mocked him sayinge: Hayle kynge of the Jewes: and spytted vpon him/ and toke the rede/ and smoote him on the head. mar.xv.b. Joā.xix.a

And when they had mocked him/ they toke the roobe of him agayn/ & put his own raymēt on him/ & led him away to crucify him. And as they came out/they found a man of Cyren named Symon: him they cōpelled to beare his crosse. And when they came vnto the place called Golgotha (that is to saye/ a place of dead mens sculles) they gaue him veneger to drynke mengled with gall. And whē he had tasted therof/he would not drynke. Mar.v.d. Lu.xxij.d



Whē they had crucifyed him/they parted his garmētes/ and dyd cast lottes: to fulfyll that was spoken by the Prophet. They deuyded my garmētes amonge them/ & vpon my vesture dyd cast lottes. And they sate & watched him ther. And they set vp ouer his head the cause of his death/ wrytten: This is Jesus the kyng of the Jewes. And there were twoo theues crucifyed with him; one on the right hand/ & another on the lyfte. Joh.xix.

They that passed by/ reuyled hym/ waggynge their heades and saying: Thou that destroyest ỹ temple of God and byldest it in thre dayes/saue thy selfe. If thou be the sone of God/ come doune frō the crosse. Lykewyse also the hygh prestes mockyng him with the scribes and elders sayde: He saued other/him selfe he cannot saue. If he be the kyng of Israel/ let him now come doune frō the crosse/and we wyll beleue him.

He

He trusted in God/let him deliuer him now/if he will haue him: for he sayde/ I am the sone of God. That same also the theues which were crucifyed with him/cast in his tethe.

From the sixte houre was there darkenes ouer all the lande E
vnto the nynth houre. And about the nynth houre Jesus cryed
Psal.xxj. with a loude voyce/sayinge: Eli Eli lamasabachthani. That is to saye/my God/my God/why hast thou forsakē me? Some of them that stode there/when they hearde that/sayde. This mā calleth for Helyas. And streyght waye one of them ranne and toke a sponge and fylled it full of veneger/ and put it on a rede/ and gaue him to drynke. Other sayde/let be: let vs se whether Helyas wyll come and delyuer him. Jesus cryed agayne with a loude voyce and yelded vp the ghoost.

And behold the vayle of the temple dyd rent in twayne from F
the toppe to the bottome/and the earth dyd quake/& the stones dyd rent/ & graues dyd open: and the bodyes of many sainctes which slept / arose & came out of the graues after his resurrec-cion/& came into the holy cyte/and appeared vnto many.

When the Centurion and they that were wyth hym watchynge Jesus/ sawe the earth quake and those thynges which happened/ they feared greatly sayinge. Of a surete this was the sone of God.

And many wemen were there / beholdynge hym a farre of which folowed Jesus frō Galile/ministryng vnto him. Amonge whiche was Mary Magdalen/& Mary the mother of James and Joses/ & the mother of zebedes chyldren.

Mar.x.b. When the euen was come/ there came a ryche man of Ari- G
Lu.xxiij.c. mathia named Joseph/which same also was Jesus disciple. He
Joā.xix.g went to Pylate and bedged the bodye of Jesus. Then Pylate commaunded the body to be delyuered. And Joseph toke the body/and wrapped it in a cleane lynnen clooth/and put it in his newe tombe/whiche he had hewen out/ euen in the rooke/ and rolled a greate stone to the doze of the sepulchze and departed. And there was Mary Magdalen & the other Mary syttynge ouer agaynst the sepulchze.

The next daye that foloweth good frydaye/the high prestes and Pharises gat them selues to Pylate & sayde: Syr/ we remember/that this deceauer sayd whyl he was yet alyue. After

thze

thre dayes I will ryse agayne. Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye/ least peraduēture his disciples come and steale him awaye/and saye vnto the people/ he is rysen from death/ and the last errour be worsse then the fyrst. Pylate sayde vnto them. Take watche men: Go/and make it as sure as ye can. And they went and made the sepulcre sure with watche men/and sealed the stone. ✠

¶ The resurreccion of Christ. Of the kepers of the sepulcre which also were wytnesses of his resurreccion. Howe Christ before all his Apostles ascended into heauen/genynge them a cōmaundement that they shulde preache his Gospell thorow the hole worlde.

¶ The.xxviij. Chapter. ✠



A THe Saboth daye at euen whiche dawneth ye morowe after the Saboth / Mary Magdalene and the other Mary came to the sepulcre. mar.xvj.b Joh.xx.c.

And beholde there was a greate earth quake. For the aungell of the Lorde descended from heauen: and came and rolled backe the stone from the dore/ and sat vpon it. His countenaūce was lyke lightnyng/ and his rayment whyte as snowe. And for feare of him the kepers were astonnyed/and became as dead men.

B The aungell answered and sayd to the wemen/feare ye not. I know that ye seke Jesus which was crucifyed: he is not here/ he is rysen as he sayde. Come/and se the place where the Lord was put: and goo quickly and tell his disciples that he is rysen from death. And behold/he will go before you into Galile/there ye shall se him. Lo/I haue tolde you. ✠

✠ And they departed quickly from the sepulcre with feare/ and greate ioye: and dyd runne to bringe his disciples worde. And as they went to tell his disciples: behold/Jesus met them sayinge: All hayle. And they came and helde him by the fete and worshypped hym. Then sayde Jesus vnto them: be not afrayed. Go and tell my brethren/that they go into Galyle/and there shall they se me.

¶ When they were gone: beholde some of the kepers came into the cyte/ & shewed vnto the high prestes/all the thinges ye were happe-

happened. And they gathered them together with the elders/ and toke counsell/ and gaue large money vnto the soudiers sayinge. Saye that his disciples came by nyght/ & stole him awaye whyll ye slept. And yf this come to the Rulers eares/ we wyll pease him/ and saue you harmeles. And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Jewes vnto this daye. ✠

Mar. xvj. ✠ Then the. xj. disciples went awaye into Galyle/ into a mountayn where Jesus had appoynted them. And when they sawe him/ they worshypped hym. But some of them douted. And Jesus came and spake vnto them saying: All power is geuen vnto me in heauen/ and in earth. Go therfore and teache all nacions/ baptisynge them in the name of the father/ and the sone/ and the holy ghoost. Teachynge them to obserue all thynges/ what so euer I commaunded you. And lo I am with you alwaye/ euen vntyll the ende of the worlde. ✠ D

Here endeth the Gospell of S. Matthew.

¶ Marke.

Of Marke ye reade (Actes. xij.) how Peter (after he was loosed out of prison by the Aungell) came to Markes mother houlse/ where manye of the disciples were prayenge for his delyueraunce. And Paul and Barnabas toke hym with them from Jerusalem/ and brought him to Antioche/ Actes. xij. And Actes. xiij. Paul and Barnabas toke Marke with them when they were sent out to preache: frō whome he departed as it appeareth in the sayd chapter/ and retourned to Jerusalem agayn. And Actes. xv. Paul and Barnabas were at variaunce aboute hym/ Paull not wyllynge to take him with them: because he forsoke them in their fyrste Journeye. Notwithstandynge yet/ when Paul wrote the Pistle to the Collossyans/ Marke was with him/ as he sayth in the fourth chapter: of whom Paul also testifyeth/ both that he was Barnabas systers sone/ & also his felowe worker in the kyngdom of God.

And. ij. Timothe. iiij. Paul commaundeth Timothe to bryng Marke with him/ affyrmynge that he was nedefull to him/ to minister to him. And when he wrote to Philemon/ Marke was with him. Finallye/ he was also with Peter whē he wrote his fyrste Pistle/ and so familier that Peter calleth hym his sone. whereof ye se/ of whome he learned his Gospell/ euen of the verye Apostles/ with whome he had his contynuall conuersacion/ and also of what auctorite his wrytynges/ and howe worthye of credence.

¶ The Gospell

¶ The Golspell of S. Marke the Euangelist.

¶ Of John baptist/and how Christ was baptised of him in Jordane. The callynge of Peter and Andrew and the sones of zebede. Of him that was possessed of a deuyll. How Peters motherelawe was healed. How Christ healed diuers deseases. Of the leper that was clensed.

¶ The fyrst Chapter. ✠

A 

THe begynnyng of the Golspell of Jesu Christ the sone of God as it is wrytten in the prophetes: behold I send my messenger before thy face/which shall prepare thy way before the. mat.iij.a. Luc.iij.a. Mal.iij.a

The voyce of a cryar in ỹ wyldernes: prepare ye the waye of ỹ Lord/make his pathes strayght. Esai.xl.a. Joan.j.c.

John dyd baptyse in ỹ wildernes: & preache the baptyme of repentaũce/for the remissyon of synnes. And all the lande of Jewry and they of Jerusalem / went oute vnto him/and were all baptysed of hym in the ryuer Jordan/confessynge their synnes. Mat.iij.a

John was clothed w̃ camels heer/ & with a gerdell of a skyn about his loynes. And he dyd eate locustes & wylde hony/ and preached saying: a strõger then I cõmeth after me/ whose shue latchet I am not worthy to stoupe doune & vnlose. I haue baptised you with water: but he shal baptise you w̃ the holy goost. Mat.iij.c Luc.iij.c. Joan.j.d.

B And it came to passe in those dayes/that Jesus came frõ Nazareth/a cyte of Galile: & was baptised of John in Jordan. And assone as he was come out of the water/ John sawe heauẽ open and the holy goost descendyng vpõ him/lyke a doue. And there cam a voyce frõ heauẽ: Thou art my dere sone in whõ I delyte. Mat.iij.c Luc.iij.d.

mat.iiij.a. Luce.v. And immediatly the spirite drawe him into wyldernes: & he was there in the wyldernes.xl.dayes/ & was tẽpted of sathan/ and was w̃ wyld beastes. And the aũgels ministred vnto him.

mat. iiij.h Luc. iiij.c Joh.iiij.f After John was taken/ Jesus came into Galile/preachynge the Golspel of the kyngdom of God/ & saying: the tyme is come/ and the kyngdõ of God is at hande/ repẽt & beleue the Golspell.

mat.iiij.c. Luc.iiij.k. As he walked by the sea of Galile he sawe Simon & Andrew his brother/ castyng nettes into the sea for they were fysshers. And Jesus sayde vnto them: folowe me/ and I wyll make you fysshers of men. And strayght waye/ they forsoke their nettes/ and folowed him.

And when he had gone a lytell further thence he saw James the sone of zebede/ and John his brother/ euen as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father zebede in the shyppe with his hyred seruauntes/ and went their waye after him.

mat. iiij.d Luc. iiij.c. And they entred into Capernaum: and streyght way on the ℂ saboth dayes/ he entred into the synagoge & taught. And they merueyled at his learninge. For he tanght thẽ as one that had power with him/ and not as the scribes.

And there was in their synagoge a man vexed with an vnclene spirite/ that cryed saying: let be/ what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen that holy of God. And Jesus rebuked him sayinge: holde thy peace and come out of him. And the vnclene spirite tare him: and cryed with a loude voyce/ and cam out of him. And they were all amased/ in somuch that they demaunded one of another amonge them selues sayinge: what thinge is this? what newe doctrine is this? For he commaundeth the foule spretes with power/ & they obeye him. And immediatly his fame spreed abroade throughoute all the region borderynge on Galyle.

mat.viij.b Luc. iiij.f And forth with/ assone as they were come out of the synagoge/ they entred into the houssle of Symon & Andrew/ with James & John. And Symons mother in law lay sycke of a feuer. And anone they tolde him of her. And he came and toke her by the hande and lyfte her vp: and the feuer forsoke hyr by and by: and she ministred vnto them.

And

D And at euē when the ſonne was doune/ they brought to him all that were deſeaſed/ & them that were poſſeſſed with deuyls. And all the cytie gathred together at ỹ doze/ & he healed many that were ſyck of diuers deſeaſes. And he caſt out many deuils/ and ſuffred not the deuyls to ſpeake/ becauſe they knew him.

And in the mornyng very erly/ Jeſus aroſe & went out into a ſolitary place/ and there prayed. And Symon and they that were with him folowed after him. And when they had founde him/ they ſayde vnto him: all mē ſeke foz the. And he ſayd vnto them: let vs go into the next tounes/ that I may preache there alſo: foz truely I came out foz that purpoſe. And he preached in their ſynagoges/ throughout all Galile/ & caſt the deuyls out.



And there came a leper to him/ beſe- mat. viij. Luc. v.c.
chyng him/ & kneled doune vnto him/ and ſayd vnto him: yf thou wilt/ thou canneſt make me clene. And Jeſus had cōpaſſion on hym and put fozth his hande/ touched him/ & ſayde to him/ I will/ be thou clene. And aſſone as he had ſpoken/ immediatly the lepzoſy departed from him/ and he was clenſed. And he charged him/ & ſent him awaye fozth with & ſayde vnto him: Se thou ſaye nothynge to any man: but get the hence/ and ſhewe thy ſelfe to the preſte/ and offer foz thy clenſynge/ thoſe thynges which Moſes cōmaunded/ foz a teſtimoniall vnto them. But he (aſſone as he was departed) began many thynges/ & to publyſſhe the dede: in ſo muche that Jeſus coulde no moze openly entre into the cytie/ but was without in deſert places. And they came to him to euery quarter.

¶ Of him that had the paſſye. Of Leuy the ſone of Alphey. Jeſus ate with publicans. Howe the diſciples dyd eate the eares of cozne vpō the ſaboth daye. Newe and olde agree not. The ſaboth was made foz man.

¶ The.ij. Chapter.

A After a feawe dayes/ he entred into Capernaū agayne/ and it was noyſed that he was in a houſſe. And anone many gathered to gether/ in ſo muche that now there was no roume to receaue them: no/ not ſo muche as about ỹ doze. And he preached the wozde vnto thē. And there came vnto him that Mar. ij. a Luc. v. d.

brought one ſycke of the palſye borne of fower mē. And becauſe they coulde not come nye vnto him for preaſe / they vncouered the rofe of the houſſe where he was. And whē they had broken it open / they let doune the beed where in the ſycke of the palſye laye. When Jeſus ſawe their fayth / he ſayde to the ſycke of the palſye / ſone thy ſynnes are forgeuen the.

And there were certayne of the ſcribes ſyttyng there / & rea- B
ſonynge in their hartes: howe doeth this felowe ſo blaſpheme? Who can forgeue ſynnes / but God only? And immediatly whē Jeſus perceaued in his ſpirit / that they ſo reaſoned in them ſelues / he ſayde vnto them: why thinke ye ſuche thynges in youre hartes? Whether is it eaſyer to ſaye to the ſycke of the palſye / thy ſynne are forgeuē the: or to ſay / aryſe take vp thy beed / and walke? That ye maye know that the ſone of mā hath power in earth to forgeue ſynnes / he ſpake vnto the ſycke of the palſye: I ſaye vnto the / aryſe & take vp thy beed / and get the hence into thyne owne houſſe. And by & by he aroſe / toke vp the beed / and
Mat. ix. a. Luce. v. k. went forth before them all: in ſomuche that they were all amaſed / and glorifyed God ſaying: we neuer ſaw it on this faſhion.

And he went agayne vnto the ſea / and all the people reſorted C
vnto him / and he taught them. And as Jeſus paſſed by / he ſaw Leuy the ſone of Alphey ſyt at the receyte of cuſtome / & ſayde vnto him: folowe me: And he aroſe & folowed him. And it came to paſſe / as Jeſus ſate at meat in his houſſe / many publicās and ſynners ſate at meate alſo with Jeſus & his diſciples. For there were many that folowed him. And when the ſcribes & phariſes ſawe him eate with publicans and ſynners / they ſayde vnto his diſciples: how is it / that he eateth and drynketh with publicans and ſynners. Whē Jeſus herade that / he ſayd vnto them. The whoale haue no neade of the Phiſycion / but the ſycke. I came not to call the ryghtwyſe / but the ſynners to repentaunce.

And the diſciples of John and the phariſes dyd faſte / & ther-
i. Tim. j. c. Mat. ix. b. Mar. v. c. fore came & ſayde vnto him. Why do the diſciples of John and of the phariſes faſte / and thy diſciples faſt not. And Jeſus ſayd vnto them: can the chyldrē of a weddinge faſte / whils the brydgrom is with them. As longe as they haue the brydgrom with them / thy can not faſte. But the dayes will come whē the brydgrom ſhal be takē frō them & then ſhal they faſte in thoſe dayes.

Alſo no

Also no mā soweth a pece of new cloth vnto an olde garmēt/ for then taketh he awaye the newe pece from the olde/and so is the rent worsse. In lykewyse/no man poureth newe wyne into olde vessels: for if he do/the new wyne breaketh the vessels/and the wyne runneth out/ and the vessels are marred. But newe wyne must be poured into new vessels.

And it chaunsed that he went thorow the corne feldes on the sabboth daye: and his disciples as they went in their waye/beganne to plucke the eares of corne. And the pharises sayd vnto him: behold/why do they on ỹ sabboth dayes that which is not lawfull? And he sayde to them: haue ye neuer rede what Dauid dyd/when he had nede/and was an hongred/ both he and they that were with him? How he went into the house of God in the dayes of Abiathar the high prest/and dyd eate the halowed loues/which is not lawful to eate/but for the prestes only: & gaue also to them whiche were with him? And he sayde to them: the saboth was made for man/ & not man for the saboth. Wherfore the sone of man is Lorde euen of the saboth daye.

Mat. xij. a
Luc. vj. a.

i. Re. xxj. b.

¶ Of him that had the wythered hand. The callyng of the Apostles.
How the Apostles supposed Christ to be out of his wyt.
The blasphemy of the scribes. The blasphemy of the holy ghoost.
Christes brethren sought him.

¶ The. iii. Chapter. ✠

AND he entred agayn into the synagoge/ and there was a mā there whiche had a wydred hand. And they watched him to se/ whether he would heale him on the saboth day/ that they myght accuse him. And he sayde vnto the man which had the wydred haude: aryse and stonde in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the sabboth dayes/or an euyll? to saue lyfe or kyll? But they held their peace. And he loked round about on them angerly/mournynge on the blyndnes of their hartes/ and sayde to the man: stretch forth thyne hand. And he stretched it out. And his hand was restored/euen as whole as the other. ✠

And the pharises departed/ & streyght waye gathred a counsell with them that belonged to Herode/ agaynst him that they myght destroye him. And Jesus auoyded with his disciples to the sea. And a greate multitude folowed him from Galyle and from Jewry/and from Jerusalem/ & from Judumea/and from

beyonde Jordane: and they that dwelled about Tyre and Sidon a greate multitude: whiche when they hadde hearde what thynges he dyd/ came vnto him.

And he cõmaunded his disciples/ that a shyppe should wayte B on him/ because of the people/ lest they should throũge him. For he had healed many/ in so much that they preased vpon him/ for to touche him as many as had plages. And when the vncleane spirites sawe him/ they fel doune before him/ and cryed saying: thou arte the sone of God. And he straytely charged them that they shoulde not vtter him.

Mat.x.a. Luce.vj.b And he went vp into a mountayne/ & called vnto him whom he would/ & they came vnto him. And he ordeyned the.xij. that they should be with him/ & that he might send them to preache: and that they myght haue power to heale syckenesses/ & to cast out deuyls. And he gaue Simon/ to name Peter: and he called James the sone of zebede and John James brother/ and gaue them Bonarges to name/ which is to say/ the sones of thoũder. And Andrew/ and Philip/ & Bartlemew/ and Matthew/ and Thomas/ & James the sone of Alphey/ & Taddeus/ & Simon of Cane/ & Judas Iscarioth/ which same also betrayed him.

Mat.ix.b and.xj.b. Luce.xj.a. And they came vnto housse/ & the people assembled together C agayne/ so greatly that they had not leysar so muche as to eate bread. And when they that longed vnto him hearde of it/ they went out to hold him. For they thought he had bene besyd him selfe. And the scribes which came frõ Jerusalem/ sayde: he hath Belzebub/ & by the power of the chefe deuyl/ casteth out deuyls. And he called them vnto him/ & sayd vnto them in similitudes.

How can sathan dryue oute sathan: For yf a realme be deuyded agaynste it selfe/ that realme can not endure. Or yf a housse be deuyded agaynst it selfe/ that housse can not continue: So yf sathan make insurreccion agaynst him selfe/ and be deuyded/ he can not contynue/ but is at an ende. No man can entre into a stronge mans housse/ & take awaye his goodes/ excepte he fyrst bynde that stronge man/ and then spoyle his housse.

Mat.xij.a Luc.xj.b. Uerely I saye vnto you/ all synnes shal be forgeuẽ vnto mẽs D chyldrẽ & blasphemy wherw they blaspheme. But he y blaspheme-meth y holy goost/ shal neuer haue forgeuenes: but is in daũger of eternal dãnacion: because they sayd/ he had an vnclene spirit.

Then

Then came his mother and his brethren/and stode with out and sent vnto him & called him. And the people sate aboute him and sayde vnto him: beholde thy mother and thy brethren seke for the with out. And he answered them saying: who is my mother and my brethren? And he loked rounde about on his disciples/whiche sate in compasse about him/and sayde: beholde my mother and my brethrē. For who so euer doth the will of God/ he is my brother/my syster and mother. Mat. xij. d Luc. viij. c

¶ The parable of the sower. The sower is expounded. The worde of God maye not be hyd. Jesus slept in the shyp. How Jesus rebuked the wynde and sea.

¶ The. iiij. Chapter. ✠

A AND he began agayn to teache by the sea syde/And there gathered to gether vnto hym muche people/ so greatly that he entred into a shyp/& sate in the sea/& all the people was by the sea syde on ꝑ shore. And he taught them many thynges in similitudes and sayde vnto them in his doctrine. Herken to. mat. xiij. a Lu. viij. a



Behold: There went out a sower to sowe. And it fortuned as he sowed / that some fell by the way syde/and the fowles of the ayre came and deuoured it vp. Some fell on stony ground/ where it had not muche earth: and by and by sprange vp/ because it had not deepth of earth: but assone as the sonne was vp it caught heat / and because it had not rotyng/wydered away.

And some fell amonge the thornes/ and the thornes grewe vp & choked it: so that it gaue no frute. And some fell vpon good grounde/& dyd yelde frute that spronge and grewe/and brought forthe: some thyrty folde/some sixtye folde/& some an houndred folde. And he sayd vnto them: he that hath eares to heare/let him heare. ✠

B And when he was alone / they that were about him with the xij. axed him of the simulitude. And he sayde vnto them. To you it is geuen to knowe the mystery of the kyngdom of God. But vnto them that are with out/shall all thynges be done in similitudes/that when they se/ they shall se and not discerne: & when they heare/they shal heare & not vnderstande: least at any tyme they should tourne/ and their synnes should be forgeuen them. Esa. vj. c. mat. iiij. h Lu. viij. b Joh. xij. f. act. xxviij Rom. xj. b

And he sayde vnto them: Perceaue ye not this similitude: how then should ye vnderstande all other similitudes?

The sower soweth ỹ worde. And they that are by the wayes syde/ wher the worde is sowen/ are they to whō assone as they haue heard it/ Satan cōmeth immediatly/ & taketh awaye the worde that was sowen in their hartes. And lykwyse they that are sowen on the stony grounde/ are they which whē they haue heard the worde/ attonce receaue it with gladnes/ yet haue no rotes in them selues/ & so endure but a tyme: & anone as trouble & persecuciō aryseth for the wordes sake/ they fal immediatly. And they that are sowē amōg the thornes/ are such as heare the word: and the care of this world & the disceythfulnes of ryches & the lustes of other thynges/ entre in & chooke the word/ and it is made vnfrutfull. And those that were sowed in ỹ good ground/ are they that heare ỹ worde & receaue it/ & bryng forth frute/ some thyrty fold/ some sixty fold/ some an houdred fold.

Mat.v.b. Luc.viij.c and.xj.c. Mat.x.c. Luc.viij.c

And he sayde vnto them: is the candle lyghted/ to be put vnder a buschell/ or vnder the table/ & not rather to be put on a candelstick? For ther is nothyng so preuy/ that shal not be opened: nether so secret/ but that it shall come abroade. If any mā haue eares to heare/ let him heare. And he sayd vnto them: take hede what ye saye. With what measure ye mete/ with the same shall it be measured vnto you agayne. And vnto you that haue/ shall more be geuen. For vnto him that hath shall it be geuen/ & from him that hath not/ shal be taken awaye euen that he hath.

And he sayde: so is the kyngdome of God/ euen as yf a man should sowe seade in the grounde/ and should slepe and ryse vp nyght and daye: and the seade should sprynge and growe vp/ he not ware. For the earth bringeth forth frute of her selfe: first the blade/ then the eares/ after that full corne in the eares. And assone as the frute is brought forth/ anone he throusteth in the sykell/ because the haruest is come.

mat.xiij.c. Lu.xiij.d.

And he sayde: wher vnto shal we lykē the kyngdom of God? or with what cōparyson shal we cōpare it? It is lyke a grayne of mustard sead/ which whē it is sowen in the earth/ is the leest of all seades that be in the earth: but after that it is sowen/ it groweth vp/ & is greatest of all yerbes: & bereth great braūches/ so that the fowles of the ayre shal dwell vnder the shadowe of it.

And

D And with many such similytudes he preached the worde vnto them/ after as they myght heare it. And without similitude spake he nothynge vnto them. But when they were a parte/ he expounded all thinges to his disciples. And the same daye whē euen was come/ he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people/ & toke him euē as he was in the shyp. And there were also with him other shippes. mat.viij.d Lu.viij.d

And there arose a great storme of wynde/ & dashed the waues into the shyp/ so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke him/ and sayd to him: Master/ carest thou not that we perysshe? And he rose vp/ and rebuked the wynde/ and sayd vnto the sea: peace and be styll. And the wynde alayed/ & there folowed a great calme. And he sayd vnto them: why are ye so fearfull? How is it that ye haue no fayth? And they feared exceadyngly/ & sayd one to another: what felowe is this? For both wynde and sea obeye him.

¶ Of the legion of deuyls.
The rulers daughter that was sycke.
That woman that had the bloudy yssue.

¶ The. v. Chapter.

A AND they cam ouer the other syde of the sea into the cōtre of the Gaderenites. And when he was come oute of the shippe/ there met him out of the graues a mā possessed of an vncleane spyrete/ whiche had his abydynge amonge the graues. And no mā could bynde him: no not with cheynes/ because that when he was often bounde with fetters & cheynes/ he plucked the cheynes a sundre/ & brake the fetters in peces. Nether could any mā tame him. And alwayes both nyght and daye he cryed in the mountayns/ & in the graues/ & bet him selfe with stones. When he had spyed Jesus a farre of/ he ranne and worshipped him/ and cryed with a loude voyce and sayd: what haue I to do with the Jesus the sone of the most highest God? I require the in the name of God that thou torment me not. For he had sayde vnto him: come oute of the man thou fowle spyrete. And he axed him/ what is thy name? And he answered sayinge: my name is Legion/ for we are many. And he prayed him instantly/ that he would not sende them awaye out of the countre. mat.viij.d Lu.viij.d

B And ther was there nye vnto the moūtayns a greate heerd of swyne fedyng/ and all the deuyls besought him saying: sende

vs into

vs into the heerde of ſwyne/that we may enter into them. And anone Jeſus gaue them leaue. And the vnclene ſpyrites wēt out and entred into the ſwyne. And the heerd ſtarteled/ & ran hedlynge into the ſea. They were about two thouſand ſwyne/and they were dyrouned in the ſea. And the ſwyne heerdes fleed/and tolde it in the cyte and in the countre. And they came out for to ſe what had happened: and came to Jeſus/ and ſawe him that was vexed with the fende and had the legion/ſyt/ both clothed and in his right mynde/& were afrayed. And they that ſawe it told them/how it had happened to him that was poſſeſſed with the deuyll: and alſo of the ſwyne. And they beganne to praye him/that he would departe frō their coſtes. And when he was come into the ſhippe/he that had the deuyll/prayed him that he myght be with him. How be it Jeſus would not ſuffer him/but ſayd vnto him: go home into thyne owen houſſe and to thy frendes/and ſhewe them what great thinges the Lorde hath done vnto the/and howe he had compaſſion on the. And he departed and beganne to publiſhe in the ten cyties/what greate thinges Jeſus had done vnto him/and all men dyd marueyle.

Mat.ix.c. Luc.viij.f



And whē Jeſus was come ouer agayn ℂ by ſhyppe vnto the other ſyde/ much people gathered to him/ and he was nye vnto the ſea. And beholde/there came one of the rules of the Synagoge/ whoſe name was Jairus: and when he ſawe him/ he fell doune at hys fete/ and beſought hym greatly ſayinge: my daughter lyeth at poynt of death/ I woulde thou wouldeſt come and laye thy hande on her/ that ſhe might be ſafe and lyue. And he went with him/and muche people folowed him/and thronged him.

And there was a certayne woman/which was diſeaſed of an yſſue of bloude twelue yeres/and had ſuffred many thynges of many phiſicions/ and had ſpent all that ſhe had/ and felte none amendement at all/but were worſſe and worſſe. When ſhe had heard of Jeſus: ſhe came into the preace behynde him/and touched his garment. For ſhe thought: yf I maye but touche his cloothes I ſhall be whoale. And ſtreyght waye her fountayne

of bloud

of bloude was dryed vp / and she felt in her body / that she was healed of the plage.

D And Jesus immediatly felt in him selfe / the vertue that went out of hym / and tourned him rounde aboute in the preace / and sayde: who touched my clothes? And hys disciples sayde vnto him: seyst thou ỹ people thrust the / and yet axest / who dyd touche me? And he loked rounde about / for to se her that had done that thynge. The woman feared and trembled (for she knewe what was done with in her) and she came and fell doune before him / and tolde him the trueth of euery thynge. And he sayde to her: Daughter thy fayth hath made the whoale: goo in peace / and be whoale of thy plage.

Whyll he yet spake / ther came frō the ruler of the synagoges houlle / certayne which sayde: thy daughter is dead / why diseasest thou the master any further? Assone as Jesus hearde that worde spoken / he sayde vnto the ruler of the synagoge: be not afrayed / only beleue. And he suffred no mā to folowe him more then Peter and James & John the brother of James. And he came vnto the houlle of the ruler of the synagoge / and sawe the wondrynge: & them that wepte and wayled greatly / and went in / and sayd vnto them: why make ye this a do and wepe? The maydē is not dead / but slepeth. And they laught him to scorne. Then he put them all oute / and toke the father & the mother of the mayden / & them that were with him / and entred in where the mayden laye / and toke the mayden by the hande / and sayde vnto hyr. Tabitha / cumi: which is by interpretacion: mayden I saye vnto the / aryse. And streyght the mayden arose / & went on her fete. For she was of the age of twelue yeres. And they were astonyed at it oute of measure. And he charged them straytely that no mā should know of it / & cōmaunded to geue her meate.

¶ A Prophet hath none honoure in his owne countre. How Christ sent forth Apostles and gaue them power to heale deseases. Of Herode and John Baptist. Of the fyue lones and two fysshes. Jesus walked on the sea.

¶ The. vj. Chapter. ✠

A AND he departed thence / & came into his owne countre / and his disciples folowed him. And whē the saboth daye was come / he began to teache in the synagoge. And many that hearde him were astonyed / & sayd. From whence hath he these thinges? mat. xiij. g Luc. iiij. c. Joh. iiij. f

thinges?

thynges: and what wysdome is this that is geuen vnto him: and such vertues that are wrought by his handes: Is not this that carpenter Maryes sone/ the brother of James and Joses and of Juda and Simon: and are not his systers here with vs: And they were offended by hym. And Jesus sayde vnto them: a prophet is not despysed but in his own countre / and amonge his owne kynne / and amonge them that are of the same housholde. And he coulde there shewe no myracles / but layde his handes vpon a feawe sycke folke and healed them. And he marueyled at their vnbelefe. ✠

Mat.x. a. Luce. ix.a

And he went aboute by the tounes that laye on euery syde/ teachyng. And he called the twelue / and begāne to sende them two and two/and gaue them power ouer vnclene spretes. And cōmaunded them that they should take nothyng vnto their iorney saue a rodde only: nether scrippe/nether bread/nether money in their pourses/but should be shood with sandals. And that they should not put on two cotes. And he sayd vnto them: wher so euer ye entre in to an housse/ther abyde tyl ye departe thēce. And who so euer shall not receaue you/nor heare you/when ye departe thence/ shake of the duste that is vnder your fete/ for a witnesse vnto them. I saye verely vnto you/it shal be easyer for sodom & Gomor at the daye of iudgement/then for that cyte. B

Actu.xj.g

And they went oute and preached / that they should repent: and they cast out many deuyls: And they annoynted many that were sycke/with oyle and healed them.

mat. iiij.a Luce.ix.a.

And kynge Herode hearde of him (for his name was spreed abroade) and sayde: John Baptist is rysen agayne from death/ and therfore myracles are wrought by him. Wother sayde it is Helyas: and some sayde: it is a prophet or as one of the prophetes. But when Herode heard of him/he sayde: it is Jhon whom I beheaded/he is rysen from death agayne.

mat. xiiij. Luce.iij.a

✠ For Herode him selfe had sent forth and had taken John/ and bound him/ & cast him into preson for Herodias sake/ which was his brother Philippes wyfe. For he had maryed her. John sayde vnto Herode: It is not lawfull for ỹ to haue thy brothers wyfe. Herodias layed wayte for him: & would haue kylled him/ but she coulde not. For Herode feared John/ knowyng that he was a iust man and an holy/and gaue him reuerence: and when C

he

he heard him/he dyd many thynges/and heard him gladly.

E But when a cõuenient daye was come: Herode on his byrth daye made a supper to the lordes/captaynes/ & chefe estates of Galile. And the daughter of the sayd Herodias came in & daunsed/and pleased Herode & them that sate at bourde also. Then the kynge sayde vnto the mayde: axe of me what thou wylt and I wyll geue it the. And he sware vnto hyr/what so euer thou shalt axe of me/I will geue it the/euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes head. And she came in straycht waye with hayst vnto the kynge/and axed sayinge: I will/that thou geue me by & by in a charger the head of John Baptist. And the kynge was sory: how be it for his othes sake/ and for their sakes which sate at supper also/he woulde not put her besyde her purpose. And immediatly ỹ kyng sent the hangman & cõmaunded his head to be brought in. And he went and beheaded him in the prison and brought his head in a charger/ and gaue it to the mayden/ & the maydẽ gaue it to her mother. And when his disciples heard of it/they came and toke vp his body/and put it in a toumbe.

And the Apostles gathered them selues together to Jesus/ and tolde him all thinges/both what they had done/ and what they had taught. And he sayd vnto them: come aparte into the wyldernes and rest a whyle. For there were many cõmers and goers/that they had no leasure so much as to eate. And he wẽt by shyp out of the way into a desert place. But the people spyed them when they departed: & many knew him/ and ranne a fote thither out of all cities/ & came thither before them/and came to gether vnto him. And Jesus wẽt out & sawe much people/ and had cõpassion on them/ because they were lyke shepe which had no shepherd. And he begãne to teache them many thynges.

mat. xiii. b
Luc. ix. b.

Mat. ix. d

F And when the daye was now farre spent/ his disciples came vnto him saying: this is a desert place/ & the daye is now farre passed/let them departe/that they may go into ỹ coũtre rounde about/and into the tounes/& bye them bread: for they haue nothinge to eate. He answered & sayd vnto them: geue ye them to eate. And they sayde vnto him: shall we go & bye two. C. peny worth of bread/ & geue them to eate? He sayde vnto them: how

mat. xiiii. d
Luc. ix. b.
Joan. vi. a

many

many loues haue ye. Go & loke. And when they had searched/ they sayd fyue & two fyshes. And he cõmaunded them to make them all syt doune by cõpanies vpon the grene grasse. And they sate doune here a rowe & there a rowe/ by houndredes & by fyftyes. And he toke the fyue loues & the two fyshes/ & loked vp to heauen & blessed & brake the loues/ & gaue them to his disciples to put before them: & the two fyshes he deuyded amonge them all. And they all dyd eate/ & were satisfyed. And they toke vp twelue basshettes full of the gobettes & of the fyshes. And they that ate were about fyue thousand men.

mat. xiiij. Joã. vj. b. And streyght waye he caused his disciples to go into the shyp and to go ouer the water before vnto Bethsaida/ whyll he sent awaye the people. And assone as he had sent them awaye/ he departed into a mountayne to praye.



G ✠ And when euẽ was come the shippe was in the myddes of the sea/ & he alone on the lande/ and he sawe them troubled in rowynge: for the wynde was contrary vnto them. And aboute the fourth quarter of the nyght/ he came vnto them walkynge vpon the sea/ & would haue passed by them. When they sawe him walkynge vpon the sea/ they supposed it had bene a spirit/ & cryed oute: for they all sawe him/ & were afrayed. And anon he talked with them & sayde vnto them: be of good cheare/ it is I be not afrayed. And he went vp vnto them into the shippe/ and the wynde ceased/ and they were sore amased in them selues beyonde measure/ and marueyled. For they remembred not of the loues/ because their hartes were blynded.

mat. xiiij. And they came ouer/ and went into the lande of Genezareth and drue vp into the heauẽ. And assone as they were come out of the shyppe/ streyght they knewe him/ and ran forth throughout all the region round about/ and began to cary about in beddes all that were sycke/ to the place where they hearde tell that he was. And whyther so euer he entred into tounes/ cyties or vyllages/ they layde their sycke in the stretes/ and prayed him that they myght touche/ & it were but the edge of his vesture.

And as

And as many as touched hym/were safe. K

¶ How the disciples dyd eate with vnwaslhen handes. Of the breakyng the cõmaundementes of God to obserue the traditions of men. That which goeth into the mouth defyled not/but that which cõmeth out. The Sirophenilla. Of him that was both deffe and dombe.

¶ The.vij. Chapter.

A



ND the Pharyses came together mat. xb. a.
vnto him/ & dyuers of the Scribes whiche came frome Jerusalem. And when they sawe certayne of his disciples eate bread with cõmen handes (that is to saye/with vnwaslhen handes) they complayned. For the Pharyses & all the Jewes/excepte they waslhe their handes ofte/eate not/obseruynge the traditions of the elders. And when they came from the market/excepte they waslhe/they eate not. And many other there be/whiche they haue taken vpon them to obserue/as the waslhynge of cuppes and cruses/and of brasen vessels and of tables.



Then axed hym the Pharyses & Scribes/why walke not thy disciples accordynge to the traditions of the elders/but eate bread with vnwaslhen handes? He answered and sayde vnto them: well prophesyed Esayas of you ypocrites/as it is wrytte: This people honoureth me with esa. xxix. d
their lyppes/but their harte is farre from me: In vayne they worshyppe me/teachynge doctrines which are nothyng but the cõmaundementes of men. For ye laye the cõmaundement of God aparte/and obserue the traditions of men/as the waslhynge of cruses and of cuppes/and many other suche lyke thynges ye do.

And he sayde vnto them: wel/ye cast a syde the commaundement of God/to mayntayne youre owne traditions. For Moses sayde: Honoure thy father and thy mother: and who so euer curseth father or mother/let him dye for it. But ye saye: a man shall saye to father or mother Corban: whiche is/that thou Exo. xx. c
Deut. b. d
Eph. vj. a
Exo. xxi. c
Leui. xx. c
Prou. xx.

desyrest of me to helpe the with/is geuen God. And so ye suffre him no more to do ought for his father or his mother/ makyng the worde of God of none effecte/ through your owne tradicios which ye haue ordeyned. And many suche thinges do ye.

And he called all the people vnto him/ and sayde vnto them. G
Mat.xv.b Herken vnto me/ euery one of you & vnderstonde. There is no thynge without a man that can defyle him when it entreth into him: but tho thinges which procede out of him/ are those which defyle the man. If any man haue eares to heare/ let him heare. And when he came to house awaye frō the people/ his disciples axed him of the similitude. And he sayde vnto them: are ye so without vnderstandyng? Do ye not yet perceaue/ that what so euer thynge from without/ entreth into a man/ it cānot defyle him/ because it entreth not into his hart/ but in ꝑ belly: & goeth out into the draught that pourgeth out all meates?

And he sayde: that defyleth a man which cōmeth out of a mā For from with in euen oute of the harte of men proceade euyll thoughtes/ aduoutrye/ fornicacion/ murder/ theefte/ couetoulnes/ wyckednes/ deceyte/ vnclennes/ & a wycked eye/ blasphemy/ pryde/ folishnes/ all these euyll thinges come from with in/ and defyle a man.

Mat.xv.c And from thence he rose and went into the borders of Tyre and Sidon: and entred into an house/ and would that no man shuld haue knowen. But he coulde not be hyd. For a certayne woman whose daughter had a fowle spriete hearde of him/ and
Mat.xv.c came and fell at his fete. The woman was a Greke out of Syrophenicia/ & she besought him that he woulde cast oute the deuyll out of her daughter. And Jesus sayd vnto her: let the chyldren fyrst be feed. For it is not mete to take the chyldrēs bread/ and to cast it vnto whelppes. She answered & sayde vnto him: euen so master/ neuertheless the whelppes also eate vnder the table of the chyldrens cromes. And he sayde vnto her: for this saying go thy way/ the deuyll is gone out of thy daughter. And whē she was come home to her house/ she founde the deuyll departed & her daughter lynge on the beed.

Mat.xv.e ✝ And he departed agayne from the coostes of Tyre and D
Sidon/ and came vnto the sea of Galile thorow the myddes of the costes of the .x. cities. And they brought vnto him one that

was deffe

was deafe/ & stambred in his speche/ and prayed him to put his hande vpon him. And he toke him a syde from the people/ & put his fyngers in his eares and dyd spyt and touched hys tounge and loked vp to heauē and syghthed/ and sayd vnto him: Ephatha/ that is to saye/ be opened. And streight way his eares were opened/ and the strynge of his tounge was loosed/ and he spake playne. And he cōmaunded them that they should tell no man. But the more he forbad them/ so much the more a greate deale they publisshed it: and were beyond measure astonyed/ sayinge: He hath done all thynges well/ and hath made both the deafe to heare/ and the domme to speake. ✠ Gene. j. d. eccl. xxxix.

¶ Of the seuen loues and a fewe fyshes. The pharises requyred a signe. The leuen of the pharyses. Of the blynde man. Christ enquyred of hys disciples whom men sayde that he was. Howe Peter perswaded Christ. Peter is called sathan. who is Christes disciple.

¶ The. viij. Chapter. ✠

A 

IN those dayes when there was a very great cōpany/ & had nothyng to eate/ Jesus called his disciples on him and sayd vnto them: I haue cōpassion on this people/ because they haue nowe bene with me thre dayes and haue nothyng to eate: And yf I should sende them awaye fastyng to their own housses/ they should faynte by the waye. For dyuers of them came from farre. And his disciples answered him: where should a man haue bread here in the wyldernes to satisfye these? And he axed them how many loues haue ye? They sayde/ seuen. And he commaunded the people to syt doune on the grounde. And he toke the seuen loues/ gaue thankes/ brake and gaue to his disciples/ to set before them. And they dyd set them before the people. And they had a fewe small fysshes. And he blessed them and cōmaunded them also to be set before them. And they ate and were suffysed. And they toke vp of the broken meate that was lefte seuen baskettes full. And they that ate/ were in nombre aboute fowre thousand. And he sent them awaye. ✠ Mat. xv. d

B And anone he entred into a shyp with his disciples/ and came into the parties of Dalmanutha. And the pharyses came forth/ mat. xvj. a Luce. xij. a

and began to dispute with hym/seking of him a signe from heauen & tempting hym. And he sighthed in his spirit & sayd: why doth this generacio seke a signe? Uerely I saye vnto you/there shall no signe be geuen vnto this generacion. And he lefte them and went into a shyp agayne/ & departed ouer the water.

mat.xvj.a. And they had forgotte to take bread with them/nether had they in the shyp with them more then one lofe. And he charged them saying. ✣ Take hede/& beware of the leuen of the phariseS/and of the leue of Herode. And they reasoned among themselues saying: we haue no bread. And when Jesus knew that/ he sayde vnto them: why take ye thought because ye haue no bread: perceaue ye not yet/nether vnderstonde? Haue ye youre hartes yet blynded? Haue ye eyes & se not? and haue ye eares and heare not? Do ye not remember? When I brake fyue loues among.v.thousand. How many baskettes full of broken meate
Joh.vj.b. toke ye vp? They sayde vnto him/twelue. When I brake seuen amonge.iiij.thousand. How many baskettes of the leuynges of broken meate toke ye vp? They sayde seuen. And he sayd vnto them: how is it that ye vnderstonde not? ✣



And he came to Bethsaida/and they brought a blynde man vnto him and desyred hym to touche him. And he caught the blynde by the hand/& leade him out of the toune/ & spat in his eyes and put his handes vpon hym/and axed hym whether he sawe ought. And he loked vp and sayde: I se the men/ for I se them walke/ as they were trees. After that he put his handes agayne vpon his eyes/ and made hym se. And he was restored to his sight/ & sawe euery man clearly. And he sent him home to his house/ saying: nether go into the toune/nor tell it to any in the toune. ✣

mat.xvj.b Luce.ix.c. And Jesus went oute and his disciples into the tounes that longed to the cyte called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am? And they answered: some saye that thou arte John Baptiste: some saye Helyas: and some/one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered & sayde vnto

vnto him: Thou arte very Christ. And he charched them/ that they should tell no man of it. And he began to teache them/how that the sone of mā must suffre many thinges/and should be reproued of the elders & of the high prestes & scribes/ and be kylled/and after thre dayes aryse agayn. And he spake that saying openly. And Peter toke him a syde/and beganne to chyde him. Then he tourned aboute/and loked on his disciples/ and rebuked Peter saying. Go after me satan. For thou sauerest not the thynges of God/ but the thynges of men.

And he called the people vnto him with his disciples also/and sayde vnto them: Who so euer wyll folowe me/ let him forsake him selfe/and take vp his crosse and folowe me. For who so euer wyll saue his lyfe/ shall loose it. But who so euer shall loose his lyfe for my sake & the gospels/ the same shall saue it. What shall it profet a man/ yf he should wynne all the worlde and loose his owne soule? or els what shall a man geue to redeme his soule agayne? Who so euer therefore shall be ashamed of me and of my wordes/amonge this aduoutrous and synfull generacion: of him shall the sone of man be ashamed/ when he cometh in the glorye of his father with the holy aungels. And he sayde vnto them: Verely I saye vnto you: There be some of them that stand here/which shal not taste of death/ tyll they haue sene the kyngdome of God come with power.

mat. xvj. d and. x. d. Luce. ix. c. and. xiiij. f

Mat. x. b. Luce. ix. c. and. xij. c.

mat. xvj. d Luce. ix. c.

¶ How Jesus was transfigured. The spirit of the fallyng sycknes is cast oute. The disciples disputed betwene them selues who should be greatest. Wo be to them that geue offences.

¶ That. ix. Chapter.



AND after. vj. dayes Jesus toke Peter/ James and John/ and led them vp into an high moūtayne out of the waye alone/ and he was transfigured before them. And his rayment dyd shyne/ and was made very whyte/ euē as snowe so whyte as no fuller can make vpon the earth. And there apeared vnto them Helyas with Moyses: and they talked with Jesu. And Peter aunswered and sayde vnto Jesu: Master here is good beynge for vs/ let make thre tabernacles/ one for the/ one for Moses/

Mat. xvij. Luc. ix. d.

and one for Helyas. And yet he wyst not what he sayd: for they were afrayed. And there was a clowde that shaddowed them. And a voyce came out of the clowde sayinge: This is my deare sone/ heare him. And sodenly they loked rounde aboute them/ and sawe no man more then Jesus only with them.

Mat.xvij. And as they cam doune from the hyll/ he charged them/ that B
they should tell no man what they had sene tyll the sone of man were rysen from death agayn. And they kepte that saying with them/ and demaunded one of another/ what that rysyng from death agayne shoulde meane. And they axed him sayinge: why then saye the scribes/ that Helyas muste fyrst come. He answered and sayde vnto them: Helyas verely shall fyrst come and re-
mala.iiij.a store all thynges. And also the sone of man as it is wrytte/ shall
Esa.liiij.b suffre many thynges & shal be set at naught. Moreouer I saye
Mat. xij.c vnto you that Helias is come/ & they haue done vnto him what
Luce.ix.c. so euer pleased them/ as it is wrytten of him.

And he came to his disciples and sawe muche people aboute them/ and the scribes disputyng with them. And streyght waye all the people when they beheelde him/ were amased/ and ranne to him/ and saluted him. And he sayde vnto the Scribes: what dispute ye with them.

✠ And one of the company answered and sayde: Master/ C
I haue brought my sone vnto the/ whiche hath a domme spirite. And when so euer he taketh him/ he teareth him/ and he fometh/ and gnasheth with his tethe/ and pynneth awaye. And I spake vnto thy disciples that they shoulde caste him oute/ and they coulde not.

He answered him and sayde: O generacion without fayth/ how longe shall I be with you. How longe shall I suffre you. Bryng hym vnto me. And they brought hym vnto hym. And assone as the spirit sawe him/ he tare hym. And he fell doune on the grounde walowynge and fomynge. And he axed his father howe longe is it a goo/ sens this hath happened hym. And he sayde/ of a chylde: and ofte tymes casteth him into the fyre/ and also into the water/ to destroye him. But yf thou canste do any thynge/ haue mercy on vs/ and helpe vs. And Jesus sayd vnto him: yea yf thou couldest beleue/ all thynges are possyble to him that beleued. And streyght waye the father of the chylde cryed

with

with teares saying: Lorde I beleue/helpe myne vnbelefe.

When Jesus sawe that the people came runnynge together vnto him/he rebuked the fowle spirite/saying vnto him: Thou domme and deaffe spirite/I charge the to come out of him/and entre no more into him. And the spirite cryed/ & rent him sore/ and came out: And he was as one that had bene dead/in so muche that many sayde/he is dead. But Jesus caught his hande and lyfte hym vp: and he rose. And when he was come into the house/his disciples axed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth/but by prayer and fastynge. ⊢

E ✠ And they departed thens/and toke their iorney thorowe Galyle/and he would not that any man should haue knowen it. For he taught hys disciples/and sayde vnto them: the sone of man shall be delyuered into the handes of men/& they shall kyll him/and after that he is kylled he shall aryse agayne the thyrd daye. But they wyste not what that sayinge meant/and were afrayed to axe him. Mat. xvij Luce. ix. c.

And he came to Capernaum: & when he was come to house/ he axed them: what was it that ye disputed betwene you by the waye? And they held their peace: for by the waye they reasoned among thē selues/who should be the chefest. And he sate doune and called the twelue vnto him/and sayde to them: yf any man desyre to be fyrst/the same shal be last of all/& seruaunt vnto all. And he toke a chylde/& set him in the myddes of them/and toke him in his armes and sayde vnto them: Who so euer receaueth any suche a chylde in my name/receaueth me. And who so euer receaueth me/receaueth not me/but him that sent me. ⊢ mat. xviij. Luce. ix. f.

F John answered him saying: ✠ Master/we saw one castyng out deuyls in thy name/which foloweth not vs and we forbade him/because he foloweth vs not. But Jesus sayde/forbyd hym not. For there is no mā that shall do a myracle in my name/that can lyghtly speake euyll of me. Who so euer is not agaynst you/ is on your parte. And who so euer shal geue you a cuppe of water to drynke for my names sake/because ye belonge to Christ/ verely I saye vnto you/he shall not loose his rewarde.

And who so euer shall offende one of these lytelons/that beleue in me/it were better for him/that a mylstone were hanged

aboute his necke/and that he were caste into the sea. Wherfore G
yf thy hand offende the/ cut him of. It is better for the to entre
into lyfe mayned/then hauyng two hãdes to go into hell/ into
fyre that neuer shal be quenched/where their worme dyeth not/
and the fyre neuer goeth out. Lykewise yf thy fote offende the/
cut him of. For it is better for the to goo halt into lyfe/ then ha-
uyng two fete to be cast into hell/into fyre ẏ neuer shal be quen-
ched:where the worme dyeth not/& the fyre goeth neuer oute.
esa.lxvj.g Euen so yf thyne eye offende the/ plucke hym oute. It is better
for the to go into the kyngdome of God with one eye/ then ha-
uynge two eyes to be cast into hell fyre:where their worme dy-
eth not/and the fyre neuer goeth oute. F

Euery man therfore shal be salted with fyre. And euery sacri-
fyce shal be seasoned with salt. Salt is good. But yf ẏ salt be vn-
sauery/what shall ye saite therwith? Se ẏ ye haue salt in youre
selues/& haue peace among your selues/one with another.

¶ Of diuorcement. Of the ryche man that demaunded of Christ what he might do to obtayne eternall lyfe. It is harde for ryche men to enter into the kyngdom of God. Of the sones of zebede. Of Barthumeus that was blynde.

¶ The.x. Chapter.



AND he rose from thence/and went A
vnto the cooستes of Jewry through
the region that is beyonde Jordan. And
the people resorted vnto him afresshe:and
as he was wont/he taught them agayne.
And the Phariseis came & axed him a que-
stion: whether it were lawfull for a mã to
put away his wyfe/to proue him: And he
answered and sayd vnto them: what dyd
Moses byd you do? And they sayd: Mo-
ses suffred to wryte a testimonyall of de-
uorcement/and to put her awaye. And Jesus answered & sayd
vnto them. For the hardnes of youre hartes he wrote this pre-
deu.xxiiij. cepte vnto you. But at the fyrst creation God made them man
Mat.xix.d and woman. And for this thynges sake shall man leaue his fa-
Gen.iij.d ther and mother and byde by his wyfe/and they twayne shal be
j.cor.vj.d. one flesshe. So then are they now not twayne/ but one flesshe.
Therfore what God hath cuppled/let not man separate.

And in the houlse his disciples axed him agayne of that mat- B
ter.

ter. And he sayde vnto them. Who so euer putteth awaye hys wyfe and maryed another / breaketh wedlocke to herwarde. And yf a womã forsake her husband and be maryed to another / she commytted aduoutry. 1.Cor.vij.

And they brought chyldren vnto him/that he shoulde touche them. And his disciples rebuked those that brought thẽ. When Jesus sawe that/he was displeased and sayde to them: Suffre the chyldren to come vnto me/and forbyd them not. For of such is the kyngdome of God. Uerely I saye vnto you/who so euer shall not receaue the kyngdome of God as a chylde/he shall not entre therein. And he toke them vp in his armes / and put his handes vpon them/and blessed them. Mat.xix.b Luc.xviij.c

C 

✠ And whẽ he was come into the way/ there came one runnynge and kneled to him/ & axed him: good master/what shall I do / that I maye enheret eternall lyfe. Jesus sayde to hym/ why callest thou me good. Ther is no mã good but one/ whiche is God. Thou knowest the cõmaundemẽtes: breake not matrimony/kyl not/ steale not/beare not false witnes/defraude no mã: honour thy father and mother. He answered and sayde to him: master all these I haue obserued from my youth. Jesus beheld him/and had a fauour to him/and sayd vnto him: one thinge is lackynge vnto the. Go and sell all that thou hast/ and geue to the poore/ and thou shalt haue treasure in heauen/and come & folowe me/ and take vp thy crosse. But he was discumforted with that sayinge/and went away mornyng/for he had great possessions. mat.xix.b Lu.viij.b Exo.xx.a.

D And Jesus loked round about/ and sayde vnto his disciples/ what an harde thynge is it for them that haue ryches/ to entre into the kyngdome of God. And his disciples were astonyed at his wordes. But Jesus answered agayn and sayd vnto them: chyldren/ how harde is it for them/ that trust in ryches/ to entre into the kyngdome of God. It is easyer for a camell to goo thorowe the eye of an nedle/ then for a ryche man to entre into the kyngdome of God. And they were astonnyed oute of measure/sayinge betwene them selues; who then can be saued.

B

Jesus loked vpon them / and sayde: with men it is vnpossyble/ but not with God: for with God all thinges are possyble.

And Peter beganne to saye vnto him: Lo/we haue forsaken all/and haue folowed the. Jesus answered and sayde: Uerely I saye vnto you/ther is no mā that forsaketh housse/ or brethren/ or systers/or father/or mother/or wyfe/ other chyldren/ or landes for my sake and the Gospelles/ whiche shall not receaue an houndred folde now in this lyfe: housses/ and brethren/ and systers/ and mother/ and chyldrē/ and landes with persecucions: and in the worlde to come/eternall lyfe. Many that are fyrste/ shal be laste: and the laste/fyrste. And they were in the waye gonge vp to Jerusalem. And Jesus went before them: and they were amased/and as they folowed were afrayed.

Mat.xix.d. and.xx.b. luc.xviij.c



And Jesus toke the twelue agayn/and began to tell them what thynges shoulde happen vnto hym. Beholde/ we go vp to Jerusalem/and the sone of mā shall be delyuered vnto the high prestes/ & vnto the scribes: and they shall condempne hym to death/& shall delyuer him to the gentyls/ and they shall mocke hym/& scourge hym and spyt vpon him/and kyll him. And the thyrde daye he shall ryse agayne. E

Mat.xx.c. And then James and Jhon the sones of zebede came vnto him/sayinge: Master/we would that thou shouldest do for vs what so euer we desyre. He sayde vnto them: what woulde ye I shoulde do vnto you. They sayde vnto him: graunt vnto vs that we maye syt one on thy ryght hande/ and the other on thy lyfte hand/in thy glory. But Jesus sayde vnto them: ye wot not what ye axe. Can ye drynke of the cup that I shall drynke of/& be baptysed in the baptyme that I shall be baptysed in. And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall drynke of the cup that I shall drynke of/and be baptysed with the baptyme that I shal be baptysed in: but to sytte on my ryght hande and on my lyfte hande is not myne to geue/but to them for whom it is prepared.

Mat.xxij. And when the ten heard that they began to disdayne at James & John. But Jesus called them vnto him/ & sayd to them: F

ye know

ye know that they which seme to beare rule among the gentyls reygne as lordes ouer them. And they that be greate amonge them/exercyse aucthorite ouer them. So shall it not be amonge you/but who so euer of you wyll be greate amonge you/shal be youre minister. And who so euer will be chefe/shall be seruaunt vnto all. For euen the sone of mã came not to be ministred vnto: but to minister/& to geue his lyfe for the redempcion of many.

G And they came to Hierico: & as he went out of Hierico with his disciples: & a great nombre of people: Barthimeus the sone of Thimeus which was blynd/sat by the high wayes syde beggyng. And when he hearde that it was Jesus of Nazareth/he began to crye and to saye: Jesus the sone of Dauid/haue mercy on me. And many rebuked hym/that he should holde his peace. But he cryed the more a greate deale/thou sone of Dauid haue mercy on me. And Jesus stode styll/and cõmaunded hym to be called. And they called the blynde/saying vnto him. Be of good comforte: ryse/he called the. And he threwe awaye his clooke/ and roose and came to Jesus. And Jesus answered/and sayde vnto him: what wilt thou that I do vnto the? The blynde sayd vnto him: master/that I myght se. Jesus sayde vnto hym: goo thy waye/ thy fayth had saued the. And by and by he receaued his syght/and folowed Jesus in the waye.

Mat. xx. b
luc. xviij. f

¶ Of the colte which Jesus sent disciples to fetche. Of the fygge tree that was dryed vp. How the byers and sellers were cast out of the temple. What fayth in God can do. Forgeue and ye wyll be forgeuen. The question moued of the scribes to Christ.
The question of Christ to them agayne.

¶ The. xi. Chapter.



A AND when they came nye to Jerusalem vnto Bethphage and Bethane/besydes mounte Olyuete/he sent forth two of his disciples/and sayde vnto them: Goo youre wayes into the toune that is ouer agaynste you. And assone as ye be entred into it/ye shall fynde a coolte bounde/wheron neuer mã sate: loose him and bryng him. And yf any mã saye vnto you: why do ye so? Saye that the Lorde hath neade of him: and streyght waye he

Mat. xxi. a
Luce. xix. c

wyll

will sende him hyther. And they went their waye/and found a coolte tyed by ỹ doze with out in a place where two wayes met
Joh.xij.g and they losed him. And dyuers of them that stode there/sayde vnto them:what do ye loosyng the coolte? And they sayd vnto them euē as Jesus had cōmaunded them:and they let them go.



And they brought the coolte to Jesus/& caste their garmentes on him:and he sate vpō him. And many spzede their garmentes in the waye. Other cut doune braunches of the trees/and strawed them in the waye. And they that wēt before and they that folowed cryed saying:Hosanna:blessed be he that commeth in the name of the Lozd. Blessed be ỹ kyngdom that cōmeth in the name of him that is Lozde of oure father Dauid:Hosanna in the hyghest.

mat.xxj.b. Luc.xix.g And the Lozde entred into Jerusalem/and into the temple. B And when he had loked round about vpō all thinges/and now the euen tyde was come/he went oute vnto Bethany with the twelue. And on the mozow whē they were come out from Bethany/he houngred/and spyed a fygge tree a farre of/hauynge leues/and went to se whether he might synde any thinge theron. But when he came thereto/ he founde nothynge but leues: foz the tyme of fygges was not yet. And Jesus answered and sayd to it:neuer man eate frute of the her after whyl the woz1d standeth. And his disciples hearde it.



And they came to Jerusalem: and Jesus went into the temple/and beganne to cast out the sellers & byers in the temple/ and ouerthrewe the tables of the money chaungers/& the stoles of them that solde doues: and would not suffre that any mā caryed a vessell thozowe the temple. And he taught saying vnto them/is it not writ ten: my housse shall be called the housse of
Esa.lvj.a. Hier.vij.b prayer vnto all naciōs? But ye haue made it a denne of theues.

And the scribes & the high prestes herade it and sought how C to de-

to destroy him. For they feared him/because all the people marueyled at his doctrine. And when euen was come/he went out of the cyte. And in the mornyng as they passed by/they saw the fygge tree dryed vp by the rotes. And Peter remembred/ and mat.xxj.e.
sayde vnto him: master/beholde the fygge tree which thou cursedest/is wydered awaye. And Jesus answered and sayde vnto them. Haue confydence in God.

D ✠ Uerely I saye vnto you/that who so euer shall saye vnto this mountayne: take awaye thy selfe/and cast thy selfe into the sea/ and shal not wauer in his harte/but shall beleue those thinges which he sayeth/shall come to passe what so euer he sayeth/ shal be done to him. Therfore I saye vnto you/what so euer ye Mat.vij.a and.xxij.c
desyre when ye praye/beleue that ye shall haue it/ and it shal be Mat.vj.b
done vnto you. And when ye stande and praye / forgeue / yf ye Luce.vj.b
haue any thynge agaynst any man/that your father also which is in heauen/ maye forgeue you youre treaspases.

And they came agayne to Jerusalem: & as he walked in the temple/there came to him the high prestes/and the scribes and ccrl.xxbiij
the elders/and sayde vnto him: by what auctorite doest thou Mat.xxj.c
these thinges? & who gaue the this auctorite to do these thinges? Jesus answered & sayde vnto them: I will also axe of you Luce.xx.a.
a certayne thinge/ & answere ye me/and I wil tell you by what auctorite I do these thinges. The baptime of John was it frō heauē or of men? Answer me. And they thought in them selues sayinge: yf we shall saye from heauen/ he wyll saye/why then dyd ye not beleue him? but yf we shall saye of men / then feare we the people. For all men counted John that he was a verye Prophet. And they answered and sayd vnto Jesus/we can not tell. And Jesus answered and sayde vnto them: nether wyll I tell you by what auctorite I do these thinges. ✠

¶ The vyneyarde that was let out to hyer. The question of tribute. The question of the Sadduces. Of that scribe that demaunded of Christ whiche was the chefest commaundement. The question that Christ moued to the scribes. Beware of ypocrites. Of the poore wydowe that offered two mytes.

¶ The. xij. Chapter.

A AND he began to speake vnto them in similitudes. A cer- mat.xxj.d.
tayne man planted a vyneyarde/and cōpased it with an hedge & ordeyned a wyne presse/ & bylt a toure in it. And let it out to hyre vnto husbandmen/ & went into a straunge countre.

And

Luce.xx.c Esay.l.a. Hiere.ij.b And when the tyme was come / he sent to the tenauntes a seruaunt / that he might receaue of the tenaũtes of the frute of the vyneyarde. And they taught him & bet him / & sent him agayne empty. And moreouer he sent vnto them an other seruaũt / and at him they cast stones and brake his head / and sent him agayn all to reuyled. And agayne he sent an other / & him they kylled: and many other / beetyng some / and kyllyng some.

yet had he one sone whom he loued tenderly / him also he sent B at the laste vnto them sayinge: they will feare my sone. But the tenauntes sayde amongest them selues: this is the heyre / come let vs kyll hym / and the inheritaunce shall be oures. And they toke him and kylled him / and caste hym oute of the vyneyarde. What shall then the lorde of the vyneyarde do? He wyll come and destroye the tenaũtes / and let out the vyneyarde to other.

psal.cxvij. esa.xxviij. Act.iiij.b. Rom.ix.g j.Pet.ij.a Haue ye not redde this scripture? The stone which the bylders dyd refuse / is made the chefe stone in the corner: this was done of the Lorde / and is meruelous in oure eyes. And they went aboute to take hym / but they feared the people. For they perceaued that he spake that symilitude agaynste them. And they lefte him and went their waye.

Mat.xiij. Luce.xx.d  And they sent vnto him certayne of the C Pharyses with Herodes seruauntes / to take hym in hys wordes. And assone as they were come they sayd vnto him: master we knowe that thou art true / and carest for no man: for thou consyderest not the degre of men / but teachest the waye of God truely: Is it lawfull to paye tribute to Cesar / or not? Ought we to geue / or ought we not to geue? He vnderstode their simulacion & sayde vnto them: Why tempte ye me? Bringe me a peny that I maye se it. And they brought. And he sayd vnto them: Whose is this ymage and su-

Ro.xiij.c. perscripcion? And they sayde vnto him Cesars. And Jesus answered and sayde vnto them: Then geue to Cesar that whiche belongeth to Cesar: & to God / that which perteyneth to God. And they marueyled at him.

Then came the saduces vnto him / which saye: there is no re-

surreccion

surreccion. And they axed him sayinge: Master/ Moses wrote vnto vs yf any mās brother dye/ & leaue his wyfe behynd him/ and leaue no childrē/that then his brother should take his wyfe and rayse vp sead vnto his brother. There were seuē brethrē/ & the fyrst toke a wyfe/ & when he dyed lefte no sead behynd hym. And the second toke her/ & dyed: nether lefte any sead. And the thyrd lykwyse. And seuē had her & lefte no sead behynde them. Last of all the wyfe dyed also. In the resurreccion then/ when they shall ryse agayn/whose wyfe shall she be of them? For seuē had her to wyfe. Jesus answered & sayd vnto them. Are ye not therfore deceaued & vnderstande not the scriptures/nether the power of God? For when they shall ryse agayn frō death/they nether mary/nor are maryed: but are as the aungels which are in heauē. As touchyng the dead/that they shal ryse agayn: haue ye not redde in the boke of Moses/ how in the busshe God spake vnto him saying: I am the God of Abraham/and the God of Jsaac/ & the God of Jacob? He is not the God of the dead/but the God of the lyuynge. ye are therfore greatly deceaued.

Mat.xxij. Luce.xx.d Deu.xxv.b

Exo.iij.d.

mat.xxij.b Luce.x. c.



C And there came one of the scrybes that had heard them disputyng together/ and perceaued that he had answered thē wel/ and axed him: which is the fyrst of all the cōmaundementes? Jesus answered him: the fyrst of all the commaundementes is. Heare Jsrael: The lord God is one Lord. And thou shalte loue the Lorde thy God with all thy hart/ & with all thy soule/ and with all thy mynd/ & with all thy strēght. This is the fyrst cōmaundement. And the second is lyke vnto this: Thou shalt loue thy neyghbour as thy selfe. There is none other cōmaundemēt greater then these.

Deu.vj.b

leui. xix.d mat.xxiiij. Rom.xiij. Gala.v.b.

D And the Scribe sayd vnto hym: well master/thou hast sayde the trueth/that ther is one God and that there is none but he. And to loue him with all the hart/ and with all the mynde/and with all the soule/ & with all the strēght: & to loue a mās neighbour as him selfe/ is a greater thinge then all burnt offerynges and sacrifyces. And when Jesus saw that he answered discretly/he sayde vnto him. Thou arte not farre from the kyngdom

of God.

of God. And no man after that durst axe him any question.

Mat.xxij. Luc.xx.g. And Jesus answered and sayd/teachyng in the temple: how saye the Scribes that Christ is the sone of Dauid? for Dauid

Psal.cix. him selfe inspired with the holy ghoost/sayde: The Lord sayde to my Lorde/syt on my ryght hande/tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth hym Lorde/ and by what meanes is he then his sone? And muche people hearde him gladly.

mat.xxiij. Luce.xj.k. And he sayd vnto them in his doctrine: beware of the Scribes which loue to go in longe clothynge and loue salutacions in the market places/and the chefe seates in the synagoges/and to syt in the vppermost roumes at feastes/and deuoure wydowes housses/and that vnder a coloure of longe prayng. These shall receaue greater dampnacion.

Luc.xxj.d ✠ And Jesus sate ouer agaynst the treasury/& behelde how the people put money into the treasury. And many that were ryche/cast in much. And there came a certayne poore wydowe/ and she threwe in two mytes/which make a farthyng. And he called vnto him his disciples & sayde vnto them: Uerely I saye vnto you/that this poore wydowe hath cast moare in/then all they which haue caste into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte/dyd caste in all that she had/euen all her lyuynge. ✠

¶ The destruccion of the temple. Of the last daye and tyme knoweth no man. The similitude of the fygge tree. Watche for ye knowe not the houre.

¶ The.xiij. Chapter.

Mat.xxiij. AND as he wēt out of the temple one of his disciples sayd vnto him: Master/se what stones and what byldinges are here. And Jesus answered and sayde vnto him. Seist thou these greate byldynges? There shall not be left one stone vpon another/that shall not be throwen doune.

And as he sate on mounte Olyuete/ouer agaynst the temple Peter/and James/and John/and Andrew ared him secretly: tell vs/when shal these thinges be: & what is the signe when all these thinges shal be fulfylled? And Jesus answered them/and begā to say: take hede least any mā deceaue you. For many shall come in my name saying: I am Christ/& shall deceaue many.

When ye shall heare of warre and tydynges of warre/be ye

not

not troubled. For such thynges must nedes be. But the ende is not yet. For there shall nacion arise agaynst naciõ/ & kyngdom agaynst kyngdõ. And ther shal be erthquakes in all quarters/ & famyshmẽt & troubles. These are the begynnyng of sorowes.

B But take hede to youre selues. For they shall bryng you vp to the councels and into the synagoges/ & ye shal be beaten: yea and shall be brought before rulers and kynges for my sake / for a testimoniall vnto them. And the Gospell must fyrst be publysshed amonge all nacions.

But when they leade you and present you / take no thought afore hand what ye shal saye nether ymagion: but what so euer is geuen you at the same tyme/ that speake. For it shal not be ye that shall speake/ but the holy ghoost. yea and the brother shall delyuer the brother to death / and the father the sone / and the chyldren shal ryse agaynst their fathers and mothers/ and shall put them to death. And ye shall be hated of all men for my names sake. But who so euer shall endure vnto the ende / the same shall be safe. Mat. x. d.

C Moreouer when ye se the abominacion that betokeneth desolacion/ wherof is spoken by Daniel the prophet/ stonde wher it ought not/ let him that readeth vnderstande. Then let them that be in Jewry/ flye to the moũtaynes. And let him that is on the houssе toppe not descende doune into ỹ houssе/ nether entre therin/ to fetche any thynge out of his houssе. And let him that is in the felde/ not tourne backe agayn vnto the thinges which he lefte behynd him for to take his clothes with him. Wo shal be then to them that are with chylde / & to them that geue soucke in those dayes. But pray/ that your flight be not in the wynter. For there shall be in those dayes suche tribulacion / as was not frõ the begynnyng of creatures which God created this tyme/ nether shall be. And excepte that the Lord should shorten those dayes/ no man should be saued. But for the electes sake/ which he hath chosen/ he hath shortened those dayes. mat. xxiiij Luc. xxj. d Dani. ix. a.

And then yf any man saye to you: lo/ here is Christ: lo/ he is there/ beleue not. For false Christes shall ryse/ & false prophetes and shall shewe myracles and wondres / to deceaue yf it were possyble/ euen the electe. But take ye hede: beholde I haue shewed you all thynges before. mat. xxiiij. Lu. xxj. c.

Moreouer

Esa.xiij.b
Joel.iij.c.



Moreouer in those dayes / after that tribulacio / the sunne shall wexe darke / the mone shal not geue her light / and the starres of heauen shall fall: and the powers which are in heauen shall moue. And then shall they se the sone of man commynge in the cloudes / with great power and glory. And then shall he sende hys aungels / and shall gathre together hys electe from the fower wyndes / and from the one ende of the worlde to the other.

D Learne a similitude of the fygge tree. When his braunches are yet tender / & hath brought forth leues / ye knowe that sommer is neare. So in lyke maner when ye se these thynges come to passe: vnderstande / that it is nye euen at the dores. Uerely I saye vnto you / that this generacion shall not passe / tyll these thynges be done. Heauen and earth shall passe / but my wordes shall not passe. But of the daye and the houre knoweth no man: no not the aungels whiche are in heauen: nether the sone hym selfe / saue the father onely.

mat.xxiiij Take hede / watche & praye for ye knowe not when the tyme is. As a mā which is gone into a straunge countrey / & hath lefte his houlle / & geuen aucthorite to his seruauntes: & to euery mā his worke / & cōmaūded the porter to watche. Watche therfore / for ye knowe not whē the master of ỹ houlle will come / whether at euē or at mydnyght / whether at the cocke crowyng / or in the daunyng: least yf he come sodenly he should fynde you slepyng. And that I saye vnto yon / I saye vnto all men / watche.

¶ Of hyr that anoynted Jesus with oyle. Jesus was betrayed of Judas. Ths easter lambe. The institucion of the Sacrament. Of the henynes of Christ. The denyinge of Peter. The sentence of the high prestes.

¶ The.xiiij. Chapter.

mat.xxvj. Lu.xxij.a

A Fter two dayes folowed easter / and the dayes of swete bread. And the hygh Prestes and the Scribes sought meanes / howe they myght take hym by crafte and put hym to death. But they sayde: not in the feast daye / least any busynes aryse amonge the people. A

mat.xxvj. Joh.xij.a. When he was in Bethania / in the houlle of Simon the leper euen as he sate at meate / there came a womā hauyng an alabaster boxe

ster boxe of oyntment called narde/that was pure & costly: and she brake the boxe and powred it on his head. And there were some that were not content in them selues/and sayde: what neded this waste of oyntment? For it myght haue bene solde for more then thre houndred pens/and bene geuen vnto the poore. And they grudged agaynst hyr.

And Jesus sayd: let her be in reast/why trouble ye her? She hath done a good worke on me. For ye shall haue poore with you alwayes: & when so euer ye will/ye may do them good: but me ye shall not haue alwayes. She hath done that she coulde: she came afore hande to anoynt my body to his burying warde. Uerely I saye vnto you: wher so euer this gospell shal be preached thorowout the whole world: this also that she hath done/ shall be rehearsed in remembraunce of her.

B And Judas Iscarioth one of the twelue/wēt away vnto the hygh prestes/to betraye him vnto them. Whē they heard that/ they were glad/ & promysed that they would geue him money. And he sought how he myght conueniently betraye him. mat. xxvj. Luc. xxij. a

And the fyrst daye of swete bread/when mē offer the paschal lambe/his disciples sayd vnto him: where wilt thou that we go and prepare/that thou mayest eate the ester lambe? And he sent forth two of his disciples/ and sayde vnto them: Go ye into the cyte/ & there shall a man mete you bearyng a pytcher of water/ folow him. And whyther so euer he goeth in/say ye to the good man of the houlse: the master axeth where is the geest chambre where I shall eate the ester lābe with my disciples. And he will shew you a great parlour/paued & prepared: there make ready for vs. And his disciples went forth & came to the cyte & founde as he had sayde vnto them: & made ready the ester lambe. mat. xxvj. Lu. xxij. a

C And at euen he came with the twelue: and as they sate at borde and ate/ Jesus sayde: Uerely I saye vnto you: that one of you shall betraye me/ whiche eateth with me. And they beganne to morne/and to saye to him one by one: is it I? And an other sayde: is it I? He answered and sayde vnto them: It is one of the twelue/ & the same deppeth with me in the platter. The sone of mā goeth/as it is wrytte of him: but wo be to that man/ by whom the sone of man is betrayed. Good were it for him/yf that man had neuer bene borne. mat. xxvj. Luc. xxj. b John. xiij Psalm. xl.

1.cor.xi.c. And as they ate/Jesus toke bread/blessed & brake and gaue to them and sayd: Take/eate/this is my body. And he toke the cup/ gaue thankes/ and gaue it to them/ and they all dranke of it. And he sayd vnto them: This is my bloud of the newe testament which is sheed for many. Uerely I saye vnto you: I wyll drynke no more of this frute of the vyne/vntyll that daye/ that I drynke it new in the kyngdome of God. And wheu they had sayd grace: they went out to mount Olyuete.

mat.xxbj. zacharie. xiij.a. And Jesus sayde vnto them: All ye shall be offended thorow me this night. For it is written: I will smyte the shepherd/and the shepe shall be scattered. But after that I am rysen agayne/ I wyll go into Galyle before you. Peter sayde vnto him. And though all mē should be offended/yet would not I. And Jesus

Luc.xxij.d Joh.xviij sayde vnto him: Uerely I saye vnto the/this daye euen in this nyght before the cocke crow twyse / thou shalt denye me tryse. And he spake boldlyer: no/yf I should dye with the/I wyll not denye the. Lykewyse also sayde they all.

Mat.xxv. Luc.xxij. And they came into a place named Gethsemany. And he sayd D to his disciples: Syt ye here whyll I go aparte and praye. And he toke with hym Peter/James & John/and he began to waxe abashed and to be in an agonye/and sayd vnto them: My soule is very heuy euen vnto the death / tary here and watche. And he went forth a lytle and fell doune on the grounde and prayed that yf it were possyble/the houre myght passe from hym. And he sayde: Abba father/ all thynges are possyble vnto the/ take awaye this cuppe from me: Neuertheless not that I wyll/but that thou wylt/be done.

And he came and founde them slepyng / and sayde to Peter: Symon slepest thou? Couldest not thou watche with me one houre? watche ye/and praye least ye entre into temptacion: the spirit is ready/but the flesshe is weake. And agayne he went awaye and prayed and spake the same wordes. And he returned and founde them a slepe agayne/ for theyr eyes were heuy: nether wist they what to answere hym. And he came the thyrde tyme and sayd vnto them: slepe hence forth and take your ease/ it is ynough. The houre is come/ beholde the sone of man shall be delyuered into the handes of synners. Ryse vp/ let vs goo. Lo/he that betrayed me/is at hande.

And

E And immediatly whyll he yet spake / came Judas one of the twelue / & with hym a greate nomber of people with swerdes and staues from the high prestes and scribes and elders. And he that betrayed hym had geuen them a generall token / sayinge: whoso euer I do kysse / he it is: take hym and leade him awaye warely. And assone as he was come / he went streyght waye to him / and sayde vnto him: master / master / and kyssed him. And they layde their handes on him / and toke him. And one of them that stode by / drue oute a swearde / and smote a seruaunt of the hygh preste / and cut of his eare. mat. xxvj. Lu. xxij. c Joh. xviij

And Jesus answered and sayde vnto them: ye be come oute as vnto a thefe with swerdes and with staues / for to take me. I was dayly with you in the temple teachyng / and ye toke me not: but that the scriptures shoulde be fulfylled. And they all forsoke hym and ranne awaye. And there folowed hym a certayne younge man / clothed in lynnen vpon the bare and the younge man caught him / and he lefte his lynnen / and fled from them naked. Thre. iiij.

And they ledde Jesus away to the hyghest preste of all / and to him came all the hyghe prestes / and the elders / and the scribes. And Peter folowed him a great waye of / euē into the pallys of the hygh preste / and sat with the seruaūtes / and warmed him selfe at the fyre. mat. xxvj. Luc. xxij. f Joh. xviij

F And the hygh prestes and all the counsell sought for wytnes agaynste Jesu / to put him to death / and founde none. yet many bare false wytnes agaynst him / but their wytnes agreed not to gether. And there arose certayne and brought false wytnes agaynste him sayinge. We hearde him saye: I wyll destroye this temple made with handes / and within thre dayes I will buyld another / made without handes. But their wytnes agreed not to gether. John. iij.

And the hyghest prest stode vp amongest them / and axed Jesus saying: answerest thou nothyng? How is it that these beare wytnes agaynst the? And he helde his peace / and answered nothyng. Agayn the hyghest preste axed him and sayde vnto him: Art thou Christ the sone of the blessed? And Jesus sayd / I am. And ye shall se the sone of man syt on the ryght hand of power / and come in the clowdes of heauen.

Then the highest Prest rent his clothes & sayde: what nede we any further of wytnes? ye haue hearde the blasphemye / what thynke ye? And they all gaue sentence that he was worthy of death. And some beganne to spyt at him / and to couer his face / and to bete him with fystes: & to saye vnto him / arede vnto vs? And the seruauntes boffeted him on the face.

mat. xxvj. Luc. xxij. k ioh. xviij. c

And as Peter was beneeth in the pallys / there came one of the wenches of the highest prest: and when she saw Peter warmynge him selfe / she loked on him / and sayde: wast not thou also with Jesus of Nazareth? And he denyed it sayinge: I knowe him not / nether wot I what thou sayest. And he went out into the porche / and the cocke crewe. And a damsell sawe him / and agayn begāne to say to them that stode by / this is one of them. And he denyed it agayne. And anone after / they that stode by / sayde agayne to Peter: surely thou arte one of them / for thou art of Galile / and thy speache agreeth therto. And he began to curse and to sweare saying: I knowe not this man of whom ye speake. And agayn the cocke crewe / and Peter remembred the worde that Jesus sayde vnto him: before the cocke crewe twyse / thou shalt denye me thryse / and beganne to wepe.

mat. xxvj. Luc. xxij. k Jo. xviij. a

G

¶ He was delyuered to Pylate.
He was delyuered to death.
His body was begged of Pylate.
How he was buryed.

¶ The. xv. Chapter.



mat. xxvij. Lu. xxiiij. Joh. xviij

AND anone in the dawnyng ỹ hygh prestes helde counsell with the elders and the scrybes and the whole congregacion / and bounde Jesus and ledde him awaye / and delyuered him to Pylate. And Pylate axed him: arte thou the kyng of the Jewes? And he answered and sayd vnto him: thou sayest it. And the high prestes accused him of many thynges. Wherfore Pylate axed him agayne saying: Answerest thou nothyng? Beholde how many thynges they laye vnto thy charge. Jesus yet answered neuer a worde / so that Pylate marueyled.

A

mat. xxvij. luc. xxiiij. a

At that feast Pylate was wont to deliuer at their pletsure a preſoner:

preſoner: whom ſo euer they wolde deſyre. And there was one named Barrabas/which laye bounde with them that made inſurreccion/and in the inſurreccion commytted murther. And the people called vnto him/ and began to deſyre accordynge as he had euer done vnto them. Pylate anſwered them and ſayd: Wyll ye that I lowſe vnto you the kynge of the Jewes? For he knewe that the hygh prieſtes had deliuered him of enuy. But the hygh prieſtes had moued the people that he ſhoulde rather delyuer Barrabas vnto them.

B And Pylate anſwered agayne / and ſayde vnto them: What wyll ye then that I do with him whom ye call the kynge of the Jewes? And they cryed agayn: crucifie him. Pylate ſayd vnto them: What euyll hath he done? And they cryed the more feruentlye: Crucifie him. And ſo Pylate wyllynge to content the people lowſed them Barrabas / and delyuered Jeſus when he had ſcourged him/for to be crucified. mat.xxvij. Lu. xxiij. ioh. xviij. and.xix.c.

And the ſoudyers ledde him away into the cõmen haull/ and called to gether the whole multitude / & they clothed him with purple / and they platted a croune of thornes and crouned him with all/and beganne to ſalute him. Hayle kyng of the Jewes. And they ſmoote him on the head with a rede / and ſpat vpon him/and kneled doune and worſhipped him. mat.xxvij

C And when they hadde mocked him/ they toke the purple of him / and put his owne clothes on him / and ledde him oute/to crucifie him. And they compelled one that paſſed by/called Simon of Cyrene (which came oute of the felde/ and was a father of Alexander and Rufus) to beare his croſſe. And they brought him to a place named Golgotha (whiche is by interpretacion / the place of dead mens ſcoulles) & they gaue him to dryncke/ wyne myngled w̄ myrre / but he receaued it not. mat.xxvij. lu.xxiij. d. ioã.xix.d.



And when they had crucifyed him/they parted hys garmentes / caſtynge lotes for them/what euery man ſhulde haue. And it was aboute the thyrde houre/ & they crucifyed him. And ẏ tytle of his cauſe was writ ten: The kynge of ẏ Jewes. And they crucifyed with him two theues: the one on the

right hande/ and the other on his lyfte. And the ſcripture was
Eſa.liij.d fulfylled which ſayeth: he was counted amonge the wycked.

And they that went by/ rayled on him/ waggyng their heades/ and ſaying: A wretche/ that deſtroyeſt the temple/ and byldeſt it in thre dayes: ſaue thy ſelfe & come doune from the croſſe.
Ieh.ij.d. Lykewyſe alſo mocked him the hygh preſtes amonge them ſelues with the ſcribes and ſayde: he ſaued other men/ him ſelfe he cānot ſaue. Let Chriſt the kynge of Iſrael now deſcende from the croſſe/ that we maye ſe and beleue. And they that were crucifyed with him/ checked him alſo.

And when the fyxte houre was come/ darckneſ aroſe ouer D
all the earth vntyll the nynthe houre. And at the nynthe houre
Pſal.xxj. Jeſus cryed with a lowde voyce ſayinge: Eloi/ Eloi/ lamaſabathani/ which is yf it be interpreted: my God/ my God/ why haſt thou forſaken me. And ſome of them that ſtode by/ when they hearde that/ ſayde: beholde he calleth for Helyas. And one ran and fylled a ſponge full of veneger and put it on a rede/ & gaue him to drynke/ ſaying: let him alone/ let vs ſe whether Helyas wyll come and take him doune.

But Jeſus cryed with a loude voyce: and gaue vp the gooſt. And the vayle of the temple dyd rent in two peces/ frō the toppe to the bottome. And whē the Centurion which ſtode before him/ ſaw that he ſo cryed and gaue vp the gooſt/ he ſayde/ truly this mā was the ſone of God. There were alſo wemen a good waye of beholdinge him: amonge whom was Mary Magdalen/ and Mary the mother of James the lytle/ & of Joſes/ and Mary Salome: which alſo whē he was in Galile/ folowed him and miniſtred vnto him/ & many other wemen which came vp with him vnto Jeruſalem.

mat.xxvij And now whē nyght was come (becauſe it was the euē that E
Lu. xxiij. goeth before the ſaboth) Joſeph of Arimathia a noble Councellour which alſo loked for the kyngdom of God/ came and went
ioh. xix.g in boldely vnto Pilate/ & begged the body of Jeſu. And Pilate merueled that he was alredy dead/ & called vnto him the Centurion/ and axed of him/ whether he had bene any whyle dead. And when he knewe the trueth of the Centurion/ he gaue the bodye to Joſeph. And he bought a lynnen cloth/ and toke him doune/ and wrapped him in the lynnen cloth/ and layde him in

a toumbe

a toumbe that was hewen oute of the rocke/and rolled a stone vnto the doze of the sepulcre. And Mary Magdalen and Mary Joses beheldе where he was layde.

¶ The resurrection of Christ.
To whome he appeared after he ryse.
How he cõmitted his Gospell to his disciples to preache.
How he was receaued into heauen.

¶ The.xvj.Chapter.



A AND when the Saboth day was past/Mary Magdalẽ/& + Mayr Jacobi/ & Salome/ bought odoures that they myght come and anoynte him. And erly in the mornyng the nexte daye after the saboth day/ they came vnto the sepulcre/whẽ the sonne was rysen. And they sayd one to another: Who shal rolle vs awaye the stone from the doze of the sepulcre? And whẽ they loked/they sawe how ỹ stone was rolled away: for it was a very great stone. And they went into the sepulcre/and saw a yonge mã syttyng on the ryght syde/ clothed in a longe whyte garment/and they were abassched. Lu.xxiiij. Joã.xx.a mat.xxviij Joh.xx.c.

And he sayd vnto them/be not afrayed: ye seke Jesus of Nazareth/which was crucified. He is rysen/he is not here. Behold the place/where they put him. But go your waye/and tell his disciples/and namely Peter: he will go before you into Galile: there shall ye se him: as he sayde vnto you. + And they went out quickly and fleed from the sepulcre. For they trembled and were amased. Nether sayde they any thynge to any man / for they were afrayed. mat.xxviij

B + When Jesus was rysen the morow after the saboth daye he appeared fyrst to Mary Magdalen out of whom he cast seuen deuyls. And she went & tolde them that were with him/as they morned & weapte. And though they heard that he was alyue & had appeared to hyr/ yet they beleued it not. After that/ he appeared vnto two of them in a straũge figure/as they walked and went into the countrey. And they went and tolde it to the remnaunt. And they beleued them nether. + Lu.xxiiij.

mat.xxviij. Lu.xxiiij. iohn. xx.c ✠ After that / he appeared vnto the eleuen as they sate at ℂ meate: and cast in their teth their vnbelefe and hardnes of harte: because they beleued not them which had sene him after his resurrecciō. And he sayde vnto them: Go ye into all the worlde/ and preache the glad tydynges vnto all creatures / he that beleueth and is baptysed / shal be saued. But he that beleueth not/ shall be dampned.

Lu.xxiiij. And these thinges shall folowe them that beleue: In my name they shall caste out deuyls / and speake with newe tounges/ and shall kyll serpentes. And yf they dryncke any deadly thynge / it shall not hurte them. They shall laye their handes on the sycke / and they shall recouer.

So then when the Lorde had spoken vnto them / he was receaued into heauen / and sate hym downe on the ryght hande of God. And they went forth/ and preached euery where. And the Lorde wrought with them / and confirmed the worde with myracles that folowed. ✠

ℂ The ende of the Gospell of S. Marke.

ℂ Luke.

LUcas was Paulus cōpanion / at the least waye from the. xvj. of the Actes forth and with him in all his tribulacion. And he went with Paul at his last goynge vp to Jerusalem. And from thence he folowed Paul to Cesarea / where he laye two yere in prysō. And from Cesarea he went with Paule to Rome where he laye two other yeres in prysō. And he was with Paule when he wrote to the Collossyans / as he testifyeth in the fourth chapter sayinge: the beloued Lucas the Phisicion saluted you. And he was with Paule when he wrote the seconde Epistle to Timothe / as he sayeth in the fourth chapter sayinge: Onlye Lucas is with me. And lykewyse when he wrote to Philemon / Lucas was with him. wherby ye se the aucthorite of the man / and of what credence and reuerence his writynge is worthy of / and therto of whom he learned the storye of his Gospell / as he him selfe sayeth / how that he learned it and searched it oute with all diligeence of them that sawe it and were also partetakers at the doyng. And as for the Actes of the Apostles / he him selfe was at the doynge of them (at the least) of the moost parte / and had his parte therin / and therfore wrote of his owne experience.

ℂ The Gospell

¶ The Gospell of S. Luke the Euangelist.



FOr as muche as many haue taken m hād to compyle a treates of tho thinges/which are surely knowē among vs/euen as they declared them vnto vs/ which frō the begynnyng saw them theyr selues / & were ministers at the doynge: I determyned also / assone as I had searched out diligently all thynges from the beginnyng/that then I would wryte vnto the good Theophilus: that thou myghtest knowe the certaynte of tho thynges whereof thou arte informed.

¶ Of the father and mother of Iohn Baptist/and of his natiuite.
The salutacion of our lady. How Mary visited Elizabeth hir cosyn.
The songe of oure Ladye called Magnificat.
The souge of zacharias called Benedictus.

¶ The fyrst Chapter.

THere was in ỹ dayes of Herode the kyng of Jewry a certayne preste named zacharias / of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. Both were perfect before God/& walked in all the lawes and ordinaūces of the Lorde/ that no man coulde fynde fawte with them. And they had no chylde/because that Elizabeth was barren and both were well stryckē in age.

And it came to passe/as he executed the prestes office before God/as his course came (accordynge to the custome of the prestes office) his lot was to bourne incense. And he went into the temple

Leui. xj. d

temple of the Lord/ & the whole multitude of the people were without in prayer whyl the incense was a burnynge. And ther appeared vnto him an aũgel of the Lord standyng on the right syde of the altare of incense. And when zacharias sawe him/ se was abasshed/and feare came on him.

And the aungell sayde vnto him: feare not zachary/for thy B
prayer is heard: And thy wyfe Elizabeth shal beare the a sone/ and thou shalt call his name John / & thou shalt haue ioye and gladnes/ & many shal reioyce at his byrth. For he shal be great in the syghte of the Lorde/ and shall nether dryncke wyne ner stronge drynke. And he shal be fylled with the holy goost/ euen in his mothers wombe: and many of the chyldrẽ of Israel shall
psa. cxxxj. he tourne to their Lord God. And he shall go before him in the
mala. iij. a spryte and power of Helyas/ to tourne the hartes of the fathers
and. iiij. b to the chyldrẽ/ and the vnbeleuers to the wysdome of the iuste men: to make the people ready for the Lorde.

And zacharias sayd vnto the aungell: wherby shall I knowe this? seynge that I am olde and my wyfe wel stricken in yeres: And the aungell answered and sayde vnto him. I am Gabriel that stande in the presence of God/ and am sent to speake vnto the: and to shewe the these glad tydynges. And beholde thou shalt be dõme/ and not able to speake/ vntyl the tyme that these thynges be performed / because thou beleuedst not my wordes which shall be fulfylled in their season.

And the people wayted for zacharias/ and meruelled that he taryed in the temple. And when he came oute / he coulde not speake vnto them. Wherby they perceaued that he had sene some vysyon in the temple. And he beckened vnto them / and remayned speachlesse.

✠ And it fortuned assone as the tyme of his offyce was out/ C
he departed home into his owne houlse. And after those dayes his wyfe Elizabeth conceaued / and hydde her selfe fyue monethes saying: This wyse hath God dealte with me in the dayes when he loked on me/ to take from me the rebuke that I suffered amonge men.

And in the syxte moneth the aungell Gabriel was sent from God vnto a cyte of Galile/ named Nazareth/ to a virgyn spoused to a man whose name was Joseph/ of the houlse of Dauid/

and the



and the virgyns name was Mary. And the aungell went in vnto her/ & sayde: Hayle full of grace / the Lorde is wyth the: blessed arte thou amonge wemen.

When she sawe him/she was abassched at his sayinge: and cast in her mynde what maner of salutacio that shuld be. And the aungell sayde vnto her: feare not Mary: for thou hast found grace with God. Lo / thou shalt conceaue in thy wombe/ & shalt beare a sone/and shalt call his name Jesus. He shall be greate/ & shall be called the sone of the hyghest. And the Lorde God shall geue vnto him the seate of his father Dauid/ & he shall raygne ouer the houssse of Jacob for euer/and of his kyngdome shall be none ende. Esa. vij. q dan. vij. d

D Then sayde Mary vnto the aūgell: How shal this be/seynge I know not a man? And the aungell answered and sayde vnto her: The holy ghoost shall come vpon the/and the power of the hyghest shall ouer shadowe the. Therfore also that holy thynge which shal be borne/shal be called the sone of God. And behold/ thy chosyn Elizabeth she hath also conceaued a sone in her age. And this is hyr syxte moneth/ though she be called barren: for with God can nothynge be vnpossyble. And Mary sayde: beholde / the hande mayden of the Lorde/ be it vnto me euen as thou hast sayde. ✠ And the aungell departed from her.

E 

✠ And Mary arose in those dayes: & went into the mountayns with hayst/ into a cyte of Jewry: & entred into the houssse of zachary/ & saluted Elizabeth. And it fortuned/as Elizabeth hearde the salutacion of Mary/the babe sprōge in her belly. And Elizabeth was fylled with the holy goost/ & cryed w̄ a loud voyce & sayde: Blessed art thou amōge the wemē/and blessed is ỹ frute of thy wōbe. And whēce happeneth this to me that ỹ mother of my Lorde shuld come to me? For lo/assone as the voyce of thy salutacion sounded in myne eares/ ỹ babe sprāge in my belly for ioye. And blessed art thou that beleuedst: for those thinges shal be perfourmed which were tolde the from the Lorde. And Mary sayde.

My soule

My soule magnifyeth the Lorde.
And my spyrete reioyseth in God my sauioure. ℣
For he hath loked on the poure degre of his hande mayden: beholde now from hence forth shal all generacions call me blessed.
For he that is myghty hath done to me greate thynges/ & holy is his name.
And his mercy is on thē ẏ feare him thorow out all generaciōs.
He sheweth strengthe with his arme / he scattereth them that are proude in the ymaginacion of their hartes.
He putteth doune the myghty from their seates/ and exalteth them of lowe degre.
He fylleth the hongry with good thynges: and sendeth awaye the ryche emptye.
He remembreth mercy: and helpeth his seruaunt Israel.
esa. xxx. d Euē as he promised to our fathers: Abrahā & to his seed for euer
aud. liij. b. And Mary abode with hyr aboute a thre monethes/ & retour-
hie. xxxj. a ned agayne to hyr owne housse.
psal. cxxxj.
Gen. xxij. ✝ Elizabethes tyme was come that she shulde be delyuered/ ℣
and she brought forth a sone.
And her neyghbours and her cosins hearde tel how the Lorde had shewed great mercy vpon her/ and they reioysed with her.
And it fortuned the eyght daye: they came to circumcise the chyld: & called his name zacharias/ after the name of his father.
How be it his mother answered/ and sayde: not so/ but he shall be called John. And they sayde vnto hyr: There is none of thy kynne / that is named with this name. And they made sygnes to his father/ howe he woulde haue him called: And he axed for writynge tables & wrote sayinge/ his name is John. And they maruelled at. And his mouth was opened immediatly/ and his toūge also/ & he spake lawdyng God. And feare cam on al them that dwelt nye vnto them. And all these sayinges were noysed abroade throughout all the hyll coūtre of Jewry/ & all they that hearde them layde thē vp in their hartes sayinge: What maner chylde shall this be? And the hande of the Lord was with him.
And his father zacharias was fylled with the holy ghoost/ and prophesyed sayinge.
Blessed be the Lorde God of Israel/ for he hath visyted and redemed his people. ℣

And hath

And hath ryſed vp an horne of ſaluacio vnto vs in the houſſe of his ſeruaunt Dauid.

Euen as he promyſed by the mouth of his holye Prophetes whiche were ſens the worlde began.

That we ſhoulde be ſaued from oure enemyes/and from the handes of all that hate vs.

To fulfyll the mercye promyſed to oure fathers / and to remember his holy couenaunt.

And to perfourme the oothe whiche he ſware to oure father Abraham/for to geue vs.

That we delyuered out of the hãdes of our enemyes/ might ſerue him without feare/all the dayes of our lyfe/in ſuche holynes and righteouſnes as are accept before him.

And thou chyld ſhalt be called the Prophet of the higheſt: for thou ſhalt go before the face of the Lord/to prepare his wayes.

And to geue knowledge of ſaluacion vnto his people/ for the remiſſion of ſynnes.

Through the tender mercye of oure God / wherby the daye ſpryng from an hygh hath viſited vs.

To geue light to them that ſate in darckneſ and in ſhadowe of death/and to gyde oure fete into the waye of peace.

And the chylde grewe and wexed ſtronge in ſpryte/and was in wyldernes/tyll the daye came whē he ſhould ſhewe him ſelfe vnto the Iſraelites.

pſal. lxxiij. and. cxxxj. hie. xxiij. a and. xxx. b Hie. xxxj. Gen. xxix.

¶ The taxacion of the worlde. The byrth of Chriſt. Of the ſhepherdes that ſonge Gloria in excelſis deo. A ſigne was geuen to the ſhepherdes. The circumciſion of Chriſt. The ſong of Simeon called Nunc dimittis. Anna the prophetelle. Chriſt is founde diſputynge in the temple.

¶ The. ij. Chapter. ✠

AND it chaunched in thoſe dayes: that there went oute a cõmaundement from Auguſte the Emperoure/ that all the world ſhould be taxed. And this taxinge was the fyrſte and executed when Syrenius was leftenaũt in Syria. And euery man went vnto his owne cytie to be taxed. And Joſeph alſo aſcended from Galile/out of a cyte called Nazareth/into Jewry/ vnto ỹ cyte of Dauid which is called Bethleem/becauſe he was of the houſſe and lynage of Dauid/ to be taxed with Mary his ſpouſed wyfe/which was with chylde.

And it fortuned whyll they were there / her tyme was come that ſhe



that she should be delyuered. And she brought forthe her fyrste begotten sone / and wrapped hym in swadlynge clothes / and layed hym in a manger because there was no roume for them within the ynne.

And ther were in the same region shepherdes abydyng in the felde and watchyng their flocke by night. And lo the aungel of the Lord stode harde by them / and the bryghtnes of the Lord shone round about them / and they were sore afrayed. But the aungel sayde vnto them: Be not afrayed.



For beholde / I bringe you tydynges of great ioye that shall come to all the people: for vnto you is borne this daye in the cyte of Dauid / a saueour which is Christ the Lorde. And take this for a signe: ye shal fynde the chylde swadled and layed in a manger. And streight waye ther was with the aungel a multitude of heauenly sowdiers / laudynge God / and sayinge: Glory to God an high / & peace on the earthe: and vnto men reioysynge. ℣

And it fortuned / assone as the aungels were gone awaye frō them into heauē / ✠ the shepherdes sayd one to another: let vs go euē vnto Bethleem / & se this thyng that is happened which the Lord hath shewed vnto vs. And they came with haste: and found Mary and Joseph and the babe layde in a manger. And when they had sene it / they published abroade the saying which was tolde them of that chylde. And all that heard it / wondred at those thinges which wer tolde them of the shepherdes. But Mary kept all those sayinges / and pondered them in her hart. And the shepherdes returned / prayesyng & laudyng God for all that they had heard & sene / euen as it was tolde vnto them. ℣ B

✠ And when the eyght daye was come that the chyld should be circumcysed / his name was called Jesus / which was named of the aungell before he was conceaued in the wombe. ℣ C

Matt. j. c. leui. xij. a. exo. xiij. a. Nu. viij. c leui. xij. c.

✠ And whē the tyme of their purificacion (after the lawe of Moses) was come / they brought hym to Jerusalem / to present him to the Lorde (as it is wrytten in the lawe of the Lorde: D

euery

euery man that fyrst openeth the matrix / shall be called holy to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues or two younge pigions.

And beholde / there was a man in Hierusalem whose name was Symeon. And the same mā was iust and feared God / and longed for the consolacion of Israel / and the holy ghoost was in him. And an answere was geuen him of the holy ghoost / that he should not se death / before he had sene the Lordes Christ. And he came by inspiracion into the temple.



And when the father and mother brought in the chylde Jesus / to do for him after the custome of the lawe / then toke he him vp in his armes and sayde.

Lorde / Now lettest thou thy seruaũt departe in peace / accordynge to thy promes. For myne eyes haue sene the saueour / sent from thee. Whiche thou haste prepared before the face of all people. A lyght to lyghten the gentyls / and the glory of thy people Israel. ✠

E ✠ And his father and mother meruayled at those thynges which were spoken of him. And Symeon blessed them / & sayde vnto Mary his mother: behold / this chylde shal be the fall and resurrection of many in Israel / and a signe which shal be spoken agaynst. And moreouer the swearde shal pearce thy soule / that the thoughtes of many hartes maye be opened. esa. viij. b. Rom. x. g. 1. Pet. 4. b

And there was a Prophetesse / one Anna / the daughter of Phanuel / of the trybe of Aser: which was of a greate age / and had lyued with an husbande. vij. yeres from her virginite. And she had bene a wedowe aboute. iiij. scoore and. iiij. yere / whiche went neuer oute of the temple / but serued God with fastynge / and prayer nyght and daye. And the same came forth that same houre / and praysed the Lord / and spake of him to all that loked for redempcion in Jerusalem.

F And assone as they had perfourmed all thinges accordyng to the lawe of the Lorde / they retourned into Galile to their own cytie Nazareth. And the chylde grewe and wexed stronge in spirite / and was fylled with wysedome / and the grace of God was with him. ✠

And his



And his father and mother went to Jerusalem euery yere at the feaste of easter. ✠ And when he was .xij. yere olde/ they wēt vp to Jerusalem after the custome of the feaste. And whē they had fulfylled the dayes/as they returned home/the chylde Jesus bode styll in Jerusalē/vnknowyng to his father & mother. For they supposed he had bene in the company/ and therfore came a dayes iorney & sought him among their kynsfolke and acquayntauuce. And when they found him not/they wēt backe agayne to Jerusalem/ & sought him. And it fortuned after thre dayes that they founde him in the temple/ syttyng in the myddes of the doctours/ both hearyng them & posynge them. And all that hearde him marueyled at his wyt and answers. G

And when they sawe him/ they were astonyed. And his mother sayde vnto him: sone/ why hast thou thus dealte with vs? Beholde thy father and I/haue sought the/sorowyng. And he sayd vnto them:how is it that ye sought me? Wiste ye not that I must go about my fathers busynes? And they vnderstode not the sayinge that he spake to them/And he went with them/and came to Nazareth/and was obedient to them. But his mother kepe all these thinges in her hart. And Jesus increased in wysdome and age/and in fauoure with God and man. ✠

¶ John preached the baptyme of repentaunce. Of them that ared John what they should do. Of Herode and John. Christ is baptysed. The genealogie of Christ.



¶ The.iij. Chapter. ✠

IN the.xv.yere of the reigne of Tiberius the Emperoure / Poncius Pylate beynge leftenaunt of Jewry/and Herode beynge Tetrarch of Galyle/ and hys brother Philip Tetrarch in Jturea/ and in the region of Traconites/and Lysanias ỹ Tetrarch of Abilene/whē Anna. and Cayphas were the hygh prestes/ the worde of God cam vnto John the sone of zacharias in the wyldernes. And he came A

into all

into all the cooſtes aboute Jordan/ preachynge the baptyme of repentaunce for the remiſſion of ſynnes/as it is wrytten in the boke of the ſayinges of Eſaias the prophet whiche ſayeth. The voyce of a cryar in wyldernes: prepare the waye of the Lorde/ make his pathes ſtraycht. Euery valley ſhall be fylled/ & euery mountayne and hyll ſhal be brought lowe. And croked thinges ſhall be made ſtreyght: & the rough wayes ſhal be made ſmoth: and all fleſhe ſhall ſe the ſaueour ſent of God. ✠ Mat.iij.a Marc.j.a. Eſay.xl.a Johu.j.c.

Then ſayd he to the people that were come to be baptyſed of him: O generacio of vypers/who hath taught you to flye from the wrath to come? Bryng forth due frutes of repentaūce/and begynne not to ſaye in youre ſelues/we haue Abraham to oure father. For I ſay vnto you: God is able of theſe ſtones to rayſe vp chyldren vnto Abraham. Now alſo is the axe layd vnto the rote of the trees / ſo that euery tree whiche bryngeth not forth good frute/ſhall be hewen doune/and caſt in to the fyre. Marc.j.b.

And ỹ people axed hym ſaying: What ſhal we do then? He anſwered & ſayd vnto them: He that hath two cotes/let him parte with him that hath none/ & he that hath meate/let do lykwyſe.

Then came there publicans to be baptyſed/ & ſayd vnto him: Maſter/what ſhall we do? And he ſayde vnto them/require no more then that which is appoynted vnto you.

The ſoudyours lykewyſe demaunded of hym ſayinge / and what ſhall we do? And he ſayde vnto them. Do vyolence to no man/ nether trouble any man wrongfully/ but be content with youre wages.

As the people were in a doute/ & all mē diſputed in their hartes of John/whether he were very Chriſt/ John anſwered and ſayd to them all/ I baptiſe you with water/but a ſtronger then I cometh after me/ whoſe ſhue-latched I am not worth to vnlouſe/he wyll baptyſe you with the holy ghooſt/and with fyre/ which hath his fanne in his hande/and wyll pourge his floore/ and will gather the corne into his barne/but the chaffe wyll he burne with fyre that neuer ſhall be quenched. And many other thynges in his exhortacion preached he vnto the people. Mat.iij.b Mar.iij.b John.j.d.

Then Herode the Tetrarch (whē he was rebuked of him for Herodias his brother Philippes wyfe/ & for all the euyls which Herod had done) added this about all/ & layed John in preſon. Mat.iij.a Marc.j.b

And it fortuned as all the people receaued baptyme (& when Jesus was baptysed and dyd praye) that heauen was opened and the holy ghoost came doune in a bodely shape lyke a doue vpon him/and a voyce came from heauen saying: Thou art my deare sone/in the I do delyte.

And Jesus him selfe was about thyrty yere of age when he beganne/beynge as men supposed the sone of Joseph.
which was the sone of Heli.
which was the sone of Mathat.
which was the sone of Leui.
which was the sone of Melchi.
which was the sone of Janna.
which was the sone of Joseph.
which was the sone of Matatthias.
which was the sone of Amos.
which was the sone of Nahum.
which was the soue of Esli.
which was the sone of Nagge.
which was the sone of Maath.
which was the sone of Matathias.
which was the sone of Semei.
which was the sone of Joseph.
which was the sone of Juda.
which was the sone of Johanna.
which was the sone of Rhesya.
which was the sone of zorobabel
which was the sone of Salathiel
which was the sone of Neri.
which was the sone of Melchi.
which was the sone of Addi.
which was the sone of Cosam.
which was the sone of Helmadan
which was the sone of Her.
which was the sone of Jesu.
which was the sone of Helieser.
which was the sone of Joram.
which was the sone of Mattha.

which was the sone of Leui.
which was the sone of Simeon.
which was the sone of Juda.
which was the sone of Joseph.
which was the sone of Jonam.
which was the sone of Heliachim.
which was the sone of Melca.
which was the sone of Menam.
which was the sone of Mathathan.
which was the sone of Nathan.
which was the sone of Dauid.
which was the sone of Jesse.
which was the sone of Obed.
which was the sone of Boos.
which was the sone of Salmon
which was the sone of Naasson.
which was the sone of Aminadab.
which was the sone of Aram.
which was the sone of Esrom.
which was the sone of Phares.
which was the sone of Juda.
which was the sone of Jacob.
which was the sone of Isaac.
which was the sone of Abraham
which was the sone of Tharra.
which was the sone of Nachor.
which was the sone of Saruch.
which was the sone of Ragau.
which was the sone of Phalec.
which was the sone of Heber.
which was the sone of Sala.
which was the sone of Cainan.
which was the sone of Arphaxat.
which was the sone of Sem.
which was the sone of Noe.
which was the sone of Lameth.
which was the sone of Mathusala.
which was the sone of Enoch.

which was the sone of Jareth.
which was the sone of Malalehel.
which was the sone of Cainan.
which was the sone of Enos.
which was the sone of Seth.
which was the sone of Adam.
which was the sone of God.

¶ Christ was tempted of the deuyll. John preached the baptyme of repentaūce. Of them that axed John what they shoulde do. Of Herode and John. Christ is baptysed. The genealogie of Christ.

¶ The.iiij. Chapter.

Mat.iij.a Marc.j.b



IEsus then full of the holy ghost re- A
tourned from Jordan and was ca-
ryed of the spirit into wyldernes/ & was
xl. dayes tempted of the deuyll. And in
those dayes ate he nothynge. And when
they were ended: he afterward hongred.
And the deuyl sayde vnto him: yf thou be
the sone of God/ cōmaūde this stone that
it be bread. And Jesus answered him say-
Deu.viij. nge: It is wrytten/ man shall not lyue by
bread onely/ but by euery worde of God.
And the deuyll toke him vp into an hygh moūtayne/ and she-
wed him all the kyngdoms of the world euē in the twincklynge
of an eye. And the deuyll sayde vnto him: all this power will I
geue the euery whyt & the glory of them: for that is delyuered
to me/ and who so euer I will/ I geue it. If thou therfore wylt
worshyppe me/ they shall be all thyne. Jesus answered him and
Deu.vj.c. and.x.d. sayde/ hence from me sathan. For it is wrytten: Thou shalt ho-
noure the Lorde thy God/ and him only serue.
And he caryed him to Jerusalem/ and set him on a pynacle of B
the temple/ and sayd vnto him/ yf thou be the sone of God/ caste
Psal.xc.a thy selfe doune frō hens. For it is wryttē/ he shall geue his aun-
gels charge ouer the to kepe the/ & with their handes they shal
stey the vp that thou dasshe not thy fote agaynst a stone. Jesus
Deu.vj.a answered & sayde to him/ it is sayde/ thou shalt nor tempte the
Lorde thy God. Assone as the deuyll had ended all his temp-
tacions/ he departed from him for a season.

✠ And

✠ And Jesus returned by ỳ power of the spirit into Galile/ & there went a fame of him thorowout all the regiõ round about. And he taught in their synagoges & was cõmended of all men. mat. iiij. d Mar. j. b. iohn. iiij. f

And he came to Nazareth where he was nourshed and as his custome was/ went into the synagoge on the saboth dayes/ and stode vp for to reade. And there was delyuered vnto hym the boke of the prophet Esayas. And when he had opened the boke he founde the place/ where it was wrytten. The spirite of the Lorde vpon me/ because he had annoynted me: to preache the Gospell to the poore he hathe sent me: and to heale the broken harted: to preache delyueraũce to the captiue/ and syght to the blynde/ and frely to set at liberte them that are brused/ and to preache the acceptable yere of the Lorde. mat. xiij. Mar. b. a iohn. iiij. f Esaie. lxj.

And he clooshed the boke/ and gaue it agayne to the minister/ and sate doune. And the eyes of all that were in the synagoge/ were fastened on hym. And he began to saye vnto them. This daye is this scripture fulfylled in youre eares. And all bare hym wytnes/ & wondred at the gracious wordes which proceaded out of his mouth. ✠ and sayde: Is not this Josephs sone.

D And sayde vnto them: ye maye very well saye vnto me this prouerbe. Physycion/ heale thy selfe. ✠ What so euer we haue hearde done in Capernaũ/ do the same here lykewyse in thyne owne countre. And he sayde/ verely I saye vnto you: No prophet is accepted in his owne countre. iohn. iiij. f

But I tell you of a trueth/ many wyddowes were in Israel in the dayes of Helyas/ when heauẽ was shet thre yeres & syre monethes/ when greate famyshment was throughoute all the lande/ and vnto none of them was Helyas sent/ saue into Sarepta besydes Sidon vnto a woman that was a wydow. And many lepers were in Israel in the tyme of Heliseus ỳ prophet: and yet none of them was healed/ sauyng Naaman of Syria. iij. re. xvij Jaco. v. b iiij. re. v. d

And as many as were in the synagoge whẽ they heard that/ were fylled w̃ wrath: & rose vp/ & thrust him out of ỳ cyte/ & led him euẽ vnto the edge of the hyll/ wher on their cyte was bylt/ to cast him doune hedlyng. But he went his way euen thorow

E the myddes of them: ✠ ✠ and came into Capernaum a cyte of Galile/ & there taught them on ỳ saboth dayes. And they were astonyed at his doctrine/ for his preachynge was with power. mat. iiij. b Marc. j. c.

mat.viij.d. Marci.j.c And in the synagoge there was a man whiche had a spirit of an vncleane deuyl/ and cryed with a loude voyce saying/let me alone/what hast thou to do with vs/thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen the holy of God. And Jesus rebuked him sayinge: holde they peace/ and come oute of hym. And the deuyll threwe him in the myddes of them and came out of him/ and hurt him not. And feare came on them all / and they spake amonge them selues sayinge: what maner a thyng is this? For with auctholite and power he cōmaunded the foule spirites/and they come out? And the fame of him spreed abroad thorowout all places of the countre rounde aboute. ✠

mat.viij.b Marci.j. ✠ And he roose vp & came oute of the synagoge/ and entred into Symons housse. And Symons motherelawe was taken with a greate feuer/ and they made intercessiō to him for her. And he stode ouer her/ and rebuked the feuer/and it leeft her. And immediatly she arose and ministred vnto them. ✠

When ỹ sonne was doune/al they that had sycke taken with diuers diseases/brought them vnto him/and he layde his handes on euery one of them/& healed them. And deuyls also came out of many of them cryinge & sayinge/thou art Christ the sone of God. And he rebuked them & suffered them not to speake/for they knewe that he was Christ.

Marci.j.d Assone as it was daye/ he departed & went awaye into a desert place/& the people sought him & came to him/and kept him that he should not departe from them. And he sayd vnto them. I must to other cyties also preache the kyngdom of God/ ✠ for therfore am I sent. And he preached in ỹ synagoges of Galile.

¶ Of the draught of fysshe. Of the leper. Of him that had the palsye. Of Leuy the publican. Howe Jesus dyd eate with publicans and synners. Wherfore the disciples of John dyd fast and Christes not. Newe and olde agre not.

¶ The.v.Chapter. ✠

mat.iiij.a Mar.j.d. IT came to passe as the people preased vpon him/to heare the word of God/that he stode by ỹ lake of Genezareth and sawe two shyppes stond by the lake syde/but the fisshermen were gone oute of them/ and were washyng their nettes. And he entred into one of the shyppes/which perteyned to Simon/ and prayed him/that he would thrust out a lytel from the land. And he

And he sate doune and taught the people oute of the shippe.



When he had leeft speakynge/he sayde vnto Simon. Lanuche oute into the depe/and let slyppe youre nettes to make a draught. And Simõ answered & sayd to him. Master/we haue laboured all nyght and haue taken nothyng. Neuerthelater at thy worde I wyll loose forthe the net. And whẽ they had so done/they incloſed a greate multitude of fysshes. And theyr net brake: but they made signes to theyr felowes which were in the other shyppe/ that they should come & helpe them. And they came/and fylled both the shyppes that they soncke agayne.

Whẽ Simon Peter saw that/he fell doune at Jesus knees/ saying: Lord go frõ me/for I am a synfull man. For he was vtterly astonyed & all that were with him/at the draught of fysshe whiche they toke: & so was also James & John the sones of zebede which were parteners with Simõ. And Jesus sayd vnto Simon: feare not/frõ hence forth ÿ shalt catche men. And they brought the shippes to lande/& forsoke all/and folowed him.



And it fortuned as he was in a certayne cyte: behold/ther was a mã ful of lepry/ and whẽ he had spied Jesus/he fell on his face & besought him saying: Lord/yf thou wilt/ÿ canst make me clene. And he stretched forth ÿ hande/& touched hym saying: I wyll/be thou cleane. And immediatly the lepry departed frõ him. And he warned him/ÿ he should tell no man: but that he should go & shew him selfe to the preste/ and offer for his clensynge/accordyng as Moses commaundement was/for a wytnes vnto them. mat. viij. a Mar. j. d. B A

But so moche the more went there a fame abroade of him/ and muche people came to gether to heare/and to be healed of him of their infirmities. And he kepte him selfe a parte in the wildernesses/and gaue him selfe to prayer. leui. xiij. a

Mat. ix. a. Marc. ij. a

C ✠ And it happened on a certayn daye that he taught: & there

sate the Pharyses & doctours of lawe/which were come out of all the tounes of Galyle/Jewry/& Jerusalem. And the power of the Lorde was to heale them: And behold/men brought a mã lying in his bed/ which was taken with a palsye: & sought meanes to bryng him in/ and to laye him before him. And whē they could not fynd by what way they myght brynge him in/ because of the preasse/they went vpon the toppe of the housse/ & let him doune thorowe the tylinge/ bed and all in the myddes before Jesus. When he sawe their fayth/ he sayde vnto him: man/ thy synnes are forgeuen the. And the Scribes and Pharyses beganne to thynke saying. What felow is this which speaketh blasphemy: Who can forgeuen synnes/but God onely:



When Jesus perceaued their thoughtes/he answered & sayd vnto them: What thynke ye in your hartes: Whether is easyer to saye/ thy synnes are forgeuē the/or to saye: ryse and walke: But that ye maye know that the sone of mã hath power to forgeue synnes on earth / he sayde vnto the sycke of the palsye: I saye to the/aryse/take vp thy beed/ and go home to thy housse. And immediatly he rose vp before them/and toke vp his bedde where on he laye/& departed to his own housse praysyng God. And they were all amased/& they lauded God/and were fylled with feare saying: We haue sene straunge thinges to daye. F

Mat.ix.a. Mar.ij.b. And after that he went forth & sawe a publican named Leui/ syttyng at the receyte of custome/ & sayde vnto him: folow me. And he lefte all/rose vp/and folowed him. And that same Leui made him a great feaste at home in his owne housse. And there was a greate cõpany of publicans & of other that sate at meate with him. And the Scribes and Pharyses murmured agaynst his disciples/saying: Why eate ye and drynke ye with publicās and synners: Jesus answered and sayd vnto them: They that are whoale/nede not of the phisicion: but they that are sycke. I came not to call the righteous/but synners to repentaunce. E

Mat.ix.b. Dani.ij.c. Then they sayde vnto him: Why do the disciples of John faste often and praye / and the disciples of the Pharyses also: F

and

and thyne eate and drynke. And he sayde vnto them: Can ye make the chyldren of the weddynge fast/ as longe as the brydgrome is present with them. The dayes wyll come/ when the brydgrome shall be taken awaye from them: then shall they fast in those dayes.

G Then he spake vnto them in a similitude: No man putteth a pece of a newe garment/into an olde vesture: for yf he do/ then breaketh he the newe/ and the pece that was taken oute of the newe/ agreeth not with the olde. Also/ no man poureth newe wyne into olde vessels: For yf he do/ the newe wyne breaketh the vessels/and runneth out it selfe/& the vessels perisshe: But newe wyne must be powred into new vessels/and both are preserued. Also/ no man that drynketh olde wyne/ streyght waye can awaye with newe for he sayeth/the olde is plesaunter.

¶ The disciples beyng hungry dyd eate of the corne as they wēt on the saboth day. Of him that had the wythered hand. The electiō or chosyng of ỹ Apostles. Of the blessynges. We must loue our enemys. Forgeue/ & ye shall be forgeuē. It is not lawful to cōdempne our neighbour. The tree is knowē by his frute. The tonge speaketh of ỹ aboūdaūce of ỹ hart. To byld on a rock & on sand what it is.

¶ The. vj. Chapter.

A IT happened anon after saboth/that he went thorow the corne felde/& that his disciples plucked the eares of corne and ate/and rubbed them in their handes. And certayne of the pharises sayde vnto them: Why do ye that which is not lawfull to do on the saboth dayes. And Jesus answered them & sayde: Haue ye not redde what Dauid dyd/when he him selfe was an hungred and they which were with him/how he went into the house of God/ and toke & ate the loues of halowed bread/ and gaue also to them which were with him: which was not lawfull to eate/but for the prestes only. And he sayde vnto them: The sone of man is Lorde of the saboth daye.

Mat. xij. d
Marc. ij. d

1. Re. xxj. g

B ✝ And it fortuned in another saboth also/that he entred into the synagoge and taught. And there was a man whose ryghte hande was dryed vp. And the scribes & pharises watched him/ to se whether he would heale on ỹ saboth day/that they might fynde an accusacion agaynst him. But he knewe their thoughtes/and sayde to the man which had the wythered hande: Ryse vp/ and stonde forthe in the myddes. And he arose and stepped forth. Then sayde Jesus vnto them: I wyll axe you a question:

Mat. xij. e
Mar. iiij. e

Whether

Whether is it lawful on the Saboth dayes to do good or to do euyll: to saue lyfe or for destroye it? And he beheelde them all in compasse/ & sayd vnto the man: Stretche forth thy hande: And he dyd so: and his hande was restored/ and made as whoale as the other. And they were fylled full of madnes / and comuned one with another/ what they myght do to Jesu. ✠

Math.x.c Mar.iij.b And it fortuned in those dayes/ that he wēt out into a mountayne for to praye / and contynued all nyght in prayer to God. And assone as it was daye/ he called his disciples/ and of them he chose twelue/ which also he called Apostles. Simon whom he named Peter/ and Andrew his brother. James and John/ Philip and Bertlemew/ Matthew and Thomas/ James the sone of Alpheus/ and Simon called zelotes and Judas James sone/ and Judas Iscarioth/ which same was the traytour.

✠ And he came doune with them & stode in the playne felde C
with the company of his disciples / and a greate multitude of people oute of all parties of Jewrye and Jerusalem/ and from the sea cooste of Tyre and Sydon/ whiche came to heare hym/ and to be healed of their diseases: and they also that were vexed with foule spirites/ and they were healed. And all the people prayed to touche hym: for there went vertue oute of him/ and healed them all.

Math.v.a

And he lyfted vp his eyes vpon the di- D
sciples/ and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that honger now: for ye shall be satisfyed. Blessed are ye that wepe now: for ye shal laugh. Blessed are ye whē mē hate you/ and thrust you out of their cōpanye/ and rayle/ and abhorre youre name as an euyll thynge/ for the sone of mānes sake. Reioyse ye then and be glad/ for beholde/ youre rewarde is greate in heauen. ✠

After this manner their fathers entreated the Prophetes.

Amos.vj. ecclesiasti. But wo be to you that are rych: for ye haue therin your cōso- E
lacion. Wo be to you that are ful: for ye shal hōger. Wo be to you that now laugh: for ye shal wayle & wepe. Wo be to you whē all men prayse you: for so dyd their fathers to the falle Prophetes.

But

But I saye vnto you which heare: Loue your enemyes. Do good to them which hate you. Blesse thē that course you. And praye for them which wrongfully trouble you. And vnto hym that smyteth ꝙ on the one cheke/ offer also the other. And him that taketh away thy goune/ forbyd not to take thy coote also. Geue to euery man that axed of the. And of him that taketh awaye thy goodes/axe them not agayne. And as ye would that men should do to you: so do ye them to lyke wyse.

If ye loue them which loue you/what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for thē whiche do for you/what thanke are ye worthy of? For the very synners do euē the same. If ye lende to them of whom ye hope to receaue/what thāke shal ye haue/ for the very synners lende to synners/to receaue as much agayn. Wherfore/ loue ye your enemyes/do good & lende/lokynge nothyng agayne and youre rewarde shall be greate/ & ye shall be the chyldrē of the hyghest: for he is kynde vnto the vnkynde and to the euyll. mat.v. b Tob.iiij.c Mat.v.g

F 

✠ Be ye therfore mercyfull as your father is mercyfull. Judge not / and ye shall not be iudged. Condempne not/ & ye shall not be condempned. Forgeue/and ye shall be forgeuen. Geue / and it shall be geuen vnto you good measure / pressed doune/ shaken together/and runnyng ouer/ shall men geue into youre bosomes. For with what measure ye mete/with the same shal men mete to you agayne. mat.xij.a. mar. iiij.c

And he put forth a similitude vnto them Can the blynde leade the blynde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery man shall be perfect/ euē as his master is. Why seyst thou a moote in thy brothers eye/ & consyderest not the beame that is in thyne owne eye? Ether how cānest ÿ say to thy brother: Brother/ let me pull out the moote that is in thyne eye/ when thou perceauest not the beame that is in thyne owne eye? ypocrite cast out the beame out of thyne owne eye fyrst/ & then shalt thou se perfectly/to pull out the moote out of thy brothers eye. ✠ mat.xv.b. Jo.xiij.b. Mat.x.c.

G It is not a good tree that bringeth forthe euyll frute/nether is that mat.vij.a. Mar.xij.

Mat.vij.c Luc.xij.c is that an euyll tree/that bryngeth forth good frute. For euery tree is knowē by his frute. Nether of thornes gather men fygges/nor of bulshes gather they grapes. A good man out of the good treasure of his hart/ bryngeth forth that whiche is good. And an euyll mā out of the euyll treasure of his hart/ bryngeth forth that which is euyll. For of the aboundaunce of the harte/ his mouth speaketh.

Mat.vij.d Rom.ij.b. Jacob.j.b Why call ye me master master: and do not as I byd you. who so euer commeth to me/and heareth my sayinges/and doth the same/ I wyll shewe you to whome he is lyke. He is lyke a man which bylt an housse: & dygged depe & layd the foundacion on a rocke. When the waters arose/the flud bet vpō that housse/and coulde not moue it. For it was grounded vpon a rocke. But he that heareth & doth not/ is lyke a mā that without foundacion bylt an housse vpō the earth/agaynst which the fludde dyd bet: and it fell by and by. And the fall of that housse was greate.

¶ The Centurions seruaunt was sycke. The onlye sone of the wedowe. Iohn sent disciples to Christ. Of hyr that anoynted Jesus with oyntment.

¶ The.vij. Chapter.

Mat.viij.a When he had ended all his sayinges in the audience of the people/he entred into Capernaum. And a certayne Centurions seruaūt was sycke & ready to dye/ whom he made muche of. And when he hearde of Jesu/he sent vnto him the elders of the Jewes / besechynge him that he woulde come and heale his seruaunt. And they came to Jesus and besought him instantly sayinge: He is worthy that thou shouldest do this for him. For he loueth oure nacion / and hath bylt vs a synagoge. And Jesus went with them.

And when he was not farre from the housse/ the Centurion sent frendes to him saying vnto him: Lord trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my rofte. Wherfore I thought not my selfe worthy to come vnto the: but saye the worde/ & my seruaunt shall be whoale. For I lykewyse am a man vnder power/ & haue vnder me soudiers/and I saye vnto one/go: and he goeth. And to another/come: & he cometh. And to my seruaunt/do this: & he doth it. When Jesus hearde this/ he meruayled at hym/ and turned him about and sayde to the people that folowed him: I say vnto you/ I haue not found so greate

so great fayth/no/not in Israel. And they ỹ were sent tourned backe home agayn/& founde ỹ seruaũt that was sicke/whoale.

B 

✠ And it foꝛtuned after that/that he went into a cyte called Naym: and many of his disciples went with him/and much people. When he came nye to the cyte: beholde there was a dead man caryed oute whiche was the only sone of his mother/ and she was a wydowe/and much people of the cyte was with her. And when the Loꝛde sawe her/he had cõpassion on her/ and sayd vnto her: wepe not. And he wẽt and touched the coffyn/ & they that bare him stode styll. And he sayde: yonge mã/I saye vnto the/aryse. And the dead sate vp/and begãne to speake. And he delyuered him to his mother. And ther came a feare on them all: and they glorifyed God sayinge: a greate Pꝛophet is rysen amonge vs/

C and God hath visited his people. ✠ And this rumoꝛ of him Math. 4. a. went foꝛthe throughout all Jewry/ and thoꝛowout all the regions which laye rounde about.

And the disciples of John shewed hym of all these thynges. And John called vnto him two of his disciples/ & sent them to Jesus/saying: Arte thou he that shoulde come/oꝛ shall we loke foꝛ another? When the men were come vnto him/ they sayde. John baptist sent vs vnto the/saying: Arte thou he that should come/oꝛ shall we wayte foꝛ another? And at that same tyme he cured many of their infirmities & plages/ and of euyll spꝛetes/ Esaie. 2. and vnto many that were blynd he gaue syght. And Jesus answered and sayd vnto them: Go youre wayes and shewe John what thinges ye haue sene and hearde: how that the blynde se/ the halt go/the lepers are clensed/ the deafe heare/ the dead aryse/to the pooꝛe is the glad tydynges pꝛeached: and happy is he that is not offended by me

D When the messengers of John were departed/he begãne to speake vnto the people of John: What wẽt ye out into the wyldernes foꝛ to se? went ye to se a rede shaken with the wynde? But what went ye out foꝛ to se? A mã clothed in softe raymẽt? Behold they which are goꝛgeously apparelled & lyue delicatly/

are in

are in kynges courtes. But what wēt ye forth to se? A prophet? yea I say to you/ & more then a prophet. This is he of whom it
mala. iij. a is wrytte: Behold I sende my messenger before thy face to prepare thy way before the. For I say vnto you a greater prophet then John among wemēs chyldrē is there none. Neuertheless one that is lesse in the kyngdom of God/ is greater then he. ✠

And all the people that hearde/ and the publicans / iustifyed God/ & were baptysed with the baptym of John. But the pharises and scribes despised the counsell of God agaynst them selues/ and were not baptysed of him.

And the Lord sayd: Wher vnto shall I lyken the men of this generaciō/ and what thynge are they lyke? They are lyke vnto chyldren syttynge in the market place/ and cryinge one to another / and sayinge: We haue pyped vnto you / and ye haue not daunsed: we haue mourned to you/ and ye haue not wept. For John Baptist came/ nether eatyng bread ner drynkyng wyne/ and ye say: he hath the deuyll. The sone of man is come and eateth and drynketh/ and ye saye: beholde a man which is a glotten/ and a drynker of wyne/ a frende of publicans and synners. yet is wysedome iustifyed of all her chyldren.



✠ And one of the pharises desyred him ℭ that he would eate with him. And he wēt into the Pharises housse/ & sate doune to meate. And behold/ a woman in that cyte which was a synner/ assone as she knewe that Jesus sate at meate in the Pharises housse / she brought an alabaster boxe of oyntment/ & she stode at his fete behynde him weppynge/ and beganne to wesshe his fete with teares / & dyd wype them with the heares of her head / & kysshed his fete/ and annoynted them with oyntment.

When the Pharise which bade him/ saw that/ he spake within him selfe/ saying. If this mā were a Prophet/ he would surely haue knowen who and what maner woman this is which toucheth him/ for she is a synner. And Jesus answered & sayd vnto him: Simon I haue somwhat to saye vnto the. And he sayde/ master saye on. There was a certayne lender whiche had two

detters

detters/the one ought fyue hondred pence and the other fyfty. When they had nothyng to paye/he forgeue them both. Which of them tell me/will loue him mooſt. Simon anſwered & ſayd: I ſuppoſe/that he to whom he forgaue mooſt. And he ſayde vnto him: Thou haſt truely iudged.

And he tourned to the woman & ſayde vnto Simon: Seyſt thou this womã. I entred into thy houſſe/ and thou gaueſt me no water to my fete: but ſhe hath weſſhed my fete with teares/ and wyped them with the heeres of her head. Thou gaueſt me no kyſſe: but ſhe/ſence ỹ tyme I came in/hath not ceaſed to kiſſe my fete. Myne head with oyle thou dyddeſt not annoynte: but ſhe hath annoynted my fete with oyntment. Wherfore I ſaye vnto the: many ſynnes are forgeuen her / for ſhe loued muche. To whom leſſe is forgeuen/the ſame doeth leſſe loue.

And he ſayd vnto her/thy ſynnes are forgeuẽ the. And they that ſate at meate with him / beganne to ſaye with in them ſelues: Who is this which forgeueth ſynnes alſo. And he ſayde to the woman: Thy fayth hath ſaued the: Go in peace. ✠

¶ The parable of the ſower. The ſower is exponndeth.
Of the mother & brethren of Chriſt. How Chriſt rebuked the ſea.
Of him that had a legion of deuyls, Of the rulers daughter.
Of the woman which had an yſſue of bloude.

¶ The. viij. Chapter.

A AND it fortuned after that/that he him ſelfe wẽt through oute cyties and tounes/preachynge/ and ſhewynge the kyngdom of God/and the twelue with him. And alſo certayne wemen/ whiche were healed of euyll ſpirites/ and infirmities/ Mary called Magdalen/out of whom went ſeuen deuyls/and



Joanna the wyfe of Chuſa Herodes ſteward/ & Suſanna & many other: whiche miniſtred vnto them of their ſubſtaunce.

✠ When muche people were gathered to gether/and were come to him out of all cyties/ he ſpake by a ſimilitude. A ſower went out to ſawe his ſead: & as he ſowed ſome fell by the way ſyde: & it was troden vnder fete/& the foules of the ayre deuoured it vp. And ſome fell on ſtone/ & aſſone as it was ſprnoge vp/it wyddred awaye/ Mat. xiij. c mar. iiij. a

because it lacked moystnes. And some fell amonge thornes/and the thornes spronge vp with it/and choked it. And some fell on good ground/and spronge vp & bare frute/an houndred folde. And as he sayde these thynges/he cryed: He that hath eares to heare/let him heare.

Esa.vij.a mat.xiij.b mar.iiij.b Joā.xij.f. Rom.xj.b

And his disciples axed him/ sayinge: what maner similitude is this? And he sayde: vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes/ that when they se they should not se/ & when they heare they should not vnderstande. B

The similitude is this. The seed is the word of God. Those that are besyde the waye/are they that heare/and afterwarde cometh the deuyl and taketh away the worde out of their hartes/least they should beleue and be saued. They on the stones/ are they which when they heare/receaue the worde with ioye. But these haue no rootes/which for a whyle beleue/ & in tyme of temptacion go awaye. And that which fell amonge thornes/ are they which heare/and go forth/ and are choked with cares and with riches/and volupteous lyuyng/ and bringe forth no frute. That in the good grounde/ are they which with a good and pure harte/ heare the worde and kepe it/ and bringe forth frute with pacience. ✠

Math.x.b mar.iiij.c. Math.x.c Mar.iij. c

No man lyghteth a candell / and couereth it vnder a vessel/ nether putteth it vnder the table/but setteth it on a candelstick/ that they that enter in/ maye se the lyght. Nothynge is in secret/that shall not come abroade: Nether any thinge hyd/that shall not be knowen/ & come to lyght. Take hede therfore how ye heare. For who so euer hath/to him shal be geuen: And who so euer hath not/ from him shall be taken/euen that same which he supposed that he hath.

mat.xiij.b and.xxb.c mar.iiij.c. mat.xij.d. mdr.iij.d.

Then came to him his mother and his brethren/ and coulde not come at hym for preasse. And they tolde him sayinge: Thy mother and thy brethrē stonde without/and woulde se the. He answered and sayd vnto them: my mother and my brethrē are these/which heare the worde of God and do it. C

mat. viij.c mar.iij.d

✠ And it chaunsed on a certayne daye that he went into a shyppe and his disciples also/ & he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they Lanched forth.

And



And as they sayled/he fell a slepe/& there arose a stoꝛme of wynde in the lake/and they were fylled with water/and were in ieopardy. And they went to him & awoke him saying: Maister/maister/we are loost. Then he aroſe & rebuked the wynde and the tempest of water/and they ceased/and it wexed calme. And he sayde vnto them: where is youre faythe? They feared and wondꝛed saying one to another: what felowe is this? foꝛ he cõmaundeth both the wyndes & water/and they obey him. ✠ And they sayled vnto the region of the Gaderenites/which is ouer agaynst Galile. mat. viij. c Mar. v. a.

D And as he went out to lande/there met him a certayne man out of the cyte/which had a deuyl louge tyme/and ware no clothes/nether aboode in any houſſe: but amonge graues. When he sawe Jesus/he cryed/and fell doune beforꝛe him/and with a loude voyce sayde: What haue I to do with the Jesus the sone of the God mooſt hygheſt? I beseech the toꝛment me not. Then he cõmaunded the foule spꝛete to come out of the man. Foꝛ ofte tymes he caught him/and he was bounde with chaynes and kept with fetters: and he bꝛake the bondes/and was caꝛyed of the fende into wyldernes.

And Jesus axed him saying: what is thy name? And he sayd: Legion/because many deuyls were entred into him. And they besought him/that he would not cõmaunde them to go out into the depe. And ther was there by an heerde of many swyne/ fedynge on an hyll and they besought him/that he would suffre them to enter into them. And he suffred them. Then went the deuyls out of the man/& entred into the swyne: And the heerd toke their course and ran hedlyng into the lake/and were choked. When the heerdmen sawe what had chaunsed/they fleed and tolde it in the cyte and in the villages.

E And they came out to se what was done: & came to Jesus/& founde the mã/out of whom the deuyls were departed/sittyng at the fete of Jesus/clothed & in his right mynde/& they were afrayed. They also which saw it/told them by what meanes he that was possessed of the deuyll/was healed. And all the whole

multitude of the cõtrey of the Gaderenites/besought him that he would departe from them: for they were taken with greate feare. And he gate him into the shyppe and retourned backe agayne. Then the man out of whom the deuyls were departed/ besought him that he myght be with him. But Jesus sent hym awaye sayinge: Go home agayne into thyne owne housse/ and shewe what great thinges God hath done to the. And he went his waye/and preached thorowout all cite what great thinges Jesus had done vnto him.

math. ix. c marc. v. b. And it folowed when Jesus was come agayne that the peo- F
ple receaued him. For they all wayted for him. And behold ther came a man named Jairus (and he was a ruler of the synagoge) and he fell doune at Jesus fete / and besought him that he would come into his housse/for he had but a daughter only vpõ a twelue yere of age/and she laye a dyinge. And as he went the people thronged him.

And a womã hauynge an issue of bloud twelue yeres (which had spent all her substaunce amõge phisicions/nether coulde be holpen of any) came behynd him/ & touched the hem of his garment/ and immediatly her issue of bloud staunched. And Jesus sayde: Who is it that touched me? When euery man denyed/ Peter and they that were with him/sayde: Master/the people thrust the & vexe the:and sayest thou who touched me. And Jesus sayd:Some body touched me. For I perceaue that vertue is gone out of me. When the womã sawe that she was not hyd/ she came trimblynge / and fell at his fete / and tolde him before all the people for what cause she had touched him/ and how she was healed immediatly. And he sayde vnto her: Daughter be of good cõforte: Thy fayth hath made the whoale/ go in peace.

Whyl he yet spake/there came one from the rulers of the sy- G
nagoges housse which sayde to him: thy daughter is dead/ desease not the master. When Jesus heard that/ he answered the father/ sayinge: Feare not/ beleue onely/ and she shall be made whoale. And when he came to the housse/he suffred no mã to go in with him/ saue Peter/ James and John/ and the father and the mother of the mayden. Euery body weept and sorowed for her. And he sayd: Wepe not: for she is not dead but slepeth. And they lewghe him to scorne. For they knewe that she was dead.

And

And he thrust them all oute/and caught her by the hande/ and cryed sayinge: Mayde/aryse. And her spirit came agayne/and she rose straycht waye. And he cõmaunded to geue her meate. And the father & the mother of her were astonyed. But he warned them that they should tell no man what was done. Math.x.a Mar.v.b

¶ How Jesus sent forth the.xij. and gaue them power and auctorite. Herode heared of Jesu what myracles he dyd. Of the fyue loues and two fysshes. Howe Christ axed of his disciples whome men sayde that he was. The transfiguracion of Christ. The spirit of the fallyng sickenes is cast out. The disputacion who should be the greatest of the apostles. Of hym that was forbydden of the apostles that he shoulde not cast out deuyls. Christe forbyddeth that they shoulde desyre vengeaunce of them that wonide not receaue them to harbour.

¶ The.ix. Chapter. ✠

A 

THen called he the twelue together and gaue them power and auctho rite ouer all deuyls/and that they myght heale dyseases. And he sent them to preache the kyngdom of God / and to cure the syck. And he sayd to them: Take nothyng to sucker you by the waye: nether staffe/ nor scrype / nether bread / nether money/ nether haue two cotes. And what so euer house ye enter into there abyde/ & thence departe. And who so euer wyll not receaue you/ when ye goo oute of that cyte / shake of the very duste from youre fete/for a testimony agaynste them. And they went out/and went thorow the tounes/preachynge the Gospell and healynge euery wheare. ✠ Math.x.a Mar.vj.a Mat.x.a. Mar.vj.a Actu.xiij.

And Herode the Tetrarch heard of al that was done by him and doupted/ because that it was sayd of some/ that John was rysen agayn from death: & of some/that Helyas had appeared: and of some/ that one of the olde prophetes was rysen agayne. And Herode sayde: John haue I beheaded: who then is this of whom I heare such thynges? And he desyred to se him. mat. xiiij. Mar. vj.b

B And the apostles retourned/and tolde him what great thinges they had done. And he toke them & went a syde into a solitary place/nye to a citie called Bethsaida. And the people knew of it/ and folowed him. And he receaued them/ and spake vnto them of the kyngdom of God/& healed them that had neade to mat.xiiij.b



be healed. And when the daye begāne to weare awaye/then came the twelue and sayde vnto him: sende the people awaye that they maye go into the tounes & villages rounde aboute and lodge/ and get meate/ for we are here in a place of wyldernes. But he sayde vnto them: Geue ye them to eate. And they sayd: We haue no moo but fyue loues and two fysshes/ except we should go and bye meate for all this people. And they were about a fyue thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a cōpany. And they dyd so/ and made them all syt doune. And he toke the fyue loues/ and the two fysshes/ and loked vp to heauen/ and blessed them/ and brake/ and gaue to the disciples/ to set before the people. And they ate/ and were all satisfyed. And there was takē vp of that remayned to them twelue baskettes full of broken meate.

mat.xvi.b Mar.viij. And it fortuned as he was alone praying/ his disciples were with him/ and he axed them sayinge: Who saye the people that I am? They answered & sayde: John Baptist: Some saye Helyas: And some saye/ one of the olde prophetes is rysen agayn. He sayde vnto them/ who saye ye that I am? Peter answered and sayde: thou arte the Christ of God. And he warned & commaunded them that they should tell no mā that thyng sayinge: Mat.xvij Mar.viij. that the sone of mā must suffre many thinges/ and be reproued of the elders/ and of the high prestes and scribes and be slayne/ and the thyrde daye ryse agayne.

Mat.x.d. and.xvi. Mar.viij. Joh.xij.d And he sayde to them all/ yf any man will come after me/ let him denye him selfe/ & take vp his crosse dayly & folow me. Who so euer wyll saue his lyfe/ shall lose it. And who so euer shall lose his lyfe for my sake/ ỹ same shall saue it. For what auauntageth Math.x.d Mar.viij. it a mā to wynne ỹ whole world yf he lose him selfe or runne in domage of him selfe? For who so euer is ashamed of me/ & of my sayinges: of him shall ỹ sone of mā be ashamed/ when he cometh mat.xvi.d in his own glory/ & in the glory of his father/ & of ỹ holy aūgels. Mar.ix.a And I tell you of a surety: There be some of them that stonde here/ which shal not tast of death tyl they se the kyngdō of God.

And it

D 

And it folowed about an eyght dayes after those sayinges/that he toke Peter/ James / and John / and went vp into a mountayne to praye. And as he prayed/ the fassion of his countenaūce was chaunged / and his garment was whyte and shoone. And behold/two mē talked with hum/ and they were Moses and Helyas/ whiche appeared gloriously/and spake of his departynge/ which he should ende at Jerusalem. Peter & they that were with him/were heuy with slepe. And when they woke/they saw his glorie/ and two men stondyng with him. Mat. xvij Mar. ix. a

And it chaunsed as they departed frō him / Peter sayd vnto Jesus: Master it is good beyng here for vs: Let vs make thre tabernacles one for the and one for Moses/ one for Helyas: and wist not what he sayd. Whyll he thus spake/there cam a cloude and shadowed them/ & they feared when they were come vnder the cloude. And there came a voyce oute of the cloude sayinge: This is my deare sone heare him. And assone as the voyce was past/ Jesus was found alone. And they kept it cloose: & told no man in those dayes any of those thinges which they had sene.

E And it chaunsed on the nexte daye as they came doune from the hyll/much people met him. And beholde/ a man of the company cryed out saying: Master/ I beseche the beholde my sone/ for he is all that I haue: and se/ a spyrete taketh him and sodenly he cryeth/and he teareth him that he fometh agayne/and with muche peyne departeth from him/ when he hath rent him/and I besought thy disciples to caste hym out/ and they coulde not. Jesus answered and sayde. O generacion without faythe/and croked: how longe shall I be with you/and suffre you? Bryng thy sone hyther. And he yet was a cōmyng/the fende rent him and tare him. And Jesus rebuked the vncleane spyrete/and healed the chylde/and delyuered him to his father. And they were all amased at the mighty power of God.

Whyll they wondred euery one at all thinges which he dyd/ he sayd vnto his disciples: Let these sayinges synke doune into youre eares. The tyme will come/when the sone of mā shall be

delyuered into the handes of men. But they knewe not what that word meant/ & it was hyd frō them/ that they vnderstode it not. And they feared to axe him of that sayinge. Then there arose a disputacion amonge them who should be the greatest. When Jesus perceaued the thoughtes of their hartes/ he toke
Mat. xviij Mar. ix. c. a chylde and set him harde by him/ & sayde vnto them. Who so euer receaueth this childe in my name receaueth me. And who so euer receaueth me/ receaueth him that sent me. For he that is least amonge you all/ the same shall be greate.

And John answered and sayde: Master/ we saw one castyng F
out deuyls in thy name/ & we forbade him/ because he followeth not with vs. And Jesus sayde vnto him/ forbyd ye him not: For he that is not agaynst vs/ is with vs.

And it folowed whē the tyme was come that he should be receaued vp/ then he set his face to go to Jerusalem/ and sent messengers before him. And they went and entred into a cite of the Samaritās to make redy for him. But they would not receaue him/ because his face was as though he would go to Jerusalem. When his disciples James & John sawe that/ they sayd: Lord/ wilt thou that we cōmaunde/ that fyre come doune from heauē and consume them/ euen as Helyas dyd? Jesus tourned about and rebuked them saying: ye wote not what maner spirit ye are of. The sone of man is not come to destroye mennes lyues/ but to saue them. And they went to another toune.

mat. viij. c ✝ And it chaunsed as he wēt in the waye/ a certayne mā sayd vnto him: I wyll folowe the whyther so euer thou goest. Jesus sayd vnto him: foxes haue holes/ and bryddes of the ayer haue nestes/ but the sone of man hath not wheron to laye his head.

And he sayde vnto an other folowe me. And the same sayde: G
Lord/ suffre me fyrst to go and bury my father. Jesus sayd vnto him: Let the dead bury their dead/ but go thou and preache the kyngdome of God.

And an other sayde/ I will folow the Lorde/ but let me fyrst go byd them fare well/ which are at home at my house. Jesus sayde vnto him: No man that putteth his hande to the plowe/ and loketh backe/ is apte to the kyngdome of God. ✝

¶ The seuenty are sent. The question of the lawear.
Of the Samaritan that fell in the handes of theues.
Of Martha and her syster Mary.

The

¶ The. x. Chapter. ✠

A AFter these thinges/the Lorde apoynted other seuentye also/ and sent them two and two before him into euery cytie and place/whither he him selfe would come. And he sayde vnto them/the harueste is greate/but the labourers are feawe. Praye therfore the lord of the harueste/ to send forth labourers into his harueste. Go youre wayes: beholde/I sende you forthe as lambes amonge wolues. Beare no wallet/ nether scryppe/ nor shues / and salute no man by the waye. Into what so euer house ye enter/fyrste saye: Peace be to this house. And yf the sone of peace be there/youre peace shall reste vpon him: yf not/it shall tourne to you agayne. And in the same house tary styll/ eatynge and drynkynge suche as they haue. For a labourer is worthy of his rewarde. ✠ Mat. ix. a.

Go not from house to house/ and into what so euer cytie ye entre/yf they receaue you/ eate suche thynges as are set before you/and heale the sycke that are there/and saye vnto them:the kyngdom of God is come nye vpon you. But into what so euer cytie ye shall enter/yf they receaue you not/go your wayes out into the stretes of the same/and saye:euen the very dust/which cleaueth on vs of your cytie/we wype of agaynst you. Notwithstandynge / marke this that the kyngdome of God was come nye vpon you. ye and I saye to you/that it shal be easier in that daye for sodome then for that cytie. Mat. x. a. i. Tim. v. c

B Wo be to the Chorazin: wo be to the Bethsayda. For yf the myracles had bene done in Tyre and Sidon/which haue bene done in you/they had a greate whyle agone repented/sittynge in heere and asshes. Neuertheles it shal be easier for Tyre and Sidon at the iudgement/then for you. And thou Capernauni which arte exalted to heauen/ shalt be thrust doune to hell. He that heareth you/heareth me: & he that despiseth you/despiseth me:and he that despiseth me/despiseth him that sent me. Mat. x. d. Ioh. xiij. e.

And the seuentye tourned agayne with ioye/saying:Lorde/ euē the very deuyls are subdued to vs thorow thy name. And he sayde vnto them: I sawe Satan as it had bene lightenyng/ faule doune from heauen. Beholde I geue vnto you power to treade on serpentes and scorpions / and ouer all māner power of the enemye/ and no thynge shall hurte you. Neuertheles/

in this reioyse not/that the spirites are vnder your power: but reioyse/because your names are written in heauen.

Mat.xj.d. That same tyme reioysed Jesus in the spirite / and sayde: I confesse vnto the father/Lorde of heauen and earth/ that thou hast hyd these thinges from the wyse and prudēt/and hast opened them to the babes. Euen so father/ for so pleased it the. All thynges are geuen me of my father. And no mā knoweth who the sone is/but ꝑ father: nether who the father is/saue the sone/ and he to whom the sone wyll shewe him.

mat.xiij.b And he tourned to his disciples/and sayd secretly/ ✝ Happy ℂ are the eyes whiche se that ye se. For I tell you that many prophetes and kynges haue desyred to se those thynges which ye se/and haue not sene them: and to heare those thynges whiche ye heare/and haue not hearde them.

Mat.xxij. Mar.xij. Deu.vj.b



And beholde/ a certayne lawear stode vp/ and tempted hym/ sayinge: Master/ what shall I do to inheret eternall lyfe? He sayde vnto hym: What is writtē in the lawe? How readest thou? And he answered and sayde: Loue thy Lord God/ with all thy harte/and with all thy soule/ and with all thy strengthe / and with all thy mynde: and thy neyghboure as thy selfe. And he sayde vnto him: Thou haste answered ryght. This do/and thou shalt lyue. He willyng to iustifye him selfe/sayde vnto Jesus: Who is then my neyghbour?

Jesus answered and sayde: A certayne man descended from ℔ Jerusalem into Hierico/ & fel in to the handes of theues/which robbed him of his rayment & wounded him/ & departed leuyng him halfe dead. And by chaunce ther came a certayn preste that same waye/and when he sawe him/he passed by. And lykewyse a Leuite/when he was come nye to the place/ went & loked on him/ & passed by. Then a certayne Samaritane/as he iorneyed/ came nye vnto him/ and went to and bounde vp his woundes/ and poured in oyle and wyne/ and put him on his owne beaste/ and brought him to a cōmen ynne/and made prouision for him. And on the morowe when he departed/ he toke out two pence

and gaue

and gaue them to the hoſt/ & ſayd vnto him: Take cure of him/ and what ſo euer thou ſpendeſt moze/ when I come agayne/ I wyll recompence the. Which nowe of theſe thze thynkeſt thou/ was neyghbour vnto him that fell into the theues hãdes. And he ſayde/he that ſhewed mercy on him. Then ſayd Jeſus vnto him: Go and do thou lykewyſe.

✠ It foztuned as they went/ that he entred into a certayne toune. And a certayne woman named Martha / receaued him into her houſſe. And this womã had a ſyſter called Mary which ſate at Jeſus fete/and heard his pzeachyng. And Martha was combzed about much ſeruyng/and ſtode & ſayde: Maſter/doeſt thou not care that my ſyſter hath left me to miniſter alone? Byd her therfoze/that ſhe helpe me. And Jeſus anſwered and ſayd vnto her: Martha/Martha/thou careſt & art troubled aboute many thinges: verely one is nedful. Mary hath choſen her that good part/which ſhall not be taken away from her.

¶ The pater noſter. Pzayer what it doth. Of the woman that cryed to Chriſt. Wo be happy. Of them that requyzed a ſygne. Of the Phariſaye that bade Chriſt to dyner. Howe Chriſt rebuketh the ſcribes/phariſes/and ypocrites.

¶ The. xj. Chapter.

A AND it foztuned as he was pzayinge in a certayne place: when he ceaſed/one of his diſciples ſayd vnto him: Maſter/ teache vs to pzaye/ as John taught his diſciples. And he ſayde vnto them: When ye pzaye/ſaye: O our father which art Mat. vj. b in heauen/ halowed be thy name. Thy kyngdome come. Thy wyll be fulfylled/ euen in earth as it is in heauen. Oure dayly bzead geue vs euermoze. And forgeue vs our ſynnes: Foz euen we forgeue euery mã that treaſpaſeth vs. And ledde vs not into temptacion. But delyuer vs from euyll.

B And he ſayd vnto them/ ✠ yf any of you ſhould haue a frend/ and ſhould go to him at mydnight/ & ſay vnto him: frende lend me thze loues / foz a frende of myne is come out of the waye to me/and I haue nothyng to ſet befoze him: and he withm ſhould anſwere and ſaye/trouble me not/the doze is nowe ſhut/and my ſeruauntes are with me in the chamber/ I cãnot ryſe and geue them to the. I ſay vnto you/though he would not aryſe & geue him/becauſe he is his frende: yet becauſe of his impoztunite he would ryſe/and geue him as many as he neded.

And

And I saye vnto you: axe/ and it shall be geuen you. Seke/
Mat.vij.a and ye shall fynde. Knocke/ and it shal be opened vnto you. For
and.xxj.c. euery one that axeth/ receaueth: & he that seketh fyndeth: and
Mar.xj.c. to hym that knocketh / shall it be opened. If the sone shall axe
Joh.xviij.d bread of any of you that is a father: wyll he geue him a stone:
and.xvj.c. Jacob.j.a. Or yf he axe fysshe/ wyll he for a fysshe geue him a serpent: Or
mar.vij.a. yf he axe an egge: wyl he offer him a scorpion: yf ye then which
Mat.ix.a. and.xij.b. are euyll can geue good gyftes vnto your chyldren/ how much
Mar.iij.c moare shall the father of heauen geue an holy spyrete to them/
that desyre it of him: ✠

✠ And he was castyng out a deuyll/ which was dõme. And ℂ
it folowed when the deuyll was gone out/ the dõme spake/ and
the people wondred. But some of them sayde: he casteth out de-
uyls by the power of Belzebub ỹ chefe of the deuyls. And other
tempted him/ sekyng of him a signe from heauẽ. But he knewe
their thoughtes/ and sayde vnto them: Euery kyngdom deuy-
ded within it selfe/ shal be desolate: and one housse shal fall vpon
another. So yf Satan be deuyded with in him selfe: how shall
his kyngdome endure: Because ye saye that I caste out deuyls
by the powes of Belzebub. If I/ by the power of Belzebub cast
oute deuyls: by whome do youre chyldren caste them oute:
Therfore shall they be youre iudges. But yf I with the fyn-
ger of God caste oute deuyls / no doute the kyngdome of God
is come vpon you.

When a stronge mã armed/ watcheth his housse: that he pos-
sesseth is in peace. But when a stronger then he cõmeth vpõ him
and ouercõmeth him: he taketh from him his harnes wherin he
trusted/ and deuyded his goodes. He that is not with me/ is a-
gaynst me. And he that gathereth not with me/ scattereth.

When the vncleane spyrete is gone oute of a man/ he walketh ᗞ
thyrough waterlesse places/ sekynge reest. And when he fyndeth
none/ he sayeth: I will retourne agayn vnto my housse whence
I cam out. And when he cõmeth/ he fyndeth it swept & garnis-
shed. Then goeth he & taketh to him seuen other spyrites worsse
then him selfe/ and they enter in/ and dwell there. And the ende
of that man is worsse then the begynnynge.

And it fortuned as he spake those thynges / a certayne wo-
man of the company lyfte vp her voyce / and sayde vnto him.

Happy

Happy is the wombe that bare the/and the pappes whiche gaue the sucke. But he sayde: yea/happy are they that heare the worde of God and kepe it. ⊢

When the people were gathered thicke together/ he begā to saye: This is an euyll nacion/they seke a signe/and ther shall no signe be geuē them/but the signe of Jonas the Prophet. For as mat. xij. b.
Jonas was a signe to the Niniuites/so shall the sone of man be to this nacion. The quene of the south shall ryse at iudgement/ with the men of this generacion/ and condempne them: for she came from the ende of the worlde/to heare the wysdom of Salomon. And behold a greater then Salomon is here. The men iij. Reg. x. ij. Par. ix.
of Niniue shall ryse at the iudgemēt with this generacion and Jone. ij. b
shall condempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here.

℄ ✝ No mā lyghted a candell and putteth it in a preuy place/ Mat. v. b. mar. iiij. c.
nether vnder a busshell: but on a candelsticke/that they that come in/may se the light. The light of thy body is the eye. Therfore when thyne eye is syngle/then is all thy body full of lyght. Mat. vj. c.
But yf thyn eye be euyll/ then shal all thy body be full of darcknes. Take hede therfore that the lyght which is in the/ be not darcknes. For yf all thy body shall be lyght/ hauynge no parte darcke: then shal all be full of lyght/euē as when a candell doth lyght the with his bryghtnes. ⊢

And as he spake/a certayne Pharyse besoughte him to dyne with hym: and he went in and sate doune to meate. When the Pharyse sawe that/he meruayled that he had not fyrst weshed before dyner. And the Lorde sayde to him: Nowe do ye Pha- mat. xxiij.
ryses make cleane the outsyde of the cuppe/and the platter: but youre inwarde parties are full of rauenynge and wyckednes. ye foles/ dyd not he that made that which was without/ make that which is within also? Neuertheless geue almose of that ye haue/and beholde all is cleane to you.

℣ But wo be to you Pharyses/for ye tithe the mynt and rewe and all manner erbes / and passe ouer iudgemente and the loue of God. These ought ye to haue done/and yet not to haue leeft the other vndone.

Wo be to you Pharyses / for ye loue the vppermost seates in the synagoges/and gretynges in the markets.

Wo be to you Scribes and Pharyses ypocrytes/ for ye are as graues whiche appeare not/ and the men that walke ouer them are not ware of them.

Then answered one of the Lawears / and sayde vnto hym: Master/thus sayinge/thou puttest vs to rebuke also. Then he
mat.xxiiij sayde. Wo be to you also ye lawears: for ye lade men with burthens greueous to be borne/ and ye your selues touche not the packe with one of youre fyngers.

Wo be to you/ye bylde ỹ sepulcres of the prophetes/& youre fathers kylled thē/truly ye beare witnes/ ỹ ye alowe the dedes of your fathers for they kylled them/& ye bylde their sepulcres.

Therfore sayde the wysdome of God: I wil sende them pro- D
phetes and Apostles/and of them they shall slee and persecute/ that the bloude of all Prophetes which was sheed from the begynnyng of the worlde / maye be requyred of this generacion/
Gen.iiij. from the bloude of Abel vnto the bloude of zachary/ which pe-
ij.pa.xxiij rished betwene the aulter and the temple. Uerely I saye vnto you/it shall be requyred of this nacion.

Wo be to you lawears / for ye haue taken awaye the keye of knowledge/ye entred not in youre selues/ and them that came in/ ye forbade.

When he thus spake vnto them / the lawears and the pharises began to wexe busye about him/and to stop his mouth with many questions/laying wayte for him/& sekyng to catche some thynge of his mouth/wherby they myght accuse him.

¶ The leuen of the Pharises. Of him that requyred Christ to deuyde his enheritaunce betwene his brother and him. The parable of the ryche man. For earthly thynges we ought to take no thought. Couetousnes muste be despysed. Of the watchyng seruaūt. Contende not with your aduersaries.

¶ The.xij.Chapter.

Mat.xvj. Mar.viij Mat.x.c. mar.iiij.c. AS there gathered together an innumerable multitude A of people (in so much that they trood one another) he began to saye vnto his disciples: First of all beware of the leuen of the Pharises/which is ypocrisy. For ther is nothyng couered/ that shall not be vncouered: nether hyd that shal not be knowē. For what so euer ye haue spoken in darknes/ that same shall be heard in lyght. And that which ye haue spokē in the eare euē in secret places/shal be preached euen on the toppe of the houses.

I saye vnto you my frendes; Be not afrayed of thē that kyll

the body/ and after that haue no moare that they can do. But I will shewe you/ whome ye shall feare. Feare him which after he hath kylled/ hath power to cast into hell. ye I saye vnto you/ him feare. Are not fyue sparowes bought for two farthynges: And yet not one of them is forgotte̅ of God. Also euen the very heeres of your heades are nombred. Feare not therfore: ye are moare of value then many sparowes.

B I saye vnto you: who so euer confesseth me before men/ euen him shal the sone of mā confesse also before the aungels of God. And he that denyed me before men/ shall be denyed before the aungels of God. And who so euer speaketh a word agaynst the sone of mā/ it shall be forgeuen him. But vnto him that blaspheme̅th the holy ghoost/ it shall not be forgeuen. Math. x. d Marc. iij.



When they bringe you vnto the Synagoges / and vnto the Rulers and officers take no thought how or what thyng ye shall answere/ or what ye shall speake. For the holy ghoost shal teache you in the same houre/ what ye ought to saye. Mat. xij. c Marc. iij.

C ✝ One of the cōpany sayde vnto him: Master byd my brother deuide the enheritaunce with me. And he sayd vnto him: Man/ who made me a iudge or deuyder ouer you? Wherfore he sayde vnto them/ take hede/ and beware of couetousnes. For no mānes lyfe standeth in the aboundaūce of the thinges which he possesseth. And he put forth a similitude vnto them sayinge.

The grounde of a certayne ryche man brought forth frutes plenteously/ and he thought in him selfe sayinge: what shall I do? becawse I haue no rowme wher to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/ and bylde greater/ and therin wyll I gather all my frutes / & my goodes: and I will say to my soule: Soule thou hast much goodes layd vp in stoore for many yeres/ take thyne ease: eate/ drynke/ and be mery. But God sayde vnto him: Thou fole/ this nyght will they fetche awaye thy soule agayn from the. Then whose shall those thinges be which thou hast prouyded? So is it with him that gathereth ryches: and is not ryche in God. Eccl. xj. c.

And he

Mat.vj.c
i.Pet.v.b
Psal.xxxvij.

And he spake vnto his disciples: Therfore I saye vnto you: D
take no thought for your lyfe what ye shal eate: nether for your
body what ye shall put on. The lyfe is moare then meate/ & the
body is moare then raymēt. Cōsydre the rauēs/ for they nether
sowe/ nor repe/ which nether haue stoore housse ner barne/ and
yet God fedeth them. How much are ye better then the foules.

Which of you with takynge thought can adde to his stature
one cubit? If ye then be not able to do that thing which is least/
why take ye thought for the remnaunt? Consydre the lylies/
how they growe. They laboure not/ they spyn not: and yet I
saye vnto you/ that Salomon in all hys royalte/ was not clo-
thed lyke to one of these.

If the grasse which is to daye in the felde/ & to morowe shall
be cast into the fornace/ God so clothe: howe muche moare wyll
he clothe you/ o ye endued with lytell fayth? And axe not what
ye shal eate or what ye shal drynke/ nether clyme ye vp an high:
for all suche thynges the Hethen people of the worlde seke for.
youre Father knoweth that ye haue neade of suche thynges.
Wherfore seke ye after the kyngdome of God/ & all these thyn-
ges shall be ministred vnto you.

Mathv.v.c

Feare not lytel flocke/ for it is your fathers pleasure/ to geue E
you a kyngdom. Sell ye that ye haue/ & geue almes. And make
you bagges/ which wexe not olde/ & treasure that fayleth not
in heauē/ where no thefe cōmeth/ nether moth corrupteth. For
where your treasure is/ there will your hartes be also.

Let your loynes be gerdde aboute/ and your lyghtes brен-
nyng/ & ye your selues lyke vnto men that wayte for their ma-
ster/ when he will retourne from a weddyng: that assone as he
cōmeth & knocketh/ they may open vnto him. Happy are those
seruaūtes/ which the Lord whē he cōmeth/ shal fynde wakyng.
Uerely I saye vnto you/ he wil gyrdde him selfe about/ & make
them syt doume to meate/ & walke by/ & minister vnto them.

And yf he come in ỹ second watche/ ye yf he come in the thyrd
watche/ & shall fynde them so/ happy are those seruauntes.

This vnderstonde/ that yf the good mā of the housse knewe
what houre the thefe would come/ he would surely watche: and
not suffer his housse to be broken vp. Be ye prepared therfore/
for the sone of man wyll come at an houre when ye thynke not.

Then

F Then Peter sayde vnto him: Master/ tellest thou this similitude vnto vs/or to all men? And the Lorde sayde: Who there be any faythful seruaunt & wyse/whom his lorde shall make ruler ouer his housholde/ to geue them their duetye of meate at due season: happy is that seruaunt/whom his master when he commeth/shall synde so doynge. Of a trueth I saye vnto you: that Apo. xix. he will make him ruler ouer all that he hath. But & yf the euyll seruaunt shall say in his hart: My master will deferre his commynge/ and shall begynne to smyte the seruauntes/ and maydens/ and to eate and drynke/ and to be dronken: the lorde of that seruaunt wyll come in a daye/ when he thynketh not/ and at an houre when he is not ware/and wyll deuyde him/ & wyll geue him his rewarde with the vnbeleuers.

The seruaunt that knewe his masters wyll/ & prepared not him selfe/nether dyd accordyng to his wyll/shal be beaten with many strypes. But he that knewe not/ & yet dyd cõmytte thinges worthy of strypes/ shall be beaten with feawe strypes. For vnto whom much is geuen/of him shall be much required. And to whom men much cõmyt/the moare of him they axe.

G I am come to send fyre on earth: and what is my desyre/but that it were all redy kyndled? Not withstanding I must be baptysed with a baptyme: and how am I payned tyll it be ended? Math. x. b Suppose ye that I am come to sende peace on earth? I tell you naye: but rather debate. For frõ hence forth there shal be fyue in one house deuided/three agaynst two/ & two agaynst three. The father shall be deuyded agaynst the sone/ & the sone agaynst the father. The mother agaynst the daughter/ and the daughter agaynst the mother. The motherelawe agaynst the daughtere lawe/and the daughterelawe agaynst her motherelawe.

Then sayd he to the people: whẽ ye se a cloude ryse out of the Mat. xvi. west/ strayght waye ye saye: we shall haue a shower/ & so it is. Mar. viii. And whẽ ye se that south wynd blow/ye say: we shal haue heat and it cõmeth to passe. ypocrites/ye cã skyl of ỹ fassion of ỹ earth and of the skye: but what is the cause/that ye cãnot skyl of this tyme? yea & why iudge ye not of your selues what is ryght?

Whyll thou goest with thyne aduersary to the ruler: as thou Mat. v. d. arte in the waye/geue diligence that thou mayest be delyuered from him/least he brynge the to the iudge/ & the iudge delyuer

the to

the to the iaylar/ & the iaylar cast the into prison. I tel the/thou departest not thence/tyll ÿ haue made good the vtmost myte.

¶ Of the Galileans & them of Siloe. The fygge tree that bare not frute. The woman that was bowed to gether is healed. The saboth is broken. The parable of mustard seed & leuen. Of him that enquyred whether there shoulde be many saued or no. Of them that shewed Christ that Herod layde wayte for him. Jerusalem kylled the prophetes.

¶ The. xiy. Chapter.

THere were present at the same season / that shewed him A
of the Galyleans / whose bloude Pylate mengled with their owne sacrifyce. And Jesus answered/ & sayde vnto them: Suppose ye that these Galyleans were greater synners then all the other Galileans/ because they suffred such punysshmēt: I tell you naye/but except ye repent/ye shall all in lykewyse perisshe. Or those. xviij. vpon which the toure in Syloe fell/ and slewe them / thynke ye that they were synners aboue all men that dwel in Jerusalem: I tell you naye. But except ye repent/ ye all shall lykewyse perysshe.

✠ He put forth this similitude: A certayne man had a fygge tree planted in his vyneyard/and he came & sought frute theron/and founde none. Then sayde he to the dresser of his vyneyarde: Beholde / this thre yere haue I come and sought frute in this fygge tree/and fynde none; cut it doune: Why combreth it the grounde? And he answered and sayde vnto hym: Lorde let it alone this yere also / tyll I dygge rounde aboute it / and donge it / to se whether it wyll beare frute: and yf it beare not then/after that/cut it doune.



And he taught in one of theyr synago- B
ges on ÿ saboth dayes. And behold there was a woman which had a spirit of infirmite. xviij. yeres: and was bowed to gether/ and coulde not lyfte vp her selfe at all. When Jesus sawe her / he called her to him/and sayde to her: woman thou art delyuered from thy dysease. And he layd his handes on her/ & immediatly she was made strayght/ & glorifyed God. And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the saboth daye)

and

and sayde vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed / and not on the Saboth daye.

Then answered him the Lorde/and sayd:ypocrite/doth not eache one of you on the saboth day/ lowse his oxe or his asse frō the stall/ & leade him to the water? And ought not this daughter of Abraham/ whom Satan hath bounde lo.xviij.yeres/be lowsed frō this bonde on the Saboth daye? And when he thus sayde/all his aduersaries were ashamed/and all the people reioysed on all the excellent dedes/that were done by him. F

C Then sayde he:What is the kyngdom of God lyke? or wher to shall I cōpare it? It is lyke a grayne of mustard sead/ which a mā toke & sowed in his gardē:and it grewe & wexed a greate tree/ & the foules of the ayer made nestes in the braūches of it.

And agayne he sayde:wher vnto shall I lyken the kyngdom of God? it is lyke leuen/which a womā toke/and hydde in thre busshels of floure/ tyll all was thorow leuended. And he went thorow all maner of cyties & tounes teachyng/and iorneyinge towardes Jerusalem. Mat.xiij.

Then sayde one vnto him:Lorde/are there feawe that shall be saued? And he sayde vnto them: stryue with youre selues to enter in at the strayte gate: For many I saye vnto you/will seke to enter in/and shall not be able. When the good man of the housse is rysen vp/and hath shet to the dore/ye shall beginne to stonde with out/and to knocke at the dore saying:Lorde/lord/ B open vnto vs:and he shall answere and saye vnto you: I know you not whence ye are. Then shall ye begyn to saye: We haue D eaten in thy presence and dronke/ and thou hast taught in oure stretes. And he shal saye: I tell you I know you not whence ye are:departe from me all ye workers of iniquite. There shall be wepyng and gnasshyng of teth/ when ye shall se Abraham and Isaac and Jacob/ & all the Prophetes in the kyngdom of God/ and your selues thrust out at dores. And they shal come frō the east/ & from the weast/ & from the north/and frō the south/and shall syt doune in the kyngdome of God. And behold/there are last/which shal be fyrst: And there are fyrst/which shal be last. Mat.vij.

The same day there came certayne of the Pharises & sayde vnto him: Get the out of the waye/ & departe hence: for Herode Mat.xiij.d. Psal.vj. Mat.viij.c and.xxv.

k wyll

Psal.vj.c. mat.xxv. and.xxv. mat.xix. b and.xxv.

wyll kyll the. And he sayde vnto them: Go ye and tel that foxe/ beholde/ I cast out deuyls and heale the people to daye and to morow: & the thyrd day I make an ende. Neuertheles I must walke to daye & to morow/ & the daye folowyng: For it cannot be/ that a prophet perishe any other where/ saue at Jerusalem.

O Jerusalem/ Jerusalem/ which kyllest prophetes/ and stonest them that are sent to the: how often would I haue gathered thy chyldrē to gether/ as the hen gathereth her nest vnder her wynges/ but ye would not. Beholde/ your habitacion shall be leeft vnto you desolate. For I tell you/ ye shall not se me vntyll the tyme come that ye shall saye / blessed is he that cōmeth in the name of the Lorde.

¶ Of him that hath the dropsye. Couet not the vppermost seates. Feast the poore rather then thy frendes. Of them that were bydden to the supper. The parable of the towre. Salt is good.

¶ The.xiiij. Chapter.

AND it chaunsed that he wēt into the houlse of one of the chefe pharises to eate bread/ on a saboth daye: and they watched him. And beholde ther was a man before him / which had the dropsy: And Jesus answered & spake vnto the lawears and pharises sayinge / is it lawfull to heale on the saboth daye? And they held their peace. And he toke him & healed him/ and let him go: and answered them saying/ which of you shall haue an asse or an oxe fallen into a pyt/ & will not straycht waye pull him out on the saboth daye? And they coulde not answere him agayne to that.

He put forth a similitude to the gestes/ when he marked how they preased to the hyest roumes/ and sayde vnto them: When thou art bydde to a weddynge of any man/ syt not doune in the hyest roume/ lest a more honorable men then thou be bydden of him/ and he that bade bothe him and the/ come and saye to the/ geue this man roume/ & thou then begynne with shame to take the lowest roume. But rather whē thou arte bydde/ go and syt in the lowest roume/ that whē he that bade the cōmeth/ he may saye vnto the: frende syt vp hyer. Then shalt thou haue worship in the presence of them that syt at meate with the. For who so euer exalteth him selfe/ shall be brought lowe. And he that humbleth him selfe/ shall be exalted.

Pro.xxv.

Thē sayd he also to him y had desyred him to dyner: When thou

thou makest a diner or a supper: cal not thy frēdes/nor thy bre- mat. xxiij.
thren nether thy kynsmen or yet ryche neyghbours: least they Tob. iiij. a
bidde the agayne/& a recompence be made the. But when thou Pro. iij. b
makest a feast / call the poore / the maymed / the lame and the
blynde/& thou shalt be happy/for they cānot recōpence the. But
thou shalt be recompensed at the resurreccion of the iuste men.

When one of them that sate at meate also heard that/he sayd
vnto hym: happy is he that eateth bread in the kyngdome of
℄ God. ⊦ Then sayde he to him. ✣ A certayne man ordened a mat. xxij. a
greate supper/ and bade many/ and sent his seruaunt at supper Apoc. xix.
tyme/ to saye to them that were bidden/ come: for all thynges
are now redy. And they all atonce began to make excuse. The
fyrst sayde vnto him: I haue bought a ferme/and I must nedes
go and se it/ I praye the haue me excused. And another sayde:
I haue bought fyue yooke of oxen / and I go to proue them/ I
praye the haue me excused. The thyrd sayde. I haue maryed a
wyfe and therfore I can not come. And the seruaunt went/and
brought his master worde therof.

℗ Then was the good mā of the houfle displeased/and sayde to
his seruaunt: Go out quickly into the stretes & quarters of the Mat. x. b.
cite/& bringe in hyther the poore & the maymed & the halt & the
blynde. And the seruaūt sayd: lorde it is done as thou cōmaun-
dest/and yet there is roume. And the lord sayd to the seruaunt:
Go out into the high wayes and hedges/ & compel them to co-
me in/that my houfle maye be fylled. For I saye vnto you/that
none of those men which were biddē/shall tast of my supper. ⊦

There went a great company with him/and he tourned and
sayde vnto them: ✣ If a man come to me/and hate not his fa- Mat. x. b.
ther and mother & wyfe and chyldrē/ and brethrē/ and systers/ and. xbj. b
moreouer & his owne lyfe/ he cānot be my disciple. And who so math. biij.
euer beare not his crosse/& come after me/cānot be my disciple.

℮ Which of you disposed to byld a toure/ sytteth not doune be-
fore and counteth the coste / whether he haue sufficient to per-
forme it: lest after he hath layde the foundacion/& is not able to
performe it: all that beholde it / beginne to mocke him sayinge:
this man beganne to bylde/and was not able to make an ende.
Or what kynge goeth to make batayle agaynst another kyng/
and sytteth not doune fyrst/& casteth in his mynde/whether he

be able with.x.thousand/to mete him that cõmeth agaynst him with.xx.thousand. Or els whyl ỹ other is yet a great waye of/ he will sende embasseatours/ & desyre peace. So lykwyse none of you that forsaketh not all that he hath/can be my disciple. ✠

Mat.v.b. Mar.ix.g Salt is good/but yf salt haue loste hyr saltnes/ what shal be seasoned ther with? It is nether good for the londe nor yet for the donge hyll/but men caste it oute at the dores. He that hath eares to heare/let him heare.

¶ The parable of the hundred shepe and ten grotes. Of the wastfull and ryotouse sone.

¶ The.xv.Chapter.

THen resorted vnto hym all the Publicans and synners/ A for to heare him. And the Pharises and Scribes murmured sayinge: He receaued to his company synners/ & eateth with them. Then put he forth this similitude to them sayinge: What man of you hauynge an houndreth shepe/yf he loose one of them/ doth not leue nynty and nyne in the wyldernes/ and Mat. xviij goo after that which is loost vntyll he fynde him? And when he hath foũde him/he putteth him on his shulders with ioye: And assone as he cõmeth home / he called to gether his louers and neyghbours/ sayinge vnto them: reioyse with me/ for I haue founde my shepe which was loost. I saye vnto you/ that lykewyse ioye shal be in heauẽ ouer one synner that repenteth/more then ouer nynty and nyne iuste persons/ which nede no repentaunce. Ether what womã hauing ten grotes/yf she loose one/ doth not lyght a candell/and swepe the house/and seke diligẽtly tyll she fynde it? And when she hath founde it/ she called her louers and her neyghbours sayinge: Reioyce with me / for I haue founde the grote which I had loost. Lykewyse I saye vnto you/ioye is made in the presence of the aungels of God ouer one synner that repenteth. ✠

✠ And he sayde: A certayne man had two sones / and the B yonger of them sayde to his father: father geue me my parte of the goodes that to me belongeth. And he deuyded vnto them his substaũce. And not longe after/ the yonger sone gathered all that he had together/ and toke his iorney into a farre countre/ and there he wasted his goodes with royetous lyuynge. And when he had spent all that he had / there arose a greate derth thorow

thoꝛowout all that ſame londe/ and he begãne to lacke. And he went & claue to a citeſyn of that ſame coũtre/ which ſent hym to his felde/ to kepe his ſwyne. And he woulde fayne haue fylled his bely with the coddes that the ſwyne ate/ & no mã gaue him.

C Then he came to him ſelfe & ſayd: how many hyꝛed ſeruauntes at my fathers / haue bꝛead ynough/ and I dye foꝛ honger. I wyll aryſe/ and go to my father & wyll ſaye vnto him: father/ I haue ſynned agaynſt heauẽ and befoꝛe the/ and am no moare woꝛthy to be called thy ſone / make me as one of thy hyꝛed ſeruauntes. And he aroſe & went to his father. And when he was yet a great waye of/ his father ſawe him & had compaſſion/ and ran and fell on his necke and kyſſed him. And the ſone ſayd vnto him: father/ I haue ſynned agaynſt heauen and in thy ſyght/ and am no moare woꝛthy to be called thy ſone. But his father ſayde to his ſeruaũtes: bꝛynge foꝛth that beſt garment and put it on him/ and put a ryng on his hand/ and ſhowes on his fete. And bꝛyng hyther that fatted caulfe/ & kyll him/ and let vs eate and be mery: foꝛ this my ſone was dead/ & is alyue agayne/ he was loſte/ and is now founde. And they began to be mery.

D The elder bꝛother was in the felde/ and when he came and dꝛewe nye to the houſſe / he hearde muſtreley and daunſynge/ and called one of his ſeruaũtes / and axed what thoſe thynges meante. And he ſayde vnto him: thy bꝛother is come/ and thy father had kylled the fatted caulfe / becauſe he hath receaued him ſafe and ſounde. And he was angry/ and would not go in. Then came his father oute & entreated him. He anſwered and ſayde to his father: Lo theſe many yeres haue I done the ſeruice/ nether bꝛake at any tyme thy cõmaundement/ and yet gaueſt thou me neuer ſo much as a kyd to make mery with my louers: but aſſone as this thy ſone was come/ whiche had deuoured thy goodes with harlotes/ thou haſt foꝛ his pleaſure kylled the fatted caulfe. And he ſayd vnto him: Sone/ thou waſt euer with me/ & all that I haue is thyne: it was mete that we ſhould make mery and be glad: foꝛ this thy bꝛother was dead/ and is alyue agayne: and was lyoſte/ and is founde.

¶ The wycked ſteward. Ouꝛtyde of the lawe ſhall not ſcape tyll all be fulfylled. To deuoꝛce is not lawfull. Of the ryche glotton and poꝛe Lazarus.

¶ The. xvj. Chapter.

AND he sayd also vnto his disciples. ✠ There was a cer- A
tayne ryche man/ which had a stewarde that was accu-
sed vnto him that he had wasted his goodes. And he called him
and sayd vnto him. How is it/ that I heare this of the? Geue a
comptes of thy stewardshippe: For thou mayst be no lenger ste-
warde. The stewarde sayde with in him selfe: what shall I do?
for my master wyll take awaye frō me the stewardshippe. I can
not dygge/ & to begge I am ashamed. I wote what to do/ that
when I am put oute of the stewardshyppe/ they maye receaue
me into their housses.

Then called he all his masters detters/ & sayd vnto the fyrst: B
how muche owest thou vnto my master? And he sayd/ an hon-
dred tonnes of oyle. And he sayde to hym: take thy byll/ and syt
doune quickly/ & wryte fyftie. Then sayde he to another: what
owest thou? And he sayde: an hondred quarters of wheate. He
sayd to him: Take thy byll/ & wryte foure scoore. And the lorde
cōmended the vniust stewarde because he had done wysly. For
the chyldren of this worlde are in their kynde/ wyser then the
chyldren of lyght. And I saye also vnto you: make you frendes
of the wycked mammon/ that when ye shall departe/ they may
receaue you into euerlastynge habitacions. ✠

✠ He that is faythfull in that which is leste/ ỹ same is fayth- C
full in muche. And he that is vnfaythfull in the least: is vnfayth-
Mat. vj. c full also in muche. So then yf ye haue not bene faythfull in the
wycked mammon? who wyll beleue you in that which is true?
And yf ye haue not bene faythfull in another mannes busynes/
who shall geue you your owne? No seruaūt can serue two ma-
sters/ for other he shall hate the one/ and loue the other: or els
he shall lene to the one/ and despyse the other. ye can not serue
God and mammon.

Mat. xj. b All these thinges heard the Pharises also which were coue-
teous/ and they mocked hym. And he sayde vnto them: ye are
they which iustifye youre selues before men: but God knoweth
youre hartes. For that which is highlye estemed amonge men/
is abhominable in the syght of God. ✠

The lawe and the Prophetes raygned vntyll the tyme of
John: and sence that tyme the kyngdome of God is preached/
and euery man stryueth to go in.

Soner

Soner shall heauen and earth perisshe/ then one tytle of the law shall perisshe. Who so euer forsaketh his wyfe & marieth an other/ breaketh matrimony. And euery mā which marieth her that is diuorced from her husbande/ cōmitteth aduoutry also. Mat. v.b. Mat.v.c. Mar.x.b.

D 

✣ There was a certayne ryche man/ which was clothed in purple & fyne bysse/ and fared deliciously euery day. And ther was a certayne begger named Lazarus/ which laye at the gate full of soores/ desyrynge to be refresshed wyth the cromes which fell from the ryche mannes borde. Neuertheless/ the dogges came and lycked his soores. And it fortuned that the begger dyed/ and was caryed by the aungelles into Abrahams bosome. The ryche man also dyed/ and was buryed. i.Col.bij.

And beyng in hell in tormētes/ he lyfte vp his eyes and sawe Abraham a farre of/ and Lazarus in his bosome/ and he cryed/ and sayde: father Abraham/ haue mercy on me/ and sende Lazarus that he may dyppe the typpe of his fynger in water/ and cole my tongue/ for I am tourmented in this flame. But Abraham sayd vnto him: Sone/ remēber that thou in thy lyfe tyme receauedst thy pleasure/ and contrary wyse Lazarus payne/ Now therfore is he comforted/ & thou art punysshed. Beyonde all this/ betwene you and vs there is a greate space set/ so that they which woulde go from hence to you can not: nether maye come from thence to vs.

E Then he sayde: I praye the therfore father/ sende him to my fathers house. For I haue fyue brethrē: for to warne them least they also come into the place of tourmēt. Abraham sayde vnto him: they haue Moses & the prophetes/ let them heare them. And he sayd: naye father Abraham/ but yf one came vnto them from the dead/ they woulde repent. He sayde vnto him: yf they heare not Moses and the prophetes/ nether wyll they beleue/ though one rose from death agayne.

¶ Woe be to hym that geueth offences. Forgeue thy brother yf he offende the. what fayth maye do. Of the ten lepers. The pharises axed of Christ when the kyngdome of God shoulde come.

¶ The. xvij. Chapter.

mat.xviii. Mar.ix.f.



mat.xviij. Le.xix.d. Eccle.xx. Mat.xviij

THen sayd he to the disciples/it can not be auoyded but that offences wyll come. Neuertheless wo be to hym thorowe whom they come. It were better for hym that a mylstone were hanged about his necke/and that he were cast into the sea/then that he should offende one of the lytelons. Take hede to youre selues: yf thy brother treaspas agaynst the/ rebuke hym: & yf he repent/ forgeue hym. And though he syne agaynste the seuen tymes in a daye/& seuen tymes in a daye tourne agayne to the sayinge: it repenteth me/ forgeue hym. A

And the Apostles sayde vnto the Lorde: increase our fayth. And the Lorde sayde: yf ye had fayth lyke a grayne of mustard sede/and should say vnto this sycamine tree/ plucke thy selfe vp by the rotes/and plant thy selfe in the sea: he should obey you. B

Who is it of you yf he had a seruaunte plowynge or fedynge catell/ that woulde saye vnto hym when he were come from the felde/ Go quickly & syt doune to meate: and wouldenot rather saye to him/ dresse wherwith I may sup/ and gyrde vp thy selfe and serue me/ tyll I haue eaten and dronken: and afterwarde/ eate thou/and drynke thou. Doeth he thanke that seruaunt because he dyd that which was cõmaũded vnto him. I trow not. So lyke wyse ye/ when ye haue done all those thynges whyche are cõmaunded you: saye/ we are vnprofitable seruauntes. We haue done that which was oure duety to do.

✠ And it chaunsed as he went to Jerusalem/ that he passed thorow Samaria and Galile. And as he entred into a certayn toune/there met him ten men that were lepers: Whiche stode a farre of and put forth their voyces and sayd: Jesu master/haue mercy on vs. When he sawe them/he sayde vnto them: Go and shewe your selues to the prestes. And it chaunsed as they went they were clensed. And one of them/when he sawe that he was clensed/tourned backe agayn/& with a loud voyce prayed God and fell doune on his face at his fete/& gaue him thankes. And the same was a samaritane. And Jesus answered & sayde/ are ther not ten clensed. But where are those nyne. Ther are not C

founde that retourned agayne / to geue God prayse saue onely this straunger. And he sayd vnto him: aryse / and go thy waye / thy fayth hath made the whole.

E 

✠ Whē he was demaūded of the pharises / when the kyngdō of God should come: he answered thē & sayde: The kyngdō of God cōmeth not with waytinge for. Nether shall mē saye: Lo here / lo there. For beholde / the kyngdō of God is w in you.

And he sayde vnto the disciples: The dayes will come / when ye shall desyre to se one daye of the sone of mā / and ye shall not se it. And they shall saye to you: Se here / Se there. Go not after thē / nor folowe them / for as the lyghtenyng that apeareth out of the one parte of the heauen / & shyneth vnto the other parte of heauen: So shall ỹ sone of man be in his dayes. But fyrst must he suffre many thynges / and be refused of this nacion.

F As it happened in the tyme of Noe: So shal it be in the tyme of the sone of man. They ate / they dranke / they maryed wyues and were maryed / euē vnto that same day that Noe went into the arke / and the floud cam and destroyed them all. Lykewyse also / as it chaūsed in the dayes of Lot. They ate / they dranke / they bought / they solde / they planted / they bylte. And euen the same daye that Lot went out of Sodom / it rayned fyre & brymstone from heauen / and destroyed them all. After these ensamples / shall it be in the daye when the sone of mā shall appeare. mat. xxiiij Gen. viij. Gene. xix

At that daye he that is on the houssle toppe / & his stuffe in the houssle: let him not come doune to take it out. And lykewyse let not him that is in the feldes / tourne backe agayn to that he lefte behynd. Remēber Lottes wyfe. Who so euer wil go about to saue his lyfe / shal lose it: & who so euer shal lose his lyfe / shal saue it. Mat. x. c. Mar. viij. Ioh. xij. d. mat. xxiiij

G I tell you in that nyght / ther shal be two in one beed / the one shal be receaued / & the other shall be forsakē. Two shall be also a gryndynge together: the one shall be receaued / and the other forsaken. And they answered and sayde to him: where Lorde. And he sayd vnto them: wher so euer the body shall be / thyther wyll the egles resorte.

¶ Praye

¶ Praye and ceale not. Of the wycked iudge. Of the the Pharyſe and the Publican. To chyldren belongeth the kyngdom of God. Of the ryche man that came to Chriſt. Of him that was blynde.

¶ The. xviij. Chapter.

Ecc. xxiiij
1. Teſſa. v

AND he put forth a ſimilitude vnto them/ſignifying that men ought alwayes to praye and not to wery/ſayinge: There was a Judge in a certayne cyte/which feared not God nether regarded man. And there was a certayne wedowe in the ſame cyte/which came vnto him ſaying: auenge me of myne aduerſary. And he would not for a whyle. But afterwarde he ſayde to him ſelfe: though I feare not God/ nor care for man/ yet becauſe this wedowe troubleth me/I wyll auenge her/leſt at the laſte ſhe come and hange on me. A

And the Lorde ſayde/heare what the vnryghteous Judge ſayeth. And ſhall not God auenge his electe/which crye daye and night vnto him/yea though he deferre them? I tell you he wyll auenge them/and that quickly. ✠

Neuertheleſſe/when the ſone of mā cōmeth/ſuppoſe ye that he ſhall fynde fayth on the earth?



✠ And he put forth this ſimilitude vnto certayne which truſted in them ſelues that they were perfecte/& deſpiſed other. Two mē wēt vp into the temple to praye: the one a Phariſe & the other a Publican. The Phariſe ſtode and prayed thus with him ſelfe: God I thāke the that I am not as other men are/ extorſyoners/ vniuſte/ aduouterers/or as this Publican. I faſte twyſe in the weke. I geue tythe of al that I poſſeſſe. And the Publican ſtode a farre of/and would not lyfte vp his eyes to heauē/but ſmote his breſt ſayinge: God be mercyfull to me a ſynner. I tell you/this man departed home to his houſſe iuſtifyed moare then the other. B

mat. xxiij. For euery man that exalteth him ſelfe/ ſhall be broughte lowe. And he that humbleth him ſelfe/ſhall be exalted. ✠

They brought vnto hym alſo babes / that he ſhoulde touche them. When his diſciples ſawe that/ they rebuked them. But Jeſus called them vnto him/ & ſayde: Suffre chyldren to come vnto me/and forbidde them not. For of ſuche is the kyngdome

of God.

of God. Uerely I saye vnto you: who so euer receaueth not the kyngdom of God as a chylde: he shall not enter therin. Mat. xix. Mar. x. b.

¶ And a certayne ruler axed him sayinge: good master / what ought I to do / to obtayne eternall lyfe? Jesus sayde vnto him: Why calleste thou me good? No man is good / saue God onlye. Thou knowest the cõmaundemẽtes: Thou shalt not cõmyt adultry / thou shalt not kyll / thou shalt not steale / thou shalt not beare false witnes: Honour thy father and thy mother. And he sayde: all these haue I kept frõ my youth. When Jesus hearde that / he sayde vnto him: yet lackest thou one thynge. Sell all that thou hast / and distribute it vnto the poore / and thou shalte haue treasure in heauen / and come / and folowe me. When he hearde that / he was heuy: for he was very ryche. Exod. xx.

When Jesus sawe him morne / he sayd: with what difficulte shall they which haue ryches enter into the kyngdome of God: it is easyer for a camell to goo thorowe a nedles eye / then for a ryche man to enter into the kyngdom of God. Then sayd they that hearde that. And who shall then be saued? And he sayde. Thinges which are vnpossible with mẽ / are possible with God.

Then Peter sayd: Lo we haue lefte all / & haue folowed the. And he sayde vnto them: Uerely I saye vnto you / there is no man that leaueth houfle / other father and mother / other brethren / or wyfe / or chyldren / for the kyngdome of Goddes sake / which same shall not receaue muche moare in this worlde / and in the worlde to come lyfe euerlastynge.



✠ He toke vnto him twelue / and sayde vnto them. Beholde / we go vp to Jerusalem / and all shall be fulfylled that are wrytten by the Prophetes of the sone of man. He shal be delyuered vnto the Gentyls / and shall be mocked / and shal be despytfully entreated / & shall be spetted on: and when they haue scourged hym / they wyll put him to death: & the thyrde daye he shall aryse agayne. But they vnderstode none of these thynges. And thys sayinge was hyd from them. And they perceaued not the thinges which were spoken. Mat. xx. d. Mar. x. c.

And it

mat.xx.d. Mar.x.g. And it came to passe as he was come nye vnto Hierico/a certayne blynde man sate by the way syde beggyng. And when he hearde the people passe by/he axed what it meant. And they sayde vnto him/that Jesus of Nazareth passed by. And he cryed sayinge: Jesus the sone of Dauid/haue thou mercy on me. And they which went before rebuked him/that he should holde his peace. But he cryed so much the moare/thou sone of Dauid haue mercy on me. And Jesus stode styll/and cõmaunded hym to be brought vnto him. And when he was come neare/he axed hym sayinge: What wylt thou that I do vnto the? And he sayd: Lorde that I maye receaue my syght. Jesus sayde vnto hym: receaue thy syght/thy fayth had saued the. And immediatly he sawe/& folowed him/prayesynge God. And all the people when they sawe it/gaue laude to God. ✠

¶ Of zacheus the publican. Of the ten seruauntes to whom the talentes are geuen. Of the colte that Christ sent for. Jesus bewayed Jerusalem. Jesus cast out byers and sellers in the temple.

¶ The.xix.Chapter. ✠

AND he entred in and went thorow Hierico. And behold A
there was a man named zacheus/whiche was a ruler among the Publicans/& was ryche also. And he made meanes to se Jesus what he should be: & could not for the preace/because he was of alowe stature. Wherfore he ran before/& ascended vp into a wylde fygge tree/to se him: for he should come that way. And whē Jesus came to the place/he loked vp/& sawe him/and sayd vnto him: zachee/attonce come doune/for to daye I must abyde at thy houlse. And he came doune hastelye and receaued him ioyfully. And whē they saw that/they all grudged saying: He is gone in to tary with a man that is a synner.

And zache stode forth & sayd vnto the Lorde: behold Lorde B
the haulfe of my goodes I geue to the poore/& yf I haue done any man wronge/I wyll restore hym fower folde. And Jesus sayde to him: this daye is healthe come vnto this houlse/for as muche as it also is become the chylde of Abraham. For the sone of man is come to seke and to saue that which is loost.

mat.xviij mar.xv.d As they hearde these thynges/he added therto a similitude/ because he was nye to Jerusalem/& because also they thought that the kyngdom of God should shortly apeare. He sayd therfore: ✠ A certayne noble man/went into a farre countre/to receaue

ceaue him a kyngdom/and then to come agayne. And he called his ten seruauntes/& delyuered them ten pounde/saying vnto them: bye and sell tyll I come. But his cytesens hated him/and sent messengers after him saynge: we wyll not haue this man to raygne ouer vs.

C And it came to passe/when he was come agayne and had receaued his kyngdome/he cõmaunded these seruaũtes to be called to hym (to whom he gaue his money) to wyt what euery man had done. Then came the fyrst saying: Lorde/thy pounde hath encreased ten pounde. And he sayde vnto him: Well good seruaunt/because thou wast faythfull in a very lytell thynge/take thou aucthorite ouer ten cyties. And the other came sayinge: Lord thy pounde hath encreased fyue pounde. And to the same he sayd/and be thou also ruler ouer fyue cyties.

D And the thyrd came & sayde: Lord/behold here thy pounde which I haue kepte in a napkyn/for I feared the/because thou arte a strayt man/thou takest vp that thou laydest not doune/and repest that thou dyddest not sowe. And he sayd vnto him. Of thyne own mouth iudge I the thou euyll seruaũt. Knewest thou that I am a strayt mã/takyng vp that I layd not doune/and reppynge that I dyd not sowe? Wherefore then gauest not thou my money into the banke/that at my cõmynge I myght haue requyred myne owne with vauntage?

And he sayd to them that stode by: take [illegible]õ him that pounde and geue it him that hath ten poũde. And they sayd vnto him: Lorde he hath ten pounde: I saye vnto you/that vnto all them that haue it shal be geuen/& from him that hath not/euen that he hath shal be taken from him. Moreouer those myne enemys which would not that I should raygne ouer them/bryng hyther/and slee them before me. And whẽ he had thus spoken he proceaded forth before/ascendynge vp to Jerusalem. mat. xxiij. and. xxv. mar. iiij. c.

E And it fortuned/when he was come nye to Bethphage and Bethany/besydes mounte Oliuete/he sent two of his disciples saying. Go ye into the toune which is ouer agaynst you. In the which assone as ye are come/ye shall fynde a colte tyed wheron yet neuer man sate. Lowse him and bringe him hyther. And yf any man axe you/why that ye lowse him: thus saye vnto him/the Lorde hath neade of him. mat. xxi. a Mar. xi. a.

They



Joh. xij.b

They that were sent/went their waye and founde euen as he had sayde vnto them. And as they were a loosynge the coolte/the owners sayde vnto them:why lowse ye the colte? And they sayde: for the Lorde hath neade of hym. And they brought him to Jesus. And they cast their rayment on the colte/& set Jesus theron. And as he went / they spredde their clothes in the waye.

And when he was nowe come / where F
he should go doune frō the mount oliuete/ the whole multitude of the disciples began to reioyce/and to laude God with a lowd voyce/ for all the myracle that they had sene sayinge: blessed be the kynge that cōmeth in the name of the Lorde: peace in heauen/and glory in the hyghest. And some of the Pharyses of the company sayde vnto him: Master rebuke thy disciples. He answered and sayde vnto them: I tell you/ yf these shoulde holde their peace/the stones would crye.

✠ And when he was come neare / he behelde the cytie/ and G
wept on it sayinge:yf thou haddest knowē those thinges which
mat. xxiiij belonge vnto thy peace / euen at this thy tyme. But now are
mar. xiij. a they hydde frō thyne eyes. For the dayes shall come vpon the/ that thy enemyes shall caste a bancke about the/ & compasse the rounde/and kepe the in on euery syde/ and make the euen with the grounde/ with thy chyldrē which are in the. And they shall not leue in the one stone vpon an other / because thou knowest not the tyme of thy visitacion.



mat .xxi.b
mar. xi.b.

Esay. lvj.

And he went into the temple / and beganne to cast out them that solde therin/ and them that bought/saying vnto them: it is wrytten: My house is the house of prayer: but ye haue made it a den of theues. And he taught dayly in the tēple. H
The hygh prestes & scribes & the chefe of the people wēt about to destroye him:but coulde not fynde what to do. For all the people stacke by him: & gaue him audiēce.

¶ Of the

¶ Of the elders that enquyred of Chryst by what powe̅r he dyd those thinges. The parable of the vyneyarde. The question of tribute. Of the Saduces that denyeth the resurrection. The question of Chryst agaynst the pharyses.

¶ The. xx. Chapter. ✠



A AND it fortuned in one of those dayes/as he taught the people in the temple and preached the Gospel: the high Prestes and the Scribes came with the elders & spake vnto him sayinge: Tell vs by what aucthorite doest thou these thinges? Ether who is he that gaue the this aucthorite? He answered and sayde vnto them: I also will axe you a question/ and answere me. The baptyme of John was it frō heauē or of men? And they thought with in them selues sayinge: yf we shall saye from heauen / he wyll saye / why then beleued ye hym not? But and yf we shall saye of men/all the people wyll stone vs. For they be persuaded that John is a prophete. And they answered that they coulde not tell whence it was. And Jesus sayde vnto them: nether tell I you by what anethorite I do these thynges. Mat. xxi. Mar. xi. d

B Then beganne he to put forth to the people this symilitude. A certayne man planted a vyneyarde/ & let it forth to fermers and went him selfe into a straunge countre for a greate season. And when the tyme was come/he sent a seruaūt to his tenaun tes that they shoulde geue him of the frutes of the vyneyarde. And the tenauntes dyd bet him / and sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bete him/and foule entreated him also / and sent him awaye empty. Moreouer/he sent the thyrde to/ and him they wounded/ and cast out. Then sayde the lorde of the vyneyarde: what shall I do? I wyll sende my deare sone / him peraduenture they wyll reuerence/when they se him. Marc. xii. Esai. v. a, Hier. ij. d.

C But when the fermers sawe him / they thought in them selues sayinge: this is the heyre/come let vs kyll him/ that the inheritaunce maye be oures. And they caste him oute of the vyneyarde/and kylled him. Nowe what shal the lorde of the vyneyarde do vnto them? He will come & destroye these fermers/ and will

and wyll let oute his vyneyarde to other. When they hearde that/ they sayde: God forbyd.

psal.cxlviij actu.iiij.b rom. vj.g i.Pet.ij.a esa.xxviij

And he behelde them & sayde: what meaneth this then that D is writtē: The stone that the bylders refused/ the same is made the head corner stone? Who so euer stomble at that stone shall be broken: but on who so euer it fall vpon/ it wyll grynde hym to powder. And the high prestes & the scribes the same houre wēt about to lay handes on him/ but they feared ỹ people. For they perceaued that he had spoken this similitude agaynst them.

mat. xxij. mar. xij.b

And they watched him/ & sent forth spies/ which should fayne E them selues perfecte/ to take him in his wordes/ and to delyuer him vnto the power & aucthorite of the debyte. And they axed him sayinge: Master/ we knowe that thou sayest and teachest right/ nether consyderest thou any mannes degre/ but teachest the waye of God truely. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftynes/ and sayd vnto them:

Ro.xiij.b

why tempte ye me? Shewe me a peny. Whose ymage & superscripcion hath it? They answered & sayde: Cesars. And he sayd vnto them: Geue then vnto Cesar/ that which belongeth vnto Cesar: and to God that whiche pertayneth to God. And they could not reproue his saying before the people. But they meruayled at his answere/ and helde their peace.

mat. xxij. Mar.xij.



Deu.xxv.

Then came to him certayne of the Sa F ducees which denye that there is any resurreccion. And they axed hym sayinge: Master/ Moses wrote vnto vs/ yf anye mannes brother dye hauyng a wyfe/ and the same dye without issue: that then his brother should take his wyfe/ & rayse vp sead vnto his brother. There were seuen brethrē/ and the fyrst toke a wyfe/ & dyed without chyldren. And the seconde toke the wyfe/ and he dyed chyldlesse. And the thyrde toke her: and in lykewyse the resydue of the seuen/ and lefte no chyldren behynd them/ and dyed. Last of all the womā dyed also. Nowe at the resurreccion whose wyfe of them shall she be? For seuen had her to wyfe.

Iesus answered and sayde vnto them. The chyldren of this

worlde

worlde mary wyues/and are maryed/but they whiche shall be made worthy to enioye the worlde and the resurrection from death/nether mary wyues nether are maryed/nor yet can dye any moare. For they are equal vnto the aungels: and are sones of God/in as muche as they are the chyldrē of the resurrection. And that the dead shall ryse agayne/enen Moses signifyed beSydes the bushe/ when he sayde: the Lorde God of Abraham/ and the God of Isaac/and the God of Jacob. For he is not the God of the dead/ but of them whiche lyue. For all lyue in him. Then certayne of the Pharyses answered and sayde: Master/ thou haste well sayde. And after that durste they not axe hym any question at all. Exo.iij.b

G Then sayde he vnto them: how saye they that Christ is Dauids sone? And Dauid him selfe sayeth in the boke of the Psalmes: The Lorde sayde vnto my Lorde/syt on my right hande/ tyl I make thyne enemys thy fote stole. Seinge Dauid calleth him Lorde: how is he then his sone? Mat.xxij. mar.xij.d. Psal.cix.

Then in the audience of the people/ he sayde vnto his disciples: beware of the Scribes/ which desyre to go in longe clothinge: and loue gretinges in the markets/ & the highest seates in the synagoges and chefe roumes at feastes/ which deuoure wedowes houses/and that vnder a coloure of longe prayinge: the same shall receaue greater dampnacion. mat.xxiij. mar.xij.d.

¶ Of the poore wedowe that offerde two mytes.
Of the destruccion of the temple. Jesus sheweth before the tokens that shal come afore the destruccion of Jerusalem.
The signes. watche continually and praye.

¶ The.xxj. Chapter.

A AS he beheilde/ he sawe the ryche men/ how they cast in their offerynges into the treasury. And he sawe also a certayne poore wedowe/ which cast in thither two mites. And he sayde: of a trueth I saye vnto you/this poore wedowe hath put in moare then they al. For they al haue of their superfluyte added vnto the offering of God: but she/of her penury hath cast in all the substaunce that she had. mat.xij.d. mat.xxiiij mar.xij.

As some spake of the temple/ how it was garnysshed with goodly stones and iewels/he sayde: The dayes will come/whē of these thinges which ye se/ shall not be lefte stone vpon stone/ that shall not be throwen doune. And they axed him sayinge:

Master when shall these thinges be/ and what signe will there be/when suche thinges shall come to passe.

And he sayde: take hede that ye be not deceaued. For many B
will come in my name sayinge: I am he/and the tyme draweth neare. Folowe ye not them therfore. But whē ye heare of warre and dissencion/be not afrayed. For these thynges muste fyrst come: but the ende foloweth not by and by. Then sayd he vnto them. Nacion shall ryse agaynst nacion/ and kyngdom agaynst kyngdom/ and great earthquakes shall be in all quarters/ and honger/and pestilence/and fearfull thinges. And greate signes shall there be from heauen.

But before all these/they shall laye their handes on you/and persecute you/deliuerynge you vp to the Synagoges and into preson/and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in youre hartes/not once to study before/what ye shall answere: for I will geue you a mouth & wysdome/ where agaynst/all youre aduersaries shall not be able to speake nor resyst. yea and ye shal be betrayed of youre fathers and mothers/ and of youre brethren/and kynsmen/and louers/ & some of you shall they put to death. And hated shall ye be of all men for my names sake: yet ther shall not one heer of your heades perisshe. With youre pacience possesse youre soules.

And when ye se Jerusalem beseged with an hoste / then vn- C
derstonde that the desolacion of the same is nye. Then let them which are in Jewry flye to the mountaynes. And let thē which are in the middes of it departe oute. And let not them that are
mat.xxviij mar.xiij. Dan.ix.g in other countreis/entre ther in. For these be the dayes of vengeaunce/to fulfill all that are writtē. But wo be to them that be with chylde/ & to them that geue sucke in those dayes: for ther shall be great trouble in the lande/ & wrath ouer all this people. And they shall fall on the edge of the swearde/ & shal be leed captiue into all nacions. And Jerusalem shal be troden vnder fote of the gentyls/ vntyll the tyme of the gentyls be fulfylled.

mat.xxiiij Mar.xiij. esai.xiij.b ezc.xxxij. Joel.iij.c. ✠ And ther shal be signes in the Sonne/and in the Mone/ D
and in the starres: and in the earth the people shall be in suche perplexite/ that they shall not tell whiche waye to tourne themselues. The sea and the waters shall roore / and mennes hartes shall



tes shall fayle them for feare / and for lokynge after those thynges which shall come on earth. For the powers of heauen shall moue. And then shall they se the sone of man come in a clowde with power and greate glorye. When these thynges begynne to come to passe: then loke vp / and lyfte vp youre heades for youre redempcion draweth nye.

And he shewed them a similitude: beholde the fygge tree / and all other trees / when they shute forthe their buddes / ye se and knowe of youre owne selues that sommer is then nye at hande. So lyke wyse ye (when ye se these thinges come to passe) vnderstõde / that the kyngdom of God is nye. Verely I saye vnto you: this generacion shall not passe / tyll all be fulfylled. Heauen and earth shall passe: but my wordes shall not passe. ✠

℈ ✠ Take hede to youre selues / least youre hartes be ouercome with surfettyng and dronkennes and cares of this worlde: and that / that daye come on you vnwares. For as a snare shall it come on all them that syt on the face of the earthe. Watche therfore continually and praye / that ye maye obtayne grace to flye all this that shall come / and that ye maye stande before the sone of man. ✠

In the day tyme he taught in the temple / & at nyght he wẽt out / and had abydinge in the mount oliuete. And all the people came in the mornyng to him in the temple / for to heare him.

℄ Christ is betrayed of Judas. Of the easter lambe. The institucyon of the Sacramẽt. Of the stryfe betwene the Apostles which of them shuld be the chefest. How Christ was troubled in the flesshe. Malchas eare was stryken of. Jesus was led vnto the chefe Preste.

℄ The. xxij. Chapter. ✠

THe feaste of swete bread drue nye which is called easter / & the hygh Prestes & Scribes sought how to kyll him / but they feared the people. Then entred Satan into Judas / whose syr name was Iscariot (which was of the nombre of the twelue) and he went his waye and communed with the hyghe Prestes and officers howe he myght betraye hym to them. mat. xxvj. mar. xiiij. mat. xxvj.

And they were glad: and promised to geue him money. And he consented/ and sought opportunite to betraye him vnto them/ when the people were awaye.

mat.xxvj. mar.xiiij. Then came the daye of swete bread/ when of necessite the easterlambe must be offered. And he sent Peter and John saying: goo and prepare vs the easterlambe/ that we maye eate. They sayde to him: Where wilt thou/ that we prepare. And he sayde vnto them. Beholde when ye be entred into the cite/ there shall a man mete you bearynge a pytcher of water / him folowe into the house that he entreth in/ and saye vnto the good mā of the house. The master sayeth vnto the: where is the gest chamber wher I shall eate myne easterlambe with my disciples. And he shall shewe you a great paloure paued: there make ready. And they went and founde as he had sayde vnto them / and made ready the easterlambe. B

And whē the houre was come/ he sate doune and the twelue mat.xxvj. mar.xiiij. i.Cor.xj. Apostles with him. And he sayde vnto them: I haue inwardly desyred to eate this easterlambe with you before that I suffre. For I saye vnto you/ hence forth I wyll not eate of it any more vntyll it be fulfylled in ỹ kyngdom of God. And he toke the cup and gaue thankes/ and sayde. Take this/ and deuyde it among you. For I saye vnto you: I wyll not drynke of the frute of the vyne/ vntyll the kyngdom of God be come.

And he toke bread/ gaue thankes/ and gaue to them/ saying: This is my body which is geuē for you. This do in the remembraunce of me. Lykewyse also when they had supped/ he toke the cup sayinge: This cup is the newe testament in my blonde/ which shall for you be shedde.

mat.xxvj. mar.xiiij. ioh.xiij.c. Psal.xl.c. yet beholde/ the hande of him that betrayeth me/ is with me on the table. And the sone of man goeth as it is apoynted: But wo be to that man by whom he is betrayed. And they began to enquyre amonge them selues/ whiche of them it shulde be/ that shulde do that.

mat.xx.d. Mar.x.f. ✠ And there was a stryfe amonge them / whiche of them shulde be taken for the greatest. And he sayde vnto them: the kynges of the Gentyls raygne ouer them/ and they that beare rule ouer them/ are called gracious lordes. But ye shall not be so: But he that is greatest among you/ shall be as the youngest: C

and he

and he that is chefe/ shal be as ỹ minister. For whether is greater/ he that sytteth at meate: or he that serueth? Is not he that sytteth at meate? And I am among you/ as he that ministreth. ye are they which haue bidden with me in my temptacions. And I appoynt vnto you a kyngdom/ as my father hath appoynted to me: that ye maye eate and dryncke at my table in my kyngdome/ & syt on seates/ & iudge the twelue tribes of Israel. ¶

And the Lorde sayde: Simon/ Simon behold/ Satan hath desired you/ to syfte you/ as it were wheate: but I haue prayed for the/ that thy fayth fayle not. And when thou arte conuerted/ strengthe thy brethren. And he sayde vnto him. Lorde I am ready to go with the into prison/ & to death. And he sayde: I tell the Peter/ the cocke shall not crowe this daye/ tyll thou haue thryse denyed that thou knewest me. mat. xxvj. mar. xiiij.

D And he sayde vnto them: when I sent you without wallet and scrippe & shoes: lacked ye any thynge? And they sayde/ no. And he sayd to them: but now he that hath a wallet let him take it vp/ & lykewyse his scrippe. And he that hath no swearde/ let him sell his coote and bye one. For I saye vnto you/ that yet that which is wrytten/ must be performed in me: euen with the wycked was he nombred. For those thynges which are wrytten of me/ haue an ende. And they sayde: Lorde/ beholde here are two sweardes. And he sayde vnto them: it is ynough. Esa. liij.

And he came out/ and went as he was wonte/ to mounte oliuete. And the disciples folowed him. And when he came to the place/ he sayde to them: praye/ least ye fall into temptacion. mat. xxvj. mar. xiiij. ioh. xviij.

E And he gate him selfe from them/ about a stones cast/ & kneled doune/ and prayed/ saying: Father yf thou wilt/ withdrawe this cup frō me. Nouertheles/ not my wil/ but thyne be fulfylled. And ther appeared an aungell vnto him frō heauē/ confortinge him. And he was in an agonye/ & prayed somwhat lōger. And his sweate was lyke droppes of bloud/ tricklyng doune to the grounde. And he rose vp from prayer and came to his disciples/ and founde them slepynge for sorowe/ & sayde vnto them: Why slepe ye? Ryse and praye/ least ye fall into temptacion.

Whyll he yet spake: beholde/ there came a company/ and he that was called Judas/ one of the twelue/ went before them/ & prealed nye vnto Jesus to kysse him. And Jesus sayd vnto him:

Judas/betrayest thou the sone of mā with a kysse? When they which were about him saw what would folow/ they sayd vnto him. Lorde shall we smyte with swearde? And one of thē smot a seruaunt of the hyghest preste of all/ & smote of his right eare. And Jesus answered & sayde: Suffre ye thus farre forth. And he touched his eare/ and healed him.

mat.xxvj. mar.xiiij. ioh.xviij. Then Jesus sayd vnto the high prestes & rulers of the temple and the elders which were come to him. Be ye come out/as vnto a thefe with sweardes & staues? When I was dayly with you in the tēple/ye stretched not forth handes agaynst me. But this is euē your very houre/and the power of darcknes. Then toke they him/and led him/ & brought him to the hyghe prestes houlse. And Peter folowed a farre of. F

mat.xxvj. mar.xiiij. ioh.xviij. When they had kyndled a fyre in the myddes of the palys/ & were set doune together/Peter also sate doune amonge them. And one of the whences beheldе him as he sate by the fyer/and set good eyesyght on him & sayd: this same was also with him. Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle/an other sawe him and sayde: thou arte also of them. And Peter sayde: man I am not. And about the space of an houre after/an other affirmed saying: verely euen this felowe was with him/for he is of Galile/ and Peter sayd: man I wote not what thou sayest. And immediatly whyl he yet spake the cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde/ how he sayde vnto him/before the cocke crowe/thou shalt denye me thryse. And Peter went out/ and wepte bytterly.

And the men that stode about Jesus / mocked him / & smote him/and blyndfolded him/ & smote his face. And axed him sayinge: arede who it is that smote the? And many other thinges despytfully sayde they agaynst him. G

mat.xxvij Mar. xv. ioh.xviij. And assone as it was day the elders of the people & the high prestes & scribes came to gether/and ledde him into their counsell saying: art thou very Christ? tell vs. And he sayd vnto thē/ yf I shall tell you/ye wyll not beleue. And yf also I axe you/ye will not answere me or let me go. Herafter shall the sone of mā syt on the ryght hande of the power of God. Then sayde they all: Arte thou then the sone of God? He sayde to them: ye saye that I am

that I am. Then sayde they: what nede we any further wytnes? We oure selues haue hearde of his owne mouth.

¶ He was led to Pylate. He was mocked of Herode. Pylate & Herode were made frendes. Simon of Sirene was compelled to bere the crosse. Of the woman that bewayled Jesus. The maner of his tormentes and death. His body was begged and layde in a sepulcre.

¶ The. xxiii. Chapter.

A AND the whole multitude of them arose / and ledde him vnto Pylate. And they beganne to accuse him sayinge: We haue founde this felowe peruertynge the people / & forbydding to paye tribute to Cesar: saying / that he is Christ a kyng. And Pylate apposed him sayinge: arte thou the kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayd Pylate to the hygh prestes / and to the people: I fynde no faute in this man. And they were the more fearce saying. He moueth the people / teachynge thorowout Jewry / and beganne at Galile / euen to this place. Mat. xxij. Mar. xij. Luke. xxiij. and. xb. a. Joh. xviij

When Pilate hearde mencion of Galile he axed whether the man were of Galile. And assone as he knew that he was of Herodes iurisdicciō he sent hym to Herode / which was also at Jerusalem in those dayes: And when Herode saw Jesus / he was exceadyngly glad. For he was desyrous to se hym of a longe season / because he had heard many thynges of him / and trusted to haue sene some myracle done by him. Then questeoned he with him of many thinges. But he answered him not one word. The hyghe prestes and scribes / stode forth and accused him straytly. And Herode with his men of warre / despysed him / and mocked him / and arayed him in whyte / and sent him agayne to Pilate. And the same daye Pylate and Herode were made frendes together. For before they were at variaunce.

B And Pylate called together the hygh prestes and the rulers and the people / and sayde vnto them / ye haue brought this mā vnto me / as one that peruerted the people. And behold I haue examined him before you / and haue founde no faute in this mā of those thinges wher of ye accuse him. No nor yet Herode. For I sent you to him / and lo nothynge worthy of death is done by him. I wyll therfore chasten him / and let him lowse. For of necessite / he must haue let one lowse vnto them at that feast. mat. xxvij Mar. xv. Joh. xviij and. xix. c.

And all the people cryed atonce saying: away with him / and

delyuer to vs Barrabas: which for insurrecciō made in the cyte and murther/was cast into prison. Pilate spake agayn to them wyllynge to let Jesus lowse. And they cryed sayinge: Crucifye him/Crucifye him. He sayde vnto them the thyrde tyme. What euyl hath he done? I fynd no cause of death in him. I will therfore chasten him/and let him lowse. And they cryed with loude voyce/and required that he myght be crucifyed. And the voyce of them and of the hygh prestes preuayled.

And Pilate gaue sentence that it should be as they required D
and let lowse vnto them him that for insurreccion and murther was cast into prison/whom they desyred/& delyuered Jesus to do with him what they would. And as they ledde him awaye/ they caught one Symon of Syrene/cōmynge out of the felde: and on him layde they the crosse/to beare it after Jesus.

mat.xxvij mar.xv.b. And there folowed him a greate company of people & of wemen/whiche wemen bewayled and lamented hym. But Jesus tourned backe vnto them/and sayd: Daughters of Jerusalem/

Esa.liij.a Gala.iiij. wepe not for me/but wepe for your selues/& for your chyldren. For beholde/the dayes wyll come/when men shall saye: happy are the baren and the wombes that neuer bare/and the pappes

Esay.ij.a. Ose.x.b. Apo.ix.d. which neuer gaue sucke. Then shall they beginne to saye to the mountaynes/fall on vs: and to the hylles couer vs. For yf they do this to a grene tree/what shall be done to the drye?

mat.xxvij mar.xv.b. ioh.xix.b. mat.xxvij mar.xv.b.



And ther were two euyl doers ledde with E
him to be slayne. And whē they were come to the place which is called Caluary/there they crucifyed him/and the euyll doers/one on the ryght hand/& the other on the lyfte. Then sayde Jesus: father forgeue them/for they wote not what they do. And they parted his raymēt/& caste lottes. And the people stode and beheelde.

And the rulers mocked hym with them/ saying: he holpe other mē/let him helpe him selfe/yf he be Christ ỹ chosen of God. The soudiers also mocked him/and came & gaue him veneger/and sayde: yf thou be that kynge of the Jewes/saue thy selfe. And his superscripcion was wrytte ouer him/in Greke/in Latyn/and Hebrue. This is the

kynge

kynge of the Jewes. And one of the euyll doers which hanged rayled on him/sayinge: If thou be Christ saue thy selfe and vs. The other answered and rebuked him sayinge: Nether fearest thou God/ because thou arte in the same dampnation. We are righteously punished/for we receaue according to oure dedes. But this man hath done nothynge amysse. And he sayde vnto Jesus: Lorde remember me when thou cõmest into thy kyngdome. And Jesus sayde vnto hym: Uerely I saye vnto the/to daye shalt thou be with me in paradyse.

F And it was about the syxt houre. And ther came a darcknes ouer all ỹ lond/vntyll the nynth houre/ & the sonne was darckned. And the vayle of the temple dyd rent euen thorow ỹ myddes. And Jesus cryed with a great voyce & sayde: Father/into thy handes I cõmende my spirit. And when he thus had sayd/ he gaue vp the gooste. When the Centurion saw what had happened/he glorifyed God saying: Of a suretye this mã was perfecte. And all ỹ people that came together to that syght/beholdyng the thynges which were done: smoote their brestes/ & returned home. And all his acquayntaũce/ & the wemẽ that folowed him from Galile/stode a farre of beholdyng these thinges. And behold there was a mã named Joseph/a councellour/and was a good man & a iuste/ & dyd not consent to the counsell and mat. xxvij Mar. xv. ioh. xix. g.

G dede of them/ which was of Arimathea/ a cytie of the Jewes: which same also wayted for the kyngdom of God: he wẽt vnto Pylate & begged the body of Jesu/ & toke it doune/ & wrapped it in a lynnẽ clooth/ & layed it in an hewen toumbe/wherin was neuer mã before layed. ¶ And that day was ỹ saboth euen and the saboth drue on. The wemẽ that folowed after which came with him frõ Galile/ beheilde the sepulcre/ & how his body was layed. And they returned & prepared odoures and oyntmẽtes: but rested the saboth daye/accordyng to the cõmaundement.

¶ The wemen visited the sepulchre. Peter ranne vnto the graue. Of the pilgrems that went vnto Emaus. Jesus stode in the myddes of his disciples. How Jesus ascended into heauen.

¶ The. xxiiij. Chapter.

A ON the morow after the saboth/ early in ỹ mornyng/ they came vnto the toumbe/ and brought the odoures whiche they had prepared & other wemen with them. And they found the stone rowled away from the sepulcre/ & went in: but founde not the Mar. xvj. Johñ. xx.



mat. xxbij
Mar. ix. a.

not the body of the Lorde Jesu. And it happened / as they were amased therat. Beholde two men stode by them in shynynge vestures. And as they were afrayed / and bowed doune their faces to the earth: they sayd to them: why seke ye the lyuyng amonge the dead? He is not here but is rysen. Remēber how he spake vnto you / whē he was yet with you in Galile / sayinge: that the sone of man must be delyuered into the handes of synfull mē / and be crucifyed / and the thyrde daye ryse agayne.

And they remembred his wordes / & retourned from the sepulcre / and tolde all these thinges vnto the eleuen and to all the remnaunt. It was Mary Magdalen and Joanna / and Mary Jacobi / and other that were with them / which tolde these thinges vnto the Apostles / and their wordes semed vnto them fayned thinges / nether beleued they them. Then arose Peter and ran vnto the sepulcre / and stowped in and sawe the lynnen clothes layde by them selfe / and departed wondrynge in him selfe at that which had happened. ꝼ B

✠ And behold / two of them went that same daye to a toune which was from Jerusalem about thre scoore forlonges / called Emaus: & they talked together of all these thynges ꝑ had happened. And it chaunsed / as they cōmened to gether & reasoned that Jesus him selfe drue neare / & wēt with thē. But their eyes were holdē / that they coulde not know him. And he sayd vnto them: What maner of cōmunicacios are these that ye haue one to another as ye walke / & are sadde. And the one of thē named Cleophas / answered & sayd vnto him: arte thou only a straunger in Jerusalem / & haste not knowen the thinges which haue chaūsed therin in these dayes? To whō he sayd: what thinges?

And they sayd vnto him: of Jesus of Nazareth which was a Prophet / myghty in dede & worde before God / & all the people And how ꝑ high prestes / oure rulers delyuered him to be cōdēpned to death: & haue crucifyed him. But we trusted ꝑ it should haue bene he ꝑ should haue deliuered Israel. And as touchyng all these thinges / to day is euen ꝑ thyrd day / ꝑ they were done. C

ye as

ye and certayne wemen also of oure company made vs asto-
nyed /which came erly vnto the sepulcre/ & foūde not his body:
and came sayinge/that they had sene a vision of aungels/which
sayd that he was a lyue. And certayne of thē which were with
vs/went their waye to the sepulcre/ and founde it euē so as the
wemen had sayde:but him they sawe not.

D And he sayd vnto them:O foles and slowe of harte to beleue
all that the Prophetes haue spoken. Ought not Christ to haue
suffred these thynges/ and to enter into his glorye? And he be-
gan at Moses/ and at all the Prophetes/and interpreted vnto
them in al scriptures which were writtē of him. And they dra-
nye vnto the toune which they wēt to. And he made as though
he would haue gone further. But they cōstrayned him saying/
abyde with vs / for it draweth towardes nyght / and the daye
is farre passed. And he went in/to tary with them.

E And it came to passe as he sate at meate with them / he toke
bread / blessed it/ brake and gaue to them. And their eyes were
opened & they knewe him: and he vanisshed out of their syght.
And they sayd betwene them selues: dyd not oure hartes bur-
ne with in vs/ whyll he talked with vs by the waye/ and as he
opened to vs the scriptures? And they rose vp the same houre/
and retourned agayn to Jerusalem/and founde the eleuen ga-
thered together/ & them that were with them/which sayd: the
Lorde is rysen in dede/and hath apeared to Simon. And they
tolde what thinges was done in the waye / & how they knewe
him in breakynge of bread. ⊢

F As they thus spake/ ✠ Jesus him selfe stode in the myddes of them / and sayde vnto them : Peace be with you. And they were abasshed and afrayde/ supposynge that they had sene a spryte. And he sayd vnto them: Why are ye troubled/and why do thoughtes aryse in youre hartes? Beholde my handes and my fete/ that it is euen my selfe. Handle me and se : for spretes haue not flesshe and bones/ as ye se me haue. And when he had thus spoken / he shewed them his handes and his fete. And whyll they yet beleued not for ioye and wondred/ he sayde vn-
to them: Haue ye here any meate? And they gaue him a pece of a broyled fysshe/ and of an hony combe. And he toke it/ and ate it before them. Matth. xxviij. Mar. xvj. Joh. xx. c.

And he

And he sayd vnto them. These are ỳ wordes which I spake G
vnto you/whyll I was yet with you: that all muste be fulfylled
which were wrytten of me in the lawe of Moses & in the Pro-
phetes/ & in the Psalmes. Then opened he their wyttes/ that
they myght vnderstonde the scriptures/ and sayde vnto them.
psal. xviij Thus is it wrytte̅/and thus it behoued Christ to suffre/and to
ryse agayne from death the thyrd daye/ and that repentaunce
and remission of synnes should be preached in his name among
all nacions/ & and muste begynne at Jerusalem. And we are
Actu.j. a. wytnesses of these thynges. And beholde/I will sende the pro-
ioh. xv.d. mes of my father vpon you. But tary ye in the cytie of Jerusa-
lem/vntyll ye be endewed with power from an hygh.
Actu.j. a. And he ledde them out into Bethany/ & lyfte vp his handes
mar.xvj.b and blessed them. And it came to passe as he blessed them/he de-
parted from them / and was caryed vp into heauen. And they
worshypped him/& retourned to Jerusalem with great
ioye/and were continually in the temple pray-
synge and laudynge God: Amen.

Here endeth the Gospell
of S. Luke.

¶ John.

IOhn/what he was/is manifest by the thre fyrst Euangelistes. Fyrst Christes
Apostle / and that one of the chefe. Then Christes nye kynsman / and for hys
synguler innocencie and softenes/synguleriye beloued and of synguler familiarita-
te with Christ / and euer one of the thre wytnesses of mooste secrete thynges. The
cause of his wrytynge/was of certayne hereSyes that arose in his tyme/and namely
two/of whiche one denyed Christ to be verye God/and the other to be verye man/
and to be come in the verye flesshe/and nature of man. Agaynst which two hereSyes.
he wrote both his Gospell/and also his fyrste Pistle/and in the begynnynge of his
Gospell sayeth that the woorde or thynge was at the begynnynge / and was with
God / and was also verye God / and that all thynges was created and made by it/
and that it was also made flesshe: that is to saye / became verye man. And he dwelt
amonge vs (sayeth he) and we sawe his glorie.

And in the begynnyng of his Pistle he sayeth/we shewe you of the thynge that
was from the begynnynge/ whiche also we hearde/ sawe with oure eyes/ and oure
handes handled. And agayne we shewe you euerlastyng lyfe/that was with the fa-
ther and apeared to vs/and we hearde and sawe it. &c. In that he sayeth that it was
from the begynnynge/ and that it was eternall lyfe/ and that it was with God/ he
affyrmeth him to be verye God. And that he sayeth/ we hearde/sawe and fealte/he
wytnesseth that he was verye man also. John also wrote last/ and therfore touched
not the storye that the other had compyled. But wryteth moost of the fayth and pro-
myses/& of the sermones of Christ. This be sufficient concernyng the foure Euan-
gelistes/and their authorite and worthynes to be beleued.

The Gospell

¶ The Gospell of Saynct Jhon the Apostle and Euangelist.

¶ Jhon Baptist bare wytnes of Christ.
The Jewes enquyred of S. John yt he were Christ.
Of the callynge of Andrew/Peter/Philip/and Nathanael.

¶ The fyrst Chapter. ✠

A



IN the begynnyng was the woorde/ and ỹ worde was with God: and the word was god. The same was in the begynnynge with God. All thynges were made by it/ & without it/ was made nothyng that was made. In it was lyfe/ and the lyfye was the lyght of men/ & the lyght shyneth in the darcknes/ but the darcknes comprehended it not.

There was a man sent frome God/ whose name was John. The same came as a witnes/ to beare witnes of the lyght/ that all mē through him myght beleue. He was not that lyghte/ but to beare wytnes of the lyghte. That was a true lyght whiche lyghteth all men that come into the worlde. He was in the worlde/ and the worlde was made by him: and yet the worlde knewe him not.

B He came among his owne/ and his owne receaued him not. But as many as receaued hym/ to them he gaue power to be the sones of God/ in that they beleued on his name: which were borne not of bloude/ nor of the wyll of the flesshe/ nor yet of the wyll of man: but of God.

And the worde was made flesshe and dwelt amonge vs/ and we sawe the glory of it/ as the glory of the onlye begotten sone of the father/ which worde was full of grace and verite. ✠ Matth. 3.c Luce. 4.d

✠ John

✠ John bare wytnes of him and cryed sayinge: This was C
he of whom I spake/ he that cõmeth after me/ was before me/
because he was yer then I. And of his fulnes haue all we receaued/ euen grace for grace. For the lawe was geuen by Moses/
but grace and truthe came by Jesus Christ. No man hath sene
God at any tyme. The only begotten sone/ whiche is in the bosome of the father/ he hath declared it. ✠

✠ And this is the recorde of John: When the Jewes sent D
Prestes & Leuites frõ Jerusalem/ to axe him/ what arte thou?
And he confessed and denyed not and sayde playnly. I am not
Christ. And they axed him: what then? arte thou Helyas? And
he sayd: I am not. Arte thou a Prophet? And he answered no.
Then sayde they vnto him: what arte thou that we maye geue
an answere to them that sent vs: What sayest thou of thy selfe?
Esa. xl. a. He sayde: I am the voyce of a cryar in the wyldernes / make
Mat. iij. a streyght the waye of the Lord/ as sayd the Prophet Esaias.
Mar. j. a.
Luc. iij. a. And they which were sent / were of the pharyses. And they
axed him/ and sayd vnto him: why baptysest thou then/ yf thou
be not Christ/ nor Helyas/ nether a Prophet? John answerẽd
them sayinge: I baptyse with water: but one is come amonge
you whom ye knowe not/ he it is that cõmeth after me/ whiche
was before me/ whose shue latchet I am not worthy to vnlose.
These thinges were done in Bethabera beyond Jordã/ where
John dyd baptyse. ✠

✠ The nexte daye John sawe Jesus commynge vnto him/ E
and sayde: beholde the lambe of God/ which taketh awaye the
synne of the worlde. This is he of whom I sayde. After me cõmeth a man/ which was before me/ for he was yer then I/ and
I knewe him not/ but that he shuld be declared to Israel therfore am I come baptisynge with water.

And John bare recorde sayinge: I sawe the spryte descende
from heauẽ lyke a doue/ & abyde vpon him/ & I knewe him not.
mat. iij. d. But he that sent me to baptise in water/ ꝯ same sayde vnto me:
Mar. j. b. vpõ whom thou shalt se the spryte descende & tary styll on him/
Luc. iij. d. the same is he which baptysed with the holy goost. And I sawe
and bare recorde that this is the sone of God.

The next daye after/ John stode agayne/ and two of his disciples. And he beheilde Jesus as he walked by/ & sayde: beholde

the lambe

the lambe of God. And the two disciples heard him speake/and folowed Jesus. And Jesus tourned about/ & sawe them folow and sayde vnto them: what seke ye? They sayd vnto him: Rabbi (which is to saye by interpretacion/ Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelt: & abode with him that daye. For it was about the tenth houre.

F One of the two which heard John speake & folowed Jesus/ was Andrew Simon Peters brother. The same founde his brother Simon fyrst/ & sayde vnto him: we haue founde Messias/ which is by interpretacion/ annoynted: and brought him to Jesus. And Jesus behelde him and sayde: thou arte Simon the sone of Jonas/ thou shalt be called Cephas: which is by interpretacion/ a stone.

The daye folowyng Jesus woulde go into Galile/ & founde Philip/ & sayde vnto him: folow me. Philip was of Bethsayda the cyte of Andrew & Peter. And Philip foūd Nathanael/ and sayde vnto him. We haue founde him of whom Moses in the lawe & the Prophetes dyd wryte. Jesus the sone of Joseph of Nazareth. And Nathanael sayde vnto him: can ther any good thinge come out of Nazareth? Philip sayde to him: come & se.

Gene. xix. deu. xviij. Esay. xl. c and. xlv. b Hie. xiiij. eze. xxxiiij ād. xxxvij Dan. ix. k.

G Jesus sawe Nathanael cōmyng to him/ and sayd of him. Beholde a ryght Israelite/ in whom is no gyle. Nathanael sayde vnto him: where knewest thou me? Jesus answered and sayde vnto him: Before that Philip called the when thou wast vnder the fygge tree/ I sawe the. Nathanael answered & sayde vnto him: Rabbi/ thou art the sone of God/ thoū art the kyng of Israel. Jesus answered and sayd vnto him: Because I sayd vnto the/ I sawe the vnder the fygge tree/ thou beleuest. Thou shalt se greater thynges then these. And he sayd vnto him. Verely/ verely/ I saye vnto you: her after shal ye se heauē open/ and the aungels of God ascendyng & descendyng ouer the sone of man.

¶ Of the mariage in Cane of Galyle.
Of them that were cast out of the temple.
How Jesus sayde/ destroye ye this temple.

¶ The. ij. Chapter.

A AND the thyrde daye/ was there a mariage in Cana a cyte of Galile: and the mother of Jesus was there. And Jesus was called also and his disciples vnto the mariage. And when

whē the wyne fayled/the mother of Jeſus ſayd vnto him: they haue no wyne. Jeſus ſayde vnto her: woman/ what haue I to do with the? myne houre is not yet come. His mother ſayde vnto the miniſters: what ſo euer he ſayeth vnto you/do it. And there were ſtondyng there/ ſixe waterpottes of ſtone after the maner of the purifying of the Jewes/ contaynynge two or thre fyrkyns a pece.



And Jeſus ſayd vnto them: fyll the waterpottes with water. And they fylled them vp to the brym. And he ſayde vnto them: drawe oute nowe/ and beare vnto the gouerner of the feaſte. And they bare it. When the ruler of the feaſt had taſted the water that was tourned vnto wyne/ & knewe not whence it was (but the miniſters whiche drue the water knewe.) He called the brydegrom/ and ſayde vnto him: All men at the beginnyng/ ſet forth good wyne/ and when men be dronke/ then that which is worſſe. But thou haſt kept backe the good wyne vntyll now. B

This beginnynge of myracles dyd Jeſus in Cana of Galile/ and ſhewed his glory/ and his diſciples beleued on him. ✠ After that he deſcended into Capernaum/ & his mother/ and his brethren/ & his diſciples: but continued not many dayes there.



✠ And the Jewes eaſter was euen at hande/ and Jeſus wēt vp to Jeruſalem/ and founde ſyttynge in the temple thoſe that ſolde oxen and ſhepe and doues and chaūgers of money. And he made a ſcourge of ſmall chordes/ and draue them all oute of the temple/ with the ſhepe and oxen/ and powred oute the chaūgers money/ and ouerthrue the tables/ and ſayde vnto them that ſolde doues: Haue theſe thinges hence/ and make not my fathers houſſe an houſſe of marchaundyſe. And his diſciples remembred/ howe that it was wrytten: the zele of thyne houſſe hath euen eaten me. C

pſa. lxbiij.

Then

Then answered the Jewes and sayde vnto him: what tokē shewest thou vnto vs/seyng that thou doest these thinges? Jesus answered and sayde vnto them: destroy this temple/and in thre dayes I will reare it vp agayne. Then sayde the Jewes. xlvj. yeres was this temple a byldyng: and wylt thou reare it vp in thre dayes? But he spake of the temple of his body. Allone therfore as he was rysen from death agayne/ his disciples remembred that he thus sayde. And they beleued the scripture/ and the wordes which Jesus had sayde. Mat. xxi. and. xxvij mar. xiij. and. xv. Psal. ix. and. lvj.

When he was at Jerusalem at easter in the feast/many beleued on his name/ when they sawe his miracles which he dyd. But Jesus put not him selfe in their handes/because he knewe all men/and neded not/that any man should testify of man. For he knewe what was in man. ✠

¶ Of Nicodemus and Jesus.
Of the baptyme of Jesus and John.
The question of purification.

¶ The. iij. Chapter. ✠



THere was a mā of the pharises named Nicodemus a ruler amonge the Jewes. The same came to Jesus by nyght/ and sayde vnto hym. Rabby/ we knowe that thou art a teacher which arte come frō God. For no man coulde do such miracles as thou doest/ except God were with him. Jesus answered and sayde vnto hym: Uerely/ verely/ I saye vnto the: except a mā be borē a new/ he can not se the kyngdom of God. Nycodemus sayde vnto him/howe can a man be borē when he is olde? can he enter into his mothers wombe and be borē agayne? Jesus answered: Uerely/verely I saye vnto the: excepte that a man be borē of water and of the spirite/he cā not enter into the kyngdome of God. That which is borē of the flesshe/is flesshe: and that which is borē of the spirit/ is spirite. Maruayle not that I sayde to the/ye muste be borē a newe. The wynde bloweth where he lysteth/and thou heareste his sounde: but canst not tell whence he commeth and whether he goeth. So is euery man that is borē of the spirite.

And Nycodemus answered and sayde vnto hym: howe can these thynges be? Jesus answered & sayde vnto hym: art thou a master in Israel/ and knowest not these thinges? Uerely/ verely I saye vnto the/ we speake that we knowe/ and testify that we haue sene: and ye receaue not oure wytnes. If when I tell you earthly thynges/ ye beleue not: howe shoulde ye beleue/ yf I shall tell you of heauenly thynges?

And no man ascendeth vp to heauē/ but he that came doune from heauē/ that is to saye/ the sone of man which is in heauen.

Num.xxi. And as Moses lyfte vp the serpent in the wyldernes/ euen so must the sone of man be lyfte vp/ that none that beleueth in hym perisshe: but haue eternall lyfe. ℞

i.ioh.iiij. ✠ For God so loueth the worlde/ that he hath geuē his only ℭ sone/ that none that beleue in hym/ shoulde perisshe: but shoulde haue euerlasting lyfe. For God sent not his sone into the worlde to condempne the worlde: but that the worlde through hym/ might be saued. He that beleueth on hym/ shall not be condempned. But he that beleueth not/ is condempned all redy/ because he beleueth not in the name of the only sone of god. And this is the condempnacio/ that lyght is come into the worlde/ and the men loued darcknes more then light/ because their dedes were euyll. For euery man that euyll doeth/ hateth the lyght: nether cōmeth to lyght lest his dedes should be reproued. But he that doeth trueth/ commeth to the lyght that his dedes myght be knowen/ how that they are wrought in God. ℞

After these thynges came Jesus & his disciples into the Jewes lande/ and ther he haunted with them and baptysed. And John also baptised in Enon besydes Salim/ because ther was muche water there/ and they came & were baptysed. For John was not yet cast into prison.

✠ And there arose a question betwene Johns disciples & the ℘ Jewes about purifying. And they came vnto John/ and sayde vnto him: Rabbi/ he that was with the beyonde Jordā/ to whō thou barest wytnes. Beholde the same baptyseth/ and all men come to hym. John answered/ and sayde: a man can receaue no thynge at all except it be geuen him from heauen. ye youre selues are witnesses/ how that I sayde: I am not Christ/ but am sent before him. He that hath the bryde/ is the brydegrom. But

the frende

the frende of the bryde grome/ which standeth by and heareth him reioyseth greatly of the brydegroms voyce. This my ioye is fulfylled. He must increace: and I must decreace.

He that cōmeth from an hygh/ is aboue all: He that is of the earth/ is of the earth/ and speaketh of the earth. He that commeth frome heauen/ is aboue all: and what he hath sene and heard/ that he testifyeth: but no man receaueth his testimony. How be it/ he that hath receaued his testimony hath set to his seale that God is true. For he whom God hath sent/ speaketh the wordes of God. For God geueth not the spirite by measure. The father loueth the sone/ and hath geuen all thynges into his hande. He that beleueth on the sone/ hath euerlastynge lyfe: and he that beleueth not the sone/ shall not se lyfe/ but the wrath of God abydeth on him. ¶

rom. iij. a

i. ioh. v. b

¶ Of the woman of Samarie.
The rulars sone that was sycke.

¶ The. iiij. Chapter.

AS sone as the Lord had knowlege/ how the Pharyses had heard that Iesus made and baptised moo disciples then Iohn (though that Iesus him selfe baptysed not/ but his disciples) he lefte Iewry/ and departed agayn into Galile. And it was so that he must nedes go thorow Samaria. Then came he to a cytie of Samaria called Sichar/ besydes the possession that Iacob gaue to his sone Ioseph. And ther was Iacobs wel. Iesus then werped in his iorney/ sate thus on the wel. Ge. xlviij



And it was about the sixte houre: and there came a woman of Samaria/ to drawe water. And Iesus sayd vnto her: geue me dryncke. For hys disciples were gone away vnto the toune to bye meate. Then sayde the womā of Samaria vnto him: how is it/ that thou beyng a Iewe/ axest drynke of me/ which am a Samaritane? for the Iewes medle not with the Samaritans. Iesus answered and sayd vnto her: yf thou knowest the gyfte of God/ & who it is that sayeth to the geue me drinke/ thou wouldest haue axed of hym/ and he woulde haue geuen the water

of lyfe. The woman sayde vnto him. Syr thou hast nothynge to drawe with / and the well is depe: frome whence then hast thou that water of lyfe? Arte thou greater then oure Father Jacob which gaue vs the well/and he him selfe dranke therof/ and his chyldren/and his catell?

B Jesus answered and sayd vnto hyr:who so euer drynketh of this water/shall thurst agayne. But who so euer shal drynke of the water that I shal geue him/shal neuer be more a thyrst:but the water that I shall geue him/shal be in him a well of water/ springyng vp into euerlastyng lyfe. The womã sayd vnto him: Syr geue me of that water/that I thyrst not/nether come hyther to drawe. Jesus sayd vnto her: Go and call thy husband/ and come hyther. The womã answered & sayde to him: I haue no husband. Jesus sayd to her: Thou hast well sayd/I haue no husband. For thou haste had fyue husbandes/ & he whom thou now hast/is not thy husband. That saydest thou truely.

C The womã sayde vnto him: Syr I perceaue that thou arte a Prophet. Oure fathers worshypped in this mountayne: and ye saye that in Jerusalem is the place where mẽ ought to worshippe. Jesus sayde vnto her: womã beleue me/the houre commeth when ye shall nether in this mountayne nor yet at Jerusalem/worshyppe the father: ye worshyppe ye wote not what/ we knowe what we worshyppe. For saluacion commeth of the Jewes. But the houre commeth and is nowe/ when the true worshyppers shall worshyppe the Father in spirite/ and in truthe. For verely such the father required to worshippe him. God is a spyrete/ and they that worshyppe him/ must worshyppe him in spyrete and truthe.

D The woman sayde vnto him: I wote well Messias shall come/which is called Christ. When he is come/he wyll tell vs all
E
ij. Cor. iij thynges. Jesus sayde vnto her: I that speake vnto the am he. And euẽ at that poynte came his disciples/and marueyled that he talketh with the woman: yet no man sayde vnto him/ what meanest thou/or why talkest thou with her? The woman then lefte her waterpot/and went her waye into the cyte/ and sayde to the men. Come se a man which tolde me all thynges that euer I dyd. Is not he Christ? Then they went oute of the cyte/ and came vnto him.

And in

And in the meane whyle hys disciples prayed hym sayinge: Master/eate. He sayde vnto them: I haue meate to eate/that ye knowe not of. Then sayde the disciples betwene them selues: hath any man brought hym meate? Iesus sayd vnto them/ my meate is to do the will of them that sent me. And to finisshe his worke. Saye not ye: there are yet foure monethes/ & then cõmeth haruest? Beholde I saye vnto you/lyfte vp your eyes/ and loke on the regions: for they are whyte all redy vnto haruest. And he that repeth receaueth rewarde/ & gathered frute vnto lyfe eternall: that both he that soweth/and he that repeth myght reioyse to gether. And herein is the sayinge true/ that one soweth and another repeth. I sent you to repe that wherein ye bestowed no labour. Other men laboured/and ye are entred in their labours.

F Many of the Samaritãs of that cite beleued on him/ for the sayinge of the woman/which testifyed/ he tolde me all thynges that euer I dyd. Then when the Samaritãs were come vnto him they besought him/ that he would tary with them. And he abode there two dayes. And many moo beleued because of his owne wordes/ & sayde vnto the womã: Now we beleue not because of thy sayinge: for we haue heard him our selues/ & know that this is euen in dede Christ the sauiour of the worlde. ✠

After two dayes he departed thence/ & went awaye into Galile. And Iesus him selfe testifyed that a Prophet hath none honoure in his owne countre. Then assone as he was come into Galile/the Galileans receaued him which had sene all the thinges that he dyd at Ierusalem at the feaste. For they went also vnto the feast daye. And Iesus came agayne into Cana of Galile/where he tourned water into wyne. mat.xiij.a Mar.vj.a Luc.iiij.c mat.iiij.b

G ✠ And there was a certayne ruler/ whose sone was sicke at Capernaum. Assone as the same hearde that Iesus was come out of Iewry into Galile/ he wẽt vnto him/and besought him/ that he would descende/ & heale his sone. For he was euen readie to dye. Then sayde Iesus vnto him: except ye se signes and wondres/ye cãnot beleue. The ruler sayde vnto him: Syr come awaye or euer that my chylde dye. Iesus sayde vnto him: Go thy waye/ thy sone lyueth. And the man beleued the wordes that Iesus had spoken vnto him/ and went his waye. And Marc.j.d. Luc.iiij.c.

anone as he went on his waye/his ſeruaũtes met him/ & tolde him ſayinge:thy chylde lyueth. Then enquyred he of them the houre when he beganne to amende. And they ſayde vnto him: yeſter daye the ſeuenth houre/ the feuer lefte him. And the father knew that it was the ſame houre in which Jeſus ſayd vnto him: thy ſone lyueth. And he beleued/ & all his houſholde. ✠ This is agayne the ſeconde myracle that Jeſus dyd/ after he was come out of Jewry into Galile.

¶ Of him that was .xxxviij. yere ſycke.
The Jewes ſought Jeſus to deſtroye him.
Of the reſurreccion. Searche the ſcripture.
Moſes accuſeth the Jewes.

¶ The .v. Chapter. ✠



A Fter that there was a feaſt of the Jewes/ and Jeſus wẽt vp to Jeruſalem. And there is at Jeruſalẽ/by the ſlaughterhouſſe/ a pole called in ỹ Ebrue tounge/Bethſeda/hauyng fyue porches/ in which laye a greate multitude of ſycke folcke/of blynde/halt/& wyddered/waytyng for the mouyng of the water. For an aungell went doune at a certayne ceaſon into the pole & troubled the water. Who ſo euer then fyrſt after the ſterynge of the water/ſtepped in/was made whoale of what ſo euer diſeaſe he had. And a certayne man was there/whiche had bene diſeaſed .xxxviij. yeares. When Jeſus ſawe him lye/ and knewe that he now longe tyme hadde bene diſeaſed/he ſayde vnto him. Wylt thou be made whoale? The ſycke mã anſwered him: Syr I haue no man when the water is troubled/to put me into the pole. But in the meane tyme / whyll I am about to come / an other ſteppeth doune before me. A

And Jeſus ſayd vnto him:ryſe take vp thy beed/and walke. And immediatly the man was made whoale / and toke vp his beed and went. And the ſame daye was the ſaboth daye. The Jewes therfore ſayde to him that was made whoale. It is the Saboth daye/it is not lawfull for the to cary thy beed. He anſwered them:he that made me whoale/ſayde vnto me:take vp thy beed & get the hence. Then axed they him:what mã is that B

which

which sayd vnto the/take vp thy beed and walke. And he that was healed/wyste not who it was. For Jesus had gotten him selfe away/because that ther was preace of people in the place.

C And after that / Jesus founde him in the temple / and sayde vnto him:beholde thou arte made whoale/synne no more/least a worsse thyng happen vnto the. The man departed and tolde the Jewes that it was Jesus/which had made him whoale. ✠ And therfore the Jewes dyd persecute Jesus/ and sought the meanes to slee hym/because he had done these thynges on the Saboth daye. And Jesus answered them: ✠ my father worketh hyther to/ and I worke. Therfore the Jewes sought the moare to kyll hym / not onely because he hath broken the Saboth: but sayde also that God was his father / and made hym selfe equall with God.

D Then answered Jesus and sayde vnto them: verely/verely I saye vnto you/the sone can do nothyng of him selfe/ but that he seeth the father do. For what so euer he doeth/ that doeth the sone also. For the father loueth the sone/ and sheweth him all thinges/what so euer he him selfe doeth. And he will shewe him greater workes then these / because ye shoulde maruayle. For lykwyse as the father rayled vp the dead/ and quyckeneth them/euen so the sone quyckeneth whom he wyll. Nether iudgeth the father any man: but hath commytted all iudgement vnto the sone / because that all men shoulde honoure the sone/ euen as they honoure the father.

He that honoureth not the sone/the same honoureth not the father whiche hath sent him. Uerely/ verely I saye vnto you: He that heareth my wordes/and beleueth on hun that sent me/ hath euerlastyng lyfe/and shall not come into dampnacion: but is scaped from death vnto lyfe.

E Uerely/ verely I saye vnto you: the tyme shall come/ & now is/when the dead shall heare the voyce of the sone of God. And they that heare / shall lyue. For as the father hath lyfe in hym selfe/ so lykewyse hath he geuen to the sone to haue lyfe in hym selfe: and hath geuen him power also to iudge/ in that he is the sone of man. Maruayle not at this: the houre shall come in the which all that are in the graues/shal heare his voyce/and shall come forth: they that haue done good vnto the resurreccion of Mat. xxv.

lyfe: and they that haue done euyll / vnto the resurrection of dampnacion. ✠

✠ I can of myne owne selfe do nothyng at all. As I heare/ I iudge/ & my iudgemēt is iust/ because I seke not myne owne wyll/ but the wyll of the father which hath sent me. If I beare wytnes of my selfe/ my wytnes is not true. There is an other that beareth witnes of me/ & I am sure that the wytnes which he beareth of me/ is true. F

Mat. iij. b ye sent vnto John/ and he bare wytnes vnto the truth. But I receaue not the recorde of mā. Neuertheless/ these thynges I saye/ that ye myght be sake. He was a burnyng/ & a shynyng lyght/ and woulde for a season haue reioysed in his lyght. But Mat. iij. b I haue greater wytnes then the witnes of John. For the workes which the father had geuē me to fynisshe/ the same workes whiche I do/ beare wytnes of me/ that the father sent me. And the father him selfe which hath sent me/ beareth wytnes of me. ye haue not hearde his voyce at any tyme/ nor ye haue sene his shape/ therto his wordes haue ye not abydyng in you. For whō he hath sent/ him ye beleue not.

Searche the scriptures/ for in them ye thynke ye haue eternall lyfe: and they are they which testify of me. And yet wyll ye not come to me/ that ye myght haue lyfe. I receaue not prayse of men. But I knowe you/ that ye haue not the loue of God in you. I am come in my fathers name/ and ye receaue me not. If an other shall come in his own name/ him will ye receaue. How can ye beleue which receaue honour one of another/ & seke not the honoure that cōmeth of God only. G

Do not thynke that I wyll accuse you to my father. There is one that accuseth you: euen Moses/ in whom ye truste. For hath ye beleued Moses/ ye would haue beleue me: for he wrote of me. But seynge ye beleue not his wrytynge/ how should ye beleue my wordes. ✠

¶ Of the fyue lones & two fysshes. Jesus hyd him selfe because ꝑ people would haue made him kyng. Jesus walked on the sea. The people folowed Jesus with shippes. The people required a signe. Of the heauenly bread. Many of the disciples of Jesu went backe from him. What Peter sayde to Christ.

¶ The. vj. Chapter.

mat. xiij. d
Mar. vj. c
Luce. ix. b

After these thynges Jesus wēt his waye ouer the sea of Galile nye to a cyte called Tiberias. And a greate multitude A

titude folowed him/ because they had sene his myracles which he dyd on them that were diseased. And Jesus went vp into a mountayne/ and there he sate with his disciples. And easter/ a feast of the Jewes was nye.

B ✠ Then Jesus lyfte vp his eyes/ and sawe a greate compa-ny come vnto him/ and sayde vnto Philip: whence shall we bye bread that these myght eate. This he sayd to proue him: for he him selfe knewe what he woulde do.

Philip answered him/ two hondred peny worth of bread are not sufficient for them/ that euery man haue a lytell. Then sayd vnto him one of his disciples/ Andrew Simõ Peters brother. There is a lad here/ which had fyue barly loues & two fysshes: but what is that amõge so many? And Jesus sayde: Make the people syt doune: there was much grasse in the place. And the men sate doune/ in nombre/ about fyue thousande. And Jesus toke the bread/ and gaue thãkes/ and gaue to the disciples/ and his disciples to them that were set doune. And lykewyse of the fysshes as muche as they would. When they had eate ynough/ he sayd vnto his disciples: gather vp the broken meate that re-mayneth/ that nothynge be loost. And they gathered it to ge-ther/ and fylled twelue baskettes with the broken meate of the fyue barly loues/ which brokẽ meate remayned vnto them that had eaten. Then the men/ when they had sene the myracle that Jesus dyd/ sayde: this is of a trueth the Prophet that shoulde come into the worlde. ✠

C 

Whẽ Jesus perceaued that they would come and take him vp to make him kyng/ he departed agayne into a mountayne him selfe alone. mat. xiiij. Mar. vj. f

And when euen was come/ his disciples went vnto the sea & entred into a shippe/ and went ouer the sea vnto Capernaum. And anone it was darcke/ and Jesus was not come to them. And the sea arose with a great wynde that blewe. And whẽ they had rowen aboute a. xxv. or a. xxx. fur-longes/ they sawe Jesus walke on the sea/ and drawe nye vnto the shyp/ and were afrayed. And he sayde vnto them: It is I/

be not

be not afrayde. Then woulde they haue receaued him into the shyp/ & the shyp was by & by at the lande whither they went.

The daye folowinge/ the people which stode on the other syde of the sea/ sawe that there was none other shyp there / saue that one where into his disciples were entred / and that Jesus went not in with his disciples in the shyp: but that his disciples were gone awaye alone. Howe be it there came other shyppes from Tiberias nye vnto the place/ where they ate bread/ when the Lord had blessed. Then when the people sawe that Jesus was not there nether his disciples/ they also toke shippyng/ and came to Capernaum sekynge for Jesus.

And when they had founde him on the other syde of the sea/ they sayde vnto him: Rabbi/ when camest thou hyther? Jesus answered them & sayde: verely/ verely I saye vnto you: ye seke me/ not because ye sawe the myracles: but because ye ate of the loues/ and were fylled. ✠ Labour not for the meate which perissheth/ but for the meate that endureth vnto euerlastynge lyfe/ whiche meate the sone of man shall geue vnto you. For hym hath God the father sealed. D

Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus answered & sayd vnto them. This is the worke of God/ that ye beleue on him/ whō he hath sent. They sayde vnto hym: what signe shewest thou then/ that we maye se and beleue the? What doest thou worke? Oure fa-
Exo. xvj. thers dyd eate Manna in the desert/ as it is wrytten: He gaue
Nūe. xj. b them bread from heauen to eate. Jesus sayde vnto them: vere-
psa. lxxviij ly/ verely I saye vnto you: Moses gaue you not bread frō hea-
Sapi. xvj uen: but my father geueth you the true bread from heauen. For the bread of God is he which commeth doune from heauē/ and geueth lyfe vnto the worlde.

Then sayde they vnto him: Lorde/ euer more geue vs this
Ecci. xvj. bread. And Jesus sayde vnto them: I am the bread of lyfe. He that commeth to me/ shall not honger: and he that beleueth on me shall neuer thurst. ✠ But I sayed vnto you / that ye haue sene me/ and yet beleue not. All that the father geueth me/ shall come to me: and him that cōmeth to me/ I cast not awaye. For I came doune from heauen: not to do myne owne will/ but his will which hath sent me. And this is ỹ fathers will which hath

sent me/

sent me/ that of all which he hath geuen me/ I should loose nothynge: but should rayse it vp agayne at the last daye. And this is the wyll of him that sent me: that euery man which seyth the sone and beleueth on hym haue euerlastynge lyfe. And I wyll rayse him vp at the last daye.

The Jewes then murmured at him/ because he sayde: I am that bread which is come doune from heauen. And they sayde: Is not this Jesus the sone of Joseph/ whose father and mother we knowe? How is it then that he sayeth/ I came doune from heauen? Jesus answered and sayde vnto them. Murmur not



betwene youre selues. ✠ No man can come to me/ except the father which hath sent me drawe him. And I will rayse him vp at the laste daye. It is wrytten in the prophetes/ that they shal be all taught of God. Euery mā therfore that hath heard and hath learned of the Father/ commeth vnto me. Not that any man hath sene the father/ saue he which is of God: the same hath sene the father. Mat. xiij. Esie. xxxj. exo. xvj. a

Uerely verely I say vnto you/ he that beleueth on me hath euerlastynge lyfe. I am that bread of lyfe. youre fathers dyd eate Māna in the wyldernes and are dead. This is that bread which commeth from heauen that he which eateth of it/ should also not dye. I am that lyuyng bread which came doune from heauē. If any man eate of this bread/ he shall lyue for euer. And ꝑ bread that I will geue/ is my flesshe/ which I will geue for the lyfe of the worlde. ✠ Esa. xxbj.

And the Jewes stroue amonge them selues sayinge: Howe can this felowe geue his flesshe to eate? Then Jesus sayd vnto them. Uerely/ verely I saye vnto you/ except ye eate the flesshe of the sone of man and drynke his bloude/ ye shall not haue lyfe in you. Who so euer eateth my flesshe and drynketh my bloude/ hath eternall lyfe: and I will rayse him vp at the last daye.

✠ For my flesshe is meate in dede: and my bloude is drynke in dede. He that eateth my flesshe/ and drynketh my bloude/ dwelleth in me/ and I in him. As the lyuynge father hath sent me/ euē so lyue I by my father: and he that eateth me shal lyue by me.

by me. This is the bread which came from heauen: not as your fathers haue eaten Mãna and are dead. He that eateth of this bread/ shall lyue euer. ✠

These thinges sayde he in the synagoge as he taught in Capernaum. Many therfore of his disciples/ when they had heard this/ sayde: this is an harde saying/ who cã abyde the hearyng of it? Jesus knewe in him selfe/ that his disciples murmured at it/ and sayde vnto them: Doth this offende you? What and yf mat. xviij. ye shall se the sone of mã ascende vp where he was before? It is the spryte that quyckeneth/ the flesshe profiteth nothing. The wordes that I speake vnto you/ are spryte and lyfe. But there are some of you that beleue not. For Jesus knew frõ the beginnyng/ which they were that beleued not/ & who should betraye him. And he sayde: therfore sayde I vnto you/ that no man can come vnto me/ except it were geuen vnto him of my father.

From that tyme many of his disciples went backe/ and walked no moare with him. Then sayde Jesus to the twelue: wyll ye also go awaye? Then Simon Peter answered: Master to whome shall we goo? Thou haste the wordes of eternall lyfe and we beleue and knowe that thou arte Christ the sone of the lyuynge God. Jesus answered them: Haue not I chosen you twelue/ and yet one of you is the deuyll? He spake it of Judas Iscariot the sone of Simon. For he it was that should betraye him/ and was one of the twelue. ✠

¶ Jesus went preuely vp vnto the feast. The Jewes mernayled how he knewe the scriptures/ and was learned. How the people were deuided for Jesus. How the rulers and Nicodemus dyd contends.

¶ The. vij. Chapter. ✠

After that/ Jesus wẽt about into Galile and would not go aboute in Jewry/ for the Jewes sought to kyll him. The Jewes tabernacle feast was at hande. His brethren therfore sayde vnto him: get the hence and go into Jewry that thy disciples maye se thy workes that thou doest. For there is no man that doeth any thynge secretly/ and he him selfe seketh to be knowen openly. If thou do suche thynges/ shewe thy selfe to the worlde. For as yet his brethren beleued not in him.

Then Jesus sayd vnto them. My tyme is not yet come: but your tyme is alwaye ready. The worlde cannot hate you. But me it hateth/ because I testifye of it/ that the workes of it are euyll.

euyll. Go ye vp vnto this feast. I wyll not go vp yet vnto this feast/ for my tyme is not yet full come. These wordes he sayde vnto them and abode styll in Galile. But assone as his brethren were gone vp / then went he also vp vnto the feast: not openly/ but as it were preuely. Then sought him ỹ Jewes at the feast/ and sayde: where is he? And muche murmurynge was there of him amonge the people. Some sayde: He is good. Wother sayd naye/ but he deceaueth the people. How be it no mã spake openly of him/ for feare of the Jewes.

C 

✠ In the myddes of the feaste/ Jesus went vppe into the temple and taught. And the Jewes meruayled saying: How knoweth he the scriptures / seynge that he neuer learned? Jesus answered them and sayde: My doctryne is not myne/ but his that sent me: yf any man wyll do his wyll/ he shall knowe of the doctryne/ whether it be of God / or whether I speake of my selfe. He that speaketh of hym selfe/ seketh his owne prayse. But he that seketh his prayse that sent hym/ the same is true/ and no vnryghteousnes is in him.

D Dyd not Moses geue you a lawe/ & yet none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered and sayde: thou hast the deuyll/ who goeth aboute to kyll the? Jesus answered and sayde to them: I haue done one worke/ and ye all marueyle. Moses therfore gaue vnto you circumcision: not because it is of Moses/ but of the fathers. And yet ye on the Saboth daye circumcise a man. If a mã on the Saboth daye receaue circũcision without breakyng of the lawe of Moses: disdayne ye at me/ because I haue made a man euery whyt whoale on the Sabothdaye? Judge not after the vtter appearaunce: but iudge ryghteous iudgement. Leui. xij. a Deu. xxij.

Then sayd some of them of Jerusalem: is not this he whom they go aboute to kyll? Beholde/ he speaketh boldlye/ and they saye nothynge to him. Do the rulers know in dede that this is very Christ? How be it we knowe this man whence he is: but when Christ cõmeth/ no man shall knowe whence he is.

They

Then cryed Jesus in the tẽple as he taught saying: ye knowe me/ and whence I am ye know. And yet I am not come of myselfe/ but he that sent me is true/ whom ye know not. I knowe him: for I am of him/ and he hath sent me. Then they sought to take him: but no mã layde hãdes on him/ because his tyme was not yet come. Many of the people beleued on him & sayde: whẽ Christ cõmeth/ will he do mo miracles then this mã hath done.

The pharyses heard that the people murmured such thynges aboute him. Wherfore the pharyses and hygh prestes sent ministers forth to take him. Then sayde Jesus vnto them: yet am I a lytel whyle with you/ and then go I vnto him that sent me. ye shall seke me/ and shall not fynde me: and where I am/ thyther can ye not come. Then sayd the Jewes betwene themselues: whyther wyll he go/ that we shall not fynde him. Wyll he go among the gentyls which are scattered all abroade/ and teache the gentyls/ what maner of saying is this that he sayd: ye shall seke me/ and shall not fynde me: and where I am thyther can ye not come. E

In the last daye/ that great day of the feast. Jesus stode and cryed sayinge: If any man thyrst / let hym come vnto me and drynke. He that beleueth on me/ as sayeth the scripture/ out of hys belly shall flowe ryuers of water of lyfe. This spake he of the spirite which they that beleued on him shoulde receaue. For the holy ghoost was not yet there/ because that Jesus was not yet glorifyed.

Isa. xlv.

✠ Many of the people/ when they hearde this saying sayde: of a trueth this is a prophete: other sayde/ this is Christ/ some sayde: shal Christ come out of Galile. Sayeth not the scripture that Christ shall come out of the sead of Dauid / and out of the toune of Bethleem where Dauid was. So was there dissencion amonge the people aboute him. And some of them woulde haue taken him: but no man layed handes on him. F

Mich. v. a
Mat. ij. a

Then came ỹ ministers to the hygh prestes & pharises. And they sayde vnto them: why haue ye not brought him. The seruauntes answered: neuer man spake as this man doeth. Then answered them the pharyses: are ye also disceaued. Doeth any of the rulers or of the Pharises beleue on him. But the comen people which knewe not the law/ are cursed. Nicodemus sayd vnto

vnto them: He that came to Iesus by nyghte/ and was one of them. Doeth our lawe iudge any man before it heare him/ and know what he hath done? They answered and sayd vnto him/ arte thou also of Galile? Searche & loke/ for out of Galile aryseth no prophet. And euery mā went vnto his own house. ✠

¶ The woman that was taken in adultery.
Of them that axed Iesus what he was.
How they axed him of his father. The fredome of Christ promysed to them that beleue in him. Of them that sayde Iesus had a deuyll. The Iewes wolde haue stoned him/ because he sayde he was afore Abraham was.

¶ The. viij. Chapter. ✠



A AND Iesus came vnto mounte Oliuete: and erly in the morynge came agayne into the temple/ and all the people came vnto him/ and he sate doune and taught them. And the Scribes and Pharyses brought vnto him a womā taken in aduoutry: and set hyr in the myddes/ and sayde vnto hym: Master/ thys woman was taken in aduoutry/ euen as the dede was in doyng. Moses in ỹ lawe comaūded vs that suche should be stoned. What sayest thou therfore? And this they sayde to tempt him: that they myght haue/ whereof to accuse hym. Iesus stouped doune/ and with his fynger wrote on the grounde. And whyll they contynued axyng him/ he lyfte him selfe vp/ and sayd vnto them: let him that is amonge you without synne/ cast the fyrste stone at her. And agayne he stouped doune and wrote on the grounde. And assone as they hearde that/ they went oute one by one/ the eldest fyrst. And Iesus was lefte alone/ and the woman standyng in the myddes. Whē Iesus had lyfte vp him selfe agayne/ and sawe no man but the woman/ he sayde vnto hyr. Woman/ where are those thyne accusars? Hath no man condempned the? She sayde: No man Lorde. And Iesus sayde/ Nether do I condempne the. Go/ and synne no more. ✠

Leui. xbj. a

Deu. xb. a

B Then spake Iesus agayn vnto them saying: I am the lyght of the worlde. He that foloweth me/ shall not walke in darcknes/ but shall haue the lyghte of lyfe. The Pharyses sayde

1. Joh. j. b

vnto

vnto hym: thou beareſt recorde of thy ſelfe/thy recorde is not true. Jeſus anſwered and ſayd vnto them: though I beare recorde of my ſelfe/yet my recorde is true: for I knowe whence I came & whyther I go. But ye can not tell whence I come and whyther I go. ye iudge after the fleſshe/ I iudge noman. And yf I iudge/ my iudgement is true. For I am not alone: but I and the father that ſent me. It is alſo wrytte̅ in your law/that the teſtimony of two men is true. I am one that beare wytnes of my ſelfe/ and the father that ſent me/ beareth wytnes of me: Then ſayde they vnto him: where is thy father? Jeſus anſwered: ye nether knowe me/nor yet my father. If ye had knowen me/ye ſhould haue knowe̅ my father alſo. Theſe wordes ſpake Jeſus in the treſury / as he taught in the temple / and no man layde handes on him/ for his tyme was not yet come. ✠

deu. xix.b
mat. xviii
ij.cor.xiij.
Heb. x. c.



Ro.iij.d.

Then ſayde Jeſus agayne vnto them. ✠ I go my waye/ & ye ſhall ſeke me/and ℭ ſhall dye in your ſynnes. Whyther I go/ thyther can ye not come. Then ſayde the Jewes/wyll he kyll him ſelfe/ becauſe he ſayth: whyther I go / thyther can ye not come? And he ſayde vnto them: ye are frō beneth / I am from aboue: ye are of this worlde/ I am not of this worlde. I ſayde therfore vnto you/ ꝙ ye ſhall dye in youre ſynnes. For excepte ye beleue that I am he/ ye ſhall dye in youre ſynnes.

Then ſayde they vnto him: who arte thou? And Jeſus ſayd ✠ vnto them: Euen the very ſame thynge that I ſaye vnto you. I haue many thinges to ſaye/ & to iudge of you. ye and he that ſent me is true. And I ſpeake in the worlde/ thoſe thinges whiche I haue hearde of him. Howe be it they vnderſtode not that he ſpake of his father.

Then ſayd Jeſus vnto them: when ye haue lyft vp an hygh the ſone of man/then ſhall ye knowe that I am he/ & that I do nothyng of my ſelfe: but as my father hath taught me/ euē ſo I ſpeake: & he that ſent me/ is with me. The father hath not lefte me alone: for I do alwayes thoſe thynges that pleaſe him. ✠ As he ſpake the wordes/ many beleued on him.

✠ Then

✝ Then sayd Jesus to those Jewes which beleued on him. If ye cõtinue in my wordes/then are ye my very disciples/and shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams sead/and were neuer bounde to any man: why sayest thou then/ye shall be made free.

Jesus answered them: verely/verely I saye vnto you/that who so euer cõmitteth synne/is the seruaunt of synne. And the seruaunt abydeth not in the house for euer: But the sone abydeth euer. If the sone therfore shall make you free/then are ye free in dede. I knowe that ye are Abrahams sead: but ye seke meanes to kyll me/because my sayinges haue no place in you. I speake that I haue sene with my father: & ye do that whiche ye haue sene with youre father. Ro. vj.c. vj.pe.vj.d.

They answered & sayde vnto him: Abraham is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren/ye woulde do the dedes of Abraham. But now ye go about to kyll me/a man that haue tolde you the trueth which I haue hearde of God: this dyd not Abraham. ye do the dedes of your father. Then sayde they to him: we were not borne of fornicacion. We haue one father/which is God. Jesus sayde vnto them: yf God were youre father/then woulde ye loue me. For I proceaded forthe and come from God. Nether came I of my selfe/but he sent me. Why do ye not knowe my speache? Euē because ye can not abyde the hearynge of my wordes.

ye are of youre father the deuyll/and the lustes of youre father ye wyll do. He was a murtherer from the beginnyng/and abode not in the trueth/because ther is no trueth in him. When he speaketh a lye/then speaketh he of his own. For he is a lyar/and the father therof. And because I tell you the trueth/therfore ye beleue me not. 1.Ioh.iij.b

✝ Which of you can rebuke me of synne? If I saye ỹ trueth/why do not ye beleue me? He that is of God/heareth goddes wordes. ✝ ye therfore heare thē not/because ye are not of God

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane and hast the deuyl? Jesus answered: I haue not the deuyl: but I honoure my father/and ye haue dishonoured me. I seke not myne own prayse: but there is one that seketh and iudgeth.



Uerely/verely I ſay vnto you/yf a mā kepe my ſayinges/he ſhal neuer ſe death. Then ſayde the Jewes vnto him. Now know we that thou haſt the deuyl. Abrahām is dead and alſo the Prophetes: and yet thou ſayeſt: yf a man kepe my ſaying/ he ſhall neuer taſte of death. Arte thou greater then our father Abraham/ whiche is dead? and the prophetes are dead. Whom makeſt thou thy ſelfe?

Jeſus anſwered: If I honour my ſelfe G
myne honour is nothyng worth. It is my father ỳ honoureth me/which ye ſaye/is your God/ & ye haue not knowē him/but I know him. And yf I ſhould ſaye/ I knowe him not/ I ſhould be a lyar lyke vnto you. But I know him/ & kepe his ſayinge.

youre father Abraham was glad to ſe my daye/ & he ſawe it and reioyſed. Then ſayde the Jewes vnto him: thou arte not yet. l. yere olde/ and haſt thou ſene Abraham? Jeſus ſayd vnto them: Uerely verely I ſaye vnto you: yer Abrahā was/ I am. Then toke they vp ſtones/ to caſte at him. But Jeſus hyd him ſelfe/ and went out of the temple. ✠

¶ Of him that was borne blynde/ and the buſynes that was betwene him and the Phariſes.

¶ The. ix. Chapter. ✠



AND as Jeſus paſſed by/ he ſawe a A
man whiche was blynde from his byrth. And his diſciples axed him ſaying: Maſter/ who dyd ſynne: this mā or his father & mother/ that he was borne blynde? Jeſus anſwered: Nether hath this man ſynned/ nor yet his father & mother: but that the workes of God ſhould be ſhewed on him. I muſt worke the workes of hym that ſent me/ whyll it is daye. The nyght cōmeth when no mā can worke. As longe as I am in the worlde/ I am the lyght of the worlde.

Aſſone as he had thus ſpoken/ he ſpatte on the grounde and B
made claye of the ſpetle/ and rubbed the claye on the eyes of the blynde/

blynde/and ſayde vnto him: Go weſſhe the in the pole of Syloe/which by interpretacion/ſignifyeth ſent. He went his waye and waſſhed & came agayne ſeynge. The neighbours and they that had ſene hym before howe that he was a begger/ſayde: is not this he that ſate & begged? Some ſayde: this is he. Other ſayde: he is lyke him.

But he him ſelfe ſayde: I am euen he. They ſayde vnto him: How are thyne eyes opened then? He anſwered & ſayde: The mã that is called Ieſus/made claye/and anoynted myne eyes/ and ſayd vnto me: Go to the pole Syloe & weſſhe. And I went and weſſhed & receaued my ſyght. They ſayd vnto him: where is he? He ſayde: I cannot tell.

C Then brought they to the Phariſes/him that a lytell before was blynde: for it was the Saboth day when Ieſus made the claye and opened his eyes. Then agayn the Phariſes alſo axed him how he had receaued his ſight. He ſayd vnto them: He put claye vpon myne eyes & I waſſhed/and do ſe. Then ſayd ſome of the Phariſes: this man is not of God/becauſe he kepeth not the Saboth daye. Other ſayde: how can a mã that is a ſynner/ do ſuch miracles? And there was ſtryfe amõg them. Then ſpake they vnto the blynde agayn: What ſayſt thou of him/becauſe he hath opened thyne eyes? And he ſayd: He is a Prophet.

D But the Iewes dyd not beleue of the felowe / howe that he was blynde and receaued hys ſyght/vntyll they had called the father & mother of hym that had receaued his ſyght. And they axed them ſaying: Is this your ſone/whom ye ſaye was borne blynde? How doeth he now ſe then? His father and mother anſwered them & ſayde: we wote well that this is oure ſone/and that he was borne blynde: but by what meanes he now ſeyth that can we not tell/ or who hath opened his eyes/ can we not tell. He is olde ynough/axe him/ let him anſwere for hym ſelfe. Suche wordes ſpake his father and mother/ becauſe they feared the Iewes. For the Iewes had conſpyred all ready that yf any man dyd confeſſe that he was Chriſt he ſhould be excõmunicat oute of the ſynagoge. Therfore ſayde his father and mother: he is olde ynough/axe him.

E Then agayne called they the mã that was blynde/ and ſayd vnto him: Geue God the prayſe/ we knowe that this man is a

synner. He answered and sayde. Whyther he be a synner or no/ I cã not tell: One thinge I am sure of/ that I was blynde/ and now I se. Then sayd they to him agayne. What dyd he to the? How opened he thyne eyes? He answered them/ I tolde you yer whyle/ and ye dyd not heare. Wherfore would ye heare it agayne? Wyll ye also be his disciples? Then rated they hym/ and sayde: Thou arte his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered and sayd vnto them: this a maruelous thinge that ye wote not whẽce he is/ seyng he hath opened myne eyes. For we be sure that God heareth not synners. But yf any man be a worshipper of God and do his wyll/ him heareth he. Sence the worlde begãne was it not hearde that any man opened the eyes of one that was borne blynd. If this mã were not of God/ he could haue done nothyng. They answered and sayde vnto him: thou art all together borne in synne/ and doest thou teache vs? And they cast him oute. F

Jesus hearde that they had excõmunicat him: and assone as he had founde him/ he sayde vnto him: doest thou beleue on the sone of God? He answered and sayde/ who is it Lorde/ that I myght beleue on him? And Jesus sayde vnto him. Thou haste sene him/ & he it is that talketh with the. And he sayde: Lorde I beleue: and worshipped him. ✠ Jesus sayd: I am come vnto iudgement into this worlde: that they which se not/ myght se: and they which se/ myght be made blynd. And some of the pharises which were with him/ hearde these wordes & sayde vnto him: are we then blynde? Jesus sayde vnto them. If ye were blynde/ ye should haue no synne. But nowe ye saye/ we se/ therfore youre synne remayneth. G

¶ Of the good Shepherd and hyred seruaunt.
Jesus walked in Salomons porche.
The Jewes toke vp stones to haue stoned him.

¶ The .x. Chapter. ✠

VErely verely I saye vnto you: he that entreth not in by the dore/ into the shepefold/ but clymeth vp some other way: the same is a thefe & a robber. He that goeth in by ỹ dore/ is the shepeherde of the shepe: to him the porter openeth/ & the shepe heare his voyce/ and he calleth his owne shepe by name/ A

and lea-

and leadeth them oute. And when he hath sent forth his owne shepe/he goeth before them/and the shepe folowe hym for they know his voyce. A straunger they will not folow/but wyll flye from him/for they know not the voyce of straũgers. This similitude spake Jesus vnto them. But they vnderstode not what thynges they were which he spake vnto them.

B Then sayde Jesus vnto them agayne. Uerely verely I saye vnto you: I am the dore of the shepe. All/euẽ as many as came before me/are theues and robbers: but the shepe dyd not heare them. I am the dore: by me yf any man enter in/he shall be safe/ and shal go in and out and fynde pasture. The thefe cõmeth not but for to steale/kyll and destroye. I am come that they myght haue lyfe/and haue it more aboundantly. ⊢

C ✝ I am the good shepeheerd. The good shepeheerd geueth his lyfe for the shepe. An hyred seruaũt/which is not the shepeheerd/nether the shepe are his owne/seyth the wolfe cõmynge/ and leaueth the shepe/and flyeth/and the wolfe catcheth them/ and scattereth the shepe. The hyred seruaũt flyeth/ because he is an hyred seruaunt/& careth not for the shepe. I am that good shepeheerd/and knowe myne/and am knowen of myne. As my father knoweth me: euen so know I my father. And I geue my lyfe for the shepe: and other shepe I haue/which are not of this folde. Them also must I bryng/that they may heare my voyce/ and that there maye be one flocke & one shepeheerd. ⊢ Esa. xl. c. ezechieles xxxiij. & xxxvij.

D Therfore doth my father loue me/because I put my lyfe frõ me/that I myght take it agayne. No man taketh from me: but I put it away of my selfe. I haue power to put it from me/and haue power to take it agayn. This cõmaundement haue I receaued of my father. And there was a dissencion agayn amonge the Jewes for these sayinges/and many of them sayd. He hath the deuyll/and is mad: why heare ye him? Other sayde/ these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

E ✝ And it was at Jerusalem the feaste of the dedicacion/ and it was wynter: and Jesus walked in Salomons porche. Then came the Jewes rounde aboute him/and sayd vnto him: How longe doest thou make vs doute? yf thou be Christ tell vs playnly. Jesus answered them: I tolde you and ye beleue not. i. mac. iiij.

The workes that I do in my fathers name/they beare wytnes of me. But ye beleue not/ because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce/and I knowe them/ and they folowe me / and I geue vnto them eternall lyfe / and they shall neuer perisshe/ nether shall any man plucke them out of my hande. My father which gaue them me/ is greater then all / and no man is able to take them oute of my fathers hande. And I and my father are one.

Thē the Iewes agayn toke vp stones to stone him with all. f
Iesus answered them: many good workes haue I shewed you frō my father: for which of them wyll ye stone me? The Iewes answered him sayinge. For thy good workes sake we stone the not/ but for thy blasphemy/ & because that thou beynge a man/ makest thy selfe God. Iesus answered them: Is it not written
Esa. xliiij in your lawe: I saye/ye are goddes? If he called them goddes vnto whome the worde of God was spoken (and the scripture
psal. lxxxij. can not be broken) saye ye then to him/ whome the father hath sanctifyed/ and sent into the worlde/ thou blasphemest/ because I sayd I am the sone of God? If I do not the workes of my father/ beleue me not. But yf I do/ then though ye beleue not me yet beleue the workes/ that ye maye knowe & beleue that the father is in me/and I in him. f

Agayn they wēt about to take him: but he escaped out of their G
handes/ & wēt away agayn beyond Iordā/ into the place wher John before had baptised/ and there abode. And many resorted vnto him/ & sayd: John dyd no myracle: but all thinges ỹ John spake of this mā/ are true. And many beleued on him there.

¶ Of the raysyng agayn of Lazarus. Of the counsell of the Pharises and Prestes agaynst Iesus.

¶ The. xj. Chapter. ✠

A Certayne mā was sycke/ named Lazarus/ of Bethania A
the toune of Mary & her syster Martha. It was that Mary which anoynted Iesus with oyntmēt/ & wyped his fete with her heere/ whose brother Lazarus was sicke/ and his systers sent vnto him saying. Lord behold/ he whō thou louest/ is sycke. When Iesus hearde that/ he sayde: this infirmite is not vnto death/ but for the laude of God/ that ỹ sone of God might be praysed by the reason of it. Iesus loued Martha & her syster

and

and Lazarus. Then after he had heard that he was sycke/yet abode he two dayes styll in the same place where he was.

B 

Thē after that/sayd he to his disciples: let vs goo into Jewry agayne. His disciples sayde vnto him: Master/the Jewes lately sought meanes to stone the/& wylt thou go thither agayn? Jesus answered/ are ther not. xij. houres in the daye? If a man walke in the daye/he stombleth not/ because he seyth the lyght of this worlde. But yf a mā walke in the nyght/he stombleth/ because there is no lyghte in hym. This sayde he/& after that/ he sayd vnto them: our frende Lazarus slepeth/but I go to wake him out of slepe. Then sayde his disciples: Lorde yf he slepe/he shal do well ynough. How be it Jesus spake of his death: but they thought that he had spoken of the naturall slepe. Then sayd Jesus vnto them playnly/Lazarus is dead/and I am glad for your sakes/ that I was not there/because ye may beleue. Neuertheless let vs go vnto him. Then sayd Thomas which is called Didimus vnto the disciples: let vs also go/that we may dye with him.

Then went Jesus/and founde that he had lyue in his graue foure dayes already. Bethanie was nye vnto Jerusalē/ aboute xv. furlonges of/ and many of the Jewes were come to Martha and Mary/ to comforte them ouer their brother. Martha assone as she hearde that Jesus was cōmynge/ went and met him: but Mary sate styll in the houlse.

C ✠ Then sayd Martha vnto Jesus: Lorde/yf thou haddest bene here/ my brother had not bene dead: but neuertheless I knowe that what so euer thou axest of God/ God wyll geue it the. Jesus sayd vnto her: Thy brother shal ryse agayne. Martha sayd vnto him: I knowe that he shall ryse agayne in the resurrection at the laste daye. Jesus sayde vnto her: I am the resurrection and the lyfe: He that beleueth on me/ yet though he were dead/yet shall he lyue. And who so euer lyueth and beleueth on me shall neuer dye. Beleuest thou this? She sayd vnto him: ye Lorde/ I beleue that thou arte Christ the sone of God which should come into the worlde. ✠

And assone as she had so sayde/she went her waye and called D
Mary her syster secretly sayinge. The master is come & calleth
for the. And she assone as she hearde that/arose quickly/ & came
vnto him. Jesus was not yet come into the toune: but was in
ỹ place where Martha met him. The Jewes then which were
with her in the houlse and cõforted her/ when they sawe Mary
that she rose vp hastely/ and went oute / folowed her/ sayinge:
She goeth vnto the graue/to wepe there.

Then when Mary was come where Jesus was / and sawe
him/she fell doune at his fete/ sayinge vnto him: Lorde yf thou
haddest bene here/my brother had not bene dead. When Jesus
sawe her wepe/ & the Jewes also wepe/ which came with her/
he groned in the spyrete/ and was troubled in him selfe & sayde:
Where haue ye layed him? They sayde vnto him: Lorde come
and se. And Jesus wept. Then sayd the Jewes: Beholde how
he loued him. And some of them sayd: coulde not he which ope-
ned the eyes of the blynde/haue made also/that this mã should
not haue dyed? Jesus agayne groned in him selfe/ and come to
the graue. It was a caue/and a stone layde on it.

And Jesus sayde / take ye awaye the stone. Martha the sy- E
ster of him that was dead/sayde vnto him: Lorde by this tyme
he stinketh. For he hath bene dead foure dayes: Jesus sayd vn-
to her: Sayde I not vnto the/that yf thou dydest beleue/ thou
shouldest se the glory of God. Then they toke awaye the stone
from the place where the dead was layde. And Jesus lyfte vp
his eyes and sayde: Father I thanke the because that thou hast
hearde me. I wot that thou hearest me allwayes: but because
of the people that stonde by I sayde it that they maye beleue/
that thou hast sent me.

And whẽ he thus had spokẽ/he cryed with a loud voyce. La- F
zarus come forth. And he that was dead/came forth/boũd hand
and fote with grauebũdes/ & his face was bounde with a nap-
kin. Jesus sayde vnto them: lowse him/ & let hym go. Then ma-
ny of the Jewes which came to Mary/ & had sene the thynges
which Jesus dyd/ beleued on him. But some of them wẽt their
wayes to the pharises/ & tolde them what Jesus had done.

Then gathered the hygh Prestes & the Pharises a counsell
and sayde: what do we? This mã doeth many myracles: yf we
let him



let hym scape thus/ all men wyll beleue on hym / and the Romaynes shall come and take awaye oure countre and the people. And one of them named Cayphas/ which was the high preste that same yere/ sayde vnto them: ye perceaue nothynge of all/ nor yet cõsyder that it is expedient for vs/ that one man dye for the people / and not that all the people perisshe. This spake he not of him selfe: but beynge hyghe Preste that same yere/ he prophesyed that Jesus should dye for the people/ & not for the people only/ but that he should gather to gether in one the chyldrẽ of God which were scattered abroade. From that daye forth they helde a counsell together/ for to put him to death.

G Jesus therfore walked no more openly amonge the Jewes: but went hys waye thence vnto a countre nye to a wyldernes/ into a cyte called Ephraim/ & there haunted with his disciples. And the Jewes easter was nye at hand/ and many went out of the countre vp to Jerusalem before the easter/ to purifye them selues. Then sought they for Jesus/ & spake betwene them selues as they stode in the temple: What thynke ye seyng he commeth not to the feast. The hygh prestes and pharises had geuẽ a commaundement/ that yf any man knewe where he were/ he should shewe it/ that they myght take him.

¶ Maria annoyted the fete of Jesus. How the people toke palme in their handes and saluted Christ. Of the Greke that enquyred of Jesus. Jesus came a lyght into the worlde.

¶ The. xij. Chapter. ✠

A THen Jesus syxe dayes before easter / came to Bethany where Lazarus was/ which was dead and whom Jesus rayled frõ death. There they made him a supper/ & Martha serued: but Lazarus was one of them that sate at the table with him. Then toke Mary a pounde of oyntmẽt called Nardus/ perfecte & precious/ and anoynted Jesus fete/ & wypt his fete with her heyr/ and the houlse was fylled of the sauer of the oyntment. Then sayde one of his disciples names Judas Iscarioth Simons sone/ which afterwarde betrayed him: why was not this oyntment solde for thre hondred pence/ & geuen to the poore.

mat. xxvj. mar. xiiij.

poore. This sayd he/not that he cared for the poore:but because he was a theefe/and kept the bagge/and bare that which was geuen. Then sayde Jesus: Let her alone/ agaynst the daye of my buryinge she kept it. The poore alwayes shall ye haue with you/but me shall ye not alwayes haue.

B Much people of ỹ Jewes had knowlege that he was there. And they came not for Jesus sake onely/ but that they myghte se Lazarus also whom he raysed from death. The high prestes therfore helde a cõsell that they myght put Lazarus to death also/because that for his sake many of the Jewes went awaye/ and beleued on Jesus.

On the morowe/ muche people that were come to the feaste when they hearde that Jesus shoulde come to Jerusalem/toke braunches of palme trees & went and met him/and cryed: Hosanna/blessed is he that in the name of the Lorde/ cõmeth kyng of Israel. And Jesus got a yõge asse & sate theron/ accordyng
Mat. xxi. mar. xiiij. Luc. xix. f zach. ix. d. to that which was wrytte:feare not daughter of Syon/behold thy kyng cõmeth syttyng on an asses coolte. These thinges vnderstode not his disciples at the fyrst:but when Jesus was glorifyed/then remembred they that suche thynges were written of him/and that such thynges they had done vnto him.

C The people that was w̃ him/when he called Lazarus out of his graue/ & raysed him frõ death/bare recorde. Therfore met him ỹ people/ because they heard ỹ he had done such a myracle. The pharises therfore sayd among thẽ selues/perceaue ye how we preuayle nothyng. Behold ỹ world goeth away after him.

There were certayn Grekes amõg them/ that came to pray at the feast: the same came to Philip which was of Bethsaida a cyte in Galile/and desyred him sayinge:Syr we woulde fayne se Jesus. Philip came and tolde Andrew. And agayn Andrew and Philip tolde Jesus. And Jesus answered them saying:the houre is come that the sone of man must be glorifyed.

Mat. x. d. and. xvj. Mar. viij. ✠ Uerely/verely I saye vnto you/ except the wheate corne D fall into the grounde and dye/it bydeth alone. If it dye/it bringeth forth muche frute. He that loueth his lyfe in this world/ shall destroye it: and he that hateth his lyfe in this world/ shall kepe it vnto lyfe eternall. If a mã minister vnto me/let him folow me and where I am/ there shall also my minister be. And yf any man minister

vnto

vnto me/ him wyll my father honoure. ✠

Now is my soule troubled/ & what shall I saye? father deliuer me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came ther a voyce frō heauen: I haue glorifyed it and wyll glorify it agayne. Then sayde the people that stode by and hearde/ it thoundreth. Other sayd an aungell spake to him. Jesus answered & sayde: this voyce came not because of me/ but for youre sakes. Luce. ix. c. & xviij. g

E ✠ Now is the iudgement of this worlde: now shal the prince of this worlde be cast oute. And I/ yf I were lyfte vp from the earth/ wyll drawe all men vnto me. This sayde Jesus/ signifyinge what death he should dye. The people answered him. We haue hearde out of the lawe that Christ bydeth euer: and how sayest thou then that the sone of man must be lyfte vp? Who is that sone of mā? Then Jesus sayd vnto them: yet a lytel whyle is the lyght with you. Walke whyll ye haue lyght/ lest ỹ darcknes come on you. He that walketh in the darcke/ wotteth not whyther he goeth. Whyll ye haue lyght beleue on ỹ lyght that ye maye be the chyldren of lyght. ✠ psal. cix. b and. cxvj. a Esai. xl. c. eze. xxxij.

F These thinges spake Jesus and departed/ and hyd him selfe from them. And though he had done so many myracles before them/ yet beleued not they on him/ that the sayinge of Esayas the prophet myght be fulfylled/ that he spake. Lorde who shall beleue our saying? And to whō is the arme of the lorde opened? Therfore coulde they not beleue/ because that Esayas sayth agayne: he hath blynded their eyes and hardened their hartes/ that they should not se w̄ their eyes/ & vnderstonde with their hartes/ and should be conuerted/ & I should heale them. Such thinges sayd Esayas when he sawe his glory/ and spake of him. Neuertheless amonge the chefe rulers many beleued on him. But because of the Pharyses they would not be a knowē of it/ lest they should be excōmunicat. For they loued the prayse that is geuen of men/ more then the prayse that cōmeth of God. Esa. liij. a Rom. x. d. Esai. vj. c Mat. xiij. Mar. iiij. Lu. viij. b act. xxviij. Rom. xj. b

G And Jesus cryed and sayd: he that beleueth on me/ beleueth not on me/ but on him that sent me. And he that seeth me/ seeth him that sent me. ✠ I am come a lyght into the worlde/ ỹ who so euer beleueth on me/ should not byde in darknes. And yf any man heare my wordes and beleue not/ I iudge him not. For I came

came not to iudge the worlde: but to saue the worlde. He that refuseth me & receaueth not my wordes/hath one that iudgeth him. The wordes that I haue spoken / they shall iudge him in the last daye. For I haue not spoken of my selfe: but the father whiche sent me / he gaue me a cõmaundement what I shoulde saye/& what I should speake. And I knowe that this cõmaundement is lyfe euerlastynge. What so euer I speake therfore/ euen as the father bade me/so I speake. ✠

¶ Jesus washed his disciples fete. Judas went forth to betraye him. Jesus chargeth vs one to loue another. Peter axed Christ whether he went.

¶ The.xiij. Chapter. ✠

mat.xxvi. mar.xiiij. Luc.xxij.

BEfore the feast of easter whē Jesus knew that his houre A was come/that he should departe out of this world vnto the father. When he loued his which were in the worlde/ vnto the ende he loued them. And when the supper was ended/after that the deuyll had put in the hart of Judas Iscariot Simons sone to betraye him: Jesus knowyng that the father had geuen all thinges into his handes/& that he was come from God/and went to God: he rose frome supper/and layde a syde his vpper garmētes/and toke a towell/and gyrd him selfe. After that/he poured water into a basyn/ & begāne to wash his disciples fete/ and to wype them with the towell/wherwith he was gyrde.



Then came he to Simon Peter. And B Peter sayde to him: Lord shalt thou welshe my fete. Jesus answered & sayde vnto him: what I do/ thou wotest not now/ but thou shalte knowe hereafter. Peter sayd vnto hym: thou shalt not welshe my fete whyll the world standeth. Jesus answered him: if I washe the not thou shalt haue no parte with me. Simō Peter sayd vnto him: Lord/not my fete only: but also my handes and my head. Jesus sayd to him: he that is washed/nedeth not saue to washe his fete/ & is cleane euery whyt. And ye are cleane: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all cleane.

After he had washed their fete/ & receaued his clothes/ and was set doune agayn/he sayd vnto them: wot ye what I haue

done

done to you/ye call me master & Lord/& ye saye well: for so am I. If I then your Lord and master haue weshed your fete/ye also ought to weshe one anothers fete. For I haue geuen you an ensample/that ye shoulde do as I haue done to you. Uerely verely I say vnto you/the seruaũt is not greater then his master/nether the messenger greater then he that sent him. Mat. x. c. Luk. vj. f.

C If ye vnderstond these thinges/ happy are ye yf ye do them. I speake not of you all/I knowe whõ I haue chosen. But that the scripture be fulfilled: he that eateth bread with me/hath lyft vp his hele agaynst me. Now tel I you before it come: that whẽ it is come to passe ye myght beleue that I am he. Uerely verely I say vnto you. He ỹ receaueth whõ so euer I sende/receaueth me. And that receaueth me/receaueth him that sent me. Psal. xl. c. Mat. x. d. Luke. x. c.

When Jesus had thus sayd/he was troubled in the spyrete/& testifyed/saying: verely verely I saye vnto you that one of you shall betraye me. And then the disciples loked one on another/douting of whõ he spake. There was one of his disciples/which leaned on Jesus bosome/whom Jesus loued. To him beckened Simon Peter that he should are who it was of whõ he spake. He then as he leaned on Jesus brest/sayd vnto him: Lord who is it? Jesus answered/he it is to whom I geue a soppe/whẽ I haue dept it. And he wet a soppe/& gaue it to Judas Iscarioth Simons sone. And after the supper/Satan entred into him. mat. xxvj. mar. xiiij. Luk. xxij.

D Then sayd Jesus vnto him: that thou doest/do quickly. That wist no mã at the table/for what intent he spake vnto him. Some of them thought/because Judas had the bagge/that Jesus had sayd vnto him/bye those thynges that we haue neade of agaynst the feast: or that he should geue some thing to the poore. Assone then as he had receaued the soppe/he went immediatly oute: and it was nyght. When he was gone oute/Jesus sayde: now is the sone of man glorifyed. And God is glorifyed by him. If God be glorifyed by him/God shall also glorifye him/in him selfe: and shall straycht waye glorify him.

✠ Deare chyldren/yet a lytel whyle am I with you. ye shall seke me/& as I sayde vnto the Jewes/whyther I go/thyther can ye not come. Also to you saye I now. A new cõmaundemẽt geue I vnto you: ỹ ye loue together/as I haue loued you/that euen so loue ye one another. By this shall all men know that ye

are my

are my disciples/yf ye shall haue loue one to another. Symon Peter sayde vnto him: Lorde whyther goest thou? Jesus answered him whyther I go thou canst not folowe me now / but thou shalt folow me afterwardes. Peter sayd vnto him: Lord/ why can not I folowe the now? I wyll geue my lyfe for thy sake? Jesus answered hun wylt thou geue thy lyfe for my sake? Uerely/verely I saye vnto thee/the cocke shall not crowe/tyll thou haue denyed me thryse.

Mat.xxv. mar. xiiij. Luc. xxij.

¶ Thomas sayde he knewe not whyther Christ went. Judas Thaddeus axed of Christ a question. Christ promyseth to sende his disciples a comforter which is the holy ghoost.

¶The.xiiij.Chapter. ✠

AND he sayde vnto his disciples: let not youre hartes be troubled. Beleue in God/ and beleue in me. In my fathers housse are many mansions. If it were not so/ I woulde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/ I wyl come agayn/ & receaue you euen vnto my selfe/ that where I am/ ther may ye be also. And whyther I go ye knowe/ and the waye ye knowe.

Thomas sayde vnto hym: Lorde we knowe not whyther thou goest. Also how is it possyble for vs to knowe the waye? Jesus sayd vnto him: I am the waye/ the trueth/ and the lyfe. And no man cõmeth vnto the father/ but by me. If ye had knowen me/ ye had knowē my father also. And now ye know him/ and haue sene him.

Philip sayd vnto him: Lorde shewe vs the father/ & it suffyseth vs. Jesus sayde vnto him/ haue I bene so longe tyme with you: and yet hast thou not knowē me? Philip/ he that hath sene me/ hath sene the father. And howe sayest thou then: shewe vs the father? Beleuest thou not that I am in the father/ & the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but the father that dwelleth in me/ is he that doeth the workes. Beleue me that I am in the father/ & the father in me. At the least beleue me for the very workes sake.

Uerely/verely I saye vnto you/ he that beleueth on me/ the workes that I do/ the same shall he do/ & greater workes then these shal he do/ because I go vnto my father. And what so euer ye axe in my name/ ỹ wyl I do/ that ỹ father might be glorifyed by the sone. If ye shal axe any thing in my name/ I wil do it.

mat.vij.a. Mar.xj.c.

✠ If ye



✝ If ye loue me kepe my commaundementes/and I will praye the father/ and he shal geue you another comforter/that he may byde with you euer/ which is the spirite of trueth whom the worlde cānot receaue/because the world seyth him not nether knoweth him. But ye know him. For he dwelleth with you/and shall be in you. I wyll not leaue you cōfortlesse:but wyll come vnto you.

C yet a lytell whyle and the world seyth me no moare: but ye shall se me. For I lyue and ye shall lyue. That daye shall ye knowe that I am in my father / and you in me/and I in you.

He that hath my cōmaundementes & kepeth them/ the same is he that loueth me. And he that loueth me shal be loued of my father/and I wyll loue him/and will shewe myne owne selfe to him. Judas sayd vnto him (not Judas Iscarioth) Lord what is the cause that thou wylt shew thy selfe vnto vs/and not vnto the worlde? Jesus answered and sayd vnto him: yf a man loue me and wyl kepe my sayinges/my father also will loue him/and we wyll come vnto him/& wyll dwell with him. He that loueth me not/kepeth not my sayinges. And the wordes which ye heare/are not myne/but the fathers which sent me.

D Ths haue I spoken vnto you beynge yet present with you. But that cōforter which is the holy goost (whō my father wyll sende in my name) he shall teache you all thinges/and bringe all thinges to your remembraunce what so euer I haue told you.

Peace I leue with you/ my peace I geue vnto you. Not as the worlde geueth/ geue I vnto you. Let not youre hartes be greued/nether feare ye. ye haue hearde how I sayd vnto you: I go and come agayn vnto you. If ye loued me ye would verely reioyce/because I sayde I go vnto the father. For the father is greater then I. And now haue I shewed you before it come/ that when it is come to passe/ye myght beleue.

Here after wyll I not talke many wordes vnto you. For the rular of this worlde commeth / and hath noughte in me. But that the worlde maye knowe that I loue the father: therfore as the

as the father gaue me commaundement / euen so do I. ✠ Ryse/let vs go thence.

¶ That Christ is a very vyne.
Christ cõmaundeth perfyt loue to be had.

¶ The.xv. Chapter. ✠

I Am the true vyne/ & my father is an husband mã. Euery A
braũche that beareth not frute in me/he wil take awaye. And euery braunche that beareth frute/will he pourge/ that it may bryng moare frute. Now are ye cleane thorow the worde which I haue spoken vnto you. Byde in me/ & let me byde in you. As the braunche can not beare frute of it selfe/ except it byde in the vyne: no moare can ye/except ye abyde in me.

I am the vyne/ and ye are the braũches. He that abydeth in me/and I in him/the same bringeth forth much frute. For with
Mat. xrj. out me can ye do nothynge. If a man byde not in me/he is cast
i.ioh. iij.d forth as a braunche/and is wyddered: and men gather it/ and caste it into the fyre/ and it burneth. If ye byde in me/ and my wordes also byde in you: axe what ye wyll/and it shall be done to you. ✠ Here in is my father glorifyed/ that ye beare muche frute/and be made my disciples.

As the father hath loued me/euẽ so haue I loued you. Continue in my loue. yf ye shall kepe my cõmaundementes/ ye shall byde in my loue/euen as I haue kept my fathers commaundementes / and byde in his loue. These thynges haue I spoken vnto you/that my ioye myght remayne in you/ and that youre ioye myght be full.

ephe.v.d. ✠ This is my cõmaundement / that ye loue together as I B
i.tess.iij. haue loued you. Greater loue then this hath no mã/ then that
i.io.iiij.d. a man bestowe his lyfe for his frendes. ye are my frendes/yf ye do what so euer I commaunde you. Hence forth call I you not seruaũtes/ for the seruaũt knoweth not what his Lord doeth. But you haue I called frendes / for all thynges that I haue hearde of my father I haue opened to you.

ye haue not chosen me/but I haue chosen you and ordeyned you/that ye go and bryng forth frute/ and that your frute remayne/that what so euer ye shall axe of the father in my name/ he shoulde geue it you. ✠
1.ioh.iij.d and.iiij.d. ✠ This cõmaũde I you/that ye loue together. yf the world C

hate

hate you/ ye knowe that he hated me before he hated you. If ye were of the worlde/the worlde would loue his owne. Nowe be it because ye are not of the worlde/but I haue chosen you oute of the worlde/therfore hateth you the world. Remember the sayinge that I sayed vnto you/the seruaũt is not greater then the Lorde. If they haue persecuted me/so will they persecute you. If they haue kept my sayinges/ so will they kepe youres. mat. xxiij. Mar. x.c.

D But all these thynges wyll they do vnto you for my names sake/because they haue not knowen him that sent me. If I had not come & spoken vnto them/ they shulde not haue had synne: but nowe haue they nothynge to cloke their synne with all. He that hateth me/hateth my father. If I had not done workes amonge them which none other man dyd/they had not had synne. But now haue they sene/ and yet haue hated both me & my father; euen that the sayinge myght be fulfylled that is written in their lawe: they hated me without a cause. ✠ pſa. xxxiij.

✠ But when the cõforter is come/whom I will sende vnto you frõ the father/which is the spirete of trueth/which proceadeth of the father/he shal testifye of me. And ye shall beare witnes also/because ye haue bene with me from the beginnynge.

¶ The resurreccion of Christ.
To whome he appeared after he ryse.
How he cõmitted his Gospell to his disciples to preache.
How he was receaued into heauen.

¶ The. xvj. Chapter.

A THese thynges haue I sayde vnto you/because ye shulde not be offended. They shall excommunicat you: yea the tyme shall come that whosoeuer kylleth you/wyll thynke that he doth God seruice. And suche thinges will they do vnto you/ because they haue not knowen the father nether yet me. But these thynges haue I tolde you/that when the houre is come/ ye myght remember them/that I tolde you so. ✠ These thynges sayde I not vnto you at the begynnynge/ because I was present with you. Luke. xxiij. g. Math. xxiij.

B ✠ But nowe I go my waye to him that sent me / and none of you axeth me: whyther goest thou. But because I haue sayd suche thynges vnto you/ youre hartes are full of sorowe. Neuertheleſſe I tell you the trueth / it is expedient for you that I go awaye. For yf I go not away/that comforter wyll not come

vnto you. But yf I departe/ I wyll sende him vnto you. And when he is come/he will rebuke the worlde of synne/ & of righteousnes/and of iudgement. Of synne/because they beleue not on me: of righteousnes/ because I go to my father/ and ye shall se me no moare/& of iudgement/ because the chefe ruler of this worlde/is iudged all ready.

I haue yet many thynges to saye vnto you: but ye cannot C
beare them away now. How be it whē he is come (I meane the spyrete of truthe) he wil leade you into al truthe. He shal not speake of him selfe: but whatsoeuer he shal heare/ that shal he speake/ & he will shewe you thinges to come. He shall glorify me/ for he shal receaue of myne and shal shewe vnto you. All thinges that the father hath/ are myne. Therfore sayde I vnto you/ that he shall take of myne/and shewe vnto you. ✠

✠ After a whyle ye shal not se me/and agayne after a whyle D
ye shall se me: for I go to the father. Then sayd some of his disciples betwene them selues: what is this that he sayth vnto vs/ after a whyle ye shall not se me / & agayne after a while ye shall se me/and that I go to the father. They sayd therfore: what is this that he sayth after a whyle/we cannot tell what he sayth. Jesus perceaued that they wolde axe him/ & sayde vnto them: This is it that ye enquyre of/ bitwene your selues/ that I sayd after a whyle ye shal not se me/ & agayne after a whyle ye shall se me. Verely/verely I saye vnto you: ye shall wepe and lamēt/ and the worlde shall reioyce. ye shall sorowe: but youre sorowe shal be tourned to ioye.

A womā whē she trauayleth hath sorowe/because her houre E
is come: but assone as she is deliuered of the chylde/ she remembreth no moare the anguysshe / for ioye that a man is borne into the worlde. And ye now are in sorowe: but I wyll se you agayne / and youre hartes shall reioyce/ and youre ioye shall no man take from you. ✠ And in that daye shal ye axe me no que-
mat.vij.a. and. xxj.e Mar. xj.c Luc. xj.d. Jaco. j.a. stion ✠ Verely / verely I saye vnto you / what so euer ye shall axe the father in my name/he wil geue it you. Hytherto haue ye axed nothyng in my name. Axe & ye shall receaue it: that youre ioye maye be full.

These thinges haue I spokē vnto you in prouerbes. The ty- f
me will come whē I shal no meare speake to you in prouerbes:

but I

but I shall shewe you playnly frō my father. At that daye shall ye axe in my name. And I saye not vnto you that I wyll speake vnto my father for you. For the father him selfe loueth you/ because ye haue loued me/ and haue beleued that I came out from God. I went out from the father/ & came into the worlde/ and I leue the worlde agayne/ and go to the father

G His disciples sayde vnto him: lo nowe speakest thou playnly/ and thou vsest no prouerbe. Now knowe we that thou vnderstondest all thynges/ and nedest not that any man shuld axe the any question. Therfore beleue we that thou camst from God. Jesus answered them. Now ye do beleue: Beholde the houre draweth nye/ & is all ready come that ye shal be scattered euery man his wayes/ & shal leaue me alone. And yet am I not alone/ for the father is with me. mat. xxiij. ma.. xiiij.

These wordes haue I spoken vnto you/ that in me ye might haue peace. For in the worlde shal ye haue tribulacion: but be of good cheare/ I haue ouercome the worlde.

¶ The prayer of Jesus for them whome he had geuen to him.

¶ The. xvij. Chapter.

A THese wordes spake Jesus/ & lyfte vp his eyes to heauē/ & sayde: father the houre is come/ glorify thy sone/ that thy sone maye glorfye the: as thou hast geuen him power ouer all flesche/ that he shulde geuen eternall lyfe to as many as thou hast geuen him. This is lyfe eternall/ that they myght knowe the/ that only very God/ & whom thou hast sent Jesus Christ.

I haue glorified the on the earth. I haue fynished the worke which thou gauest me to do. And nowe glorify me thou father with thyne owne selfe/ with the glory which I had with the yer the worlde was. I haue declared thy name vnto the men whithe thou gauest me out of the worlde. Thyne they were & thou gauest them me/ and they haue kept thy sayinges.. Nowe they knowe that all thinges what so euer thou hast geuen me/ are of the. For I haue geuen vnto them the wordes whiche thou gauest me/ and they haue receaued them/ and know surely that I came out from the: and do beleue that thou dydest send me.

B I praye for them/ & praye not for the world: but for thē which thou hast geuē me/ for they are thyne. And all myne are thyne/

and thyne are myne/ and am glorifyed in them. And nowe am I no moare in the worlde/but they are in the worlde/ and come to the. ⊢ ✝ Holy father kepe in thyne owne name/them which C thou hast geuen me/that they maye be one/as we are. Whyl I was with them in the worlde/ I kepte them in thy name. Those that thou gauest me/haue I kepte/ & none of them is lost/but that lost chylde/that the scripture myght be fulfylled.

Psal. viij Now come I to the/ & these wordes speake I in the worlde/ that they myght haue my ioye full in them. I haue geue them thy wordes/and the worlde hath hated them/because they are not of the worlde/euen as I am not of the worlde. I desyre not that thou shuldest take them oute of the worlde: but that thou kepe them from euyll. ⊢ They are not of the worlde/as I am not of the world. Sanctify them with thy trueth. Thy sayinge is trueth. As thou dyddest send me into the world/euē so haue I sent them into the worlde/and for their sakes sanctifye I my selfe/that they also might be sanctifyed thorowe the truthe.

I praye not for them alone: but for them also which shall be- D leue on me thorow their preachinge/that they all maye be one/ as thou father arte in me/and I in the/ that they maye be also one in vs/ that the worlde maye beleue that thou hast sent me. And that glory that thou gauest me/ I haue geuen them/ that they maye be one/ as we are one. I in them/ and thou in me/ that they maye be made perfecte in one/ and that the worlde maye knowe that thou hast sent me/ & hast loued them as thou hast loued me.

Father/ I will that they which thou hast geuen me/ be with me where I am/that they may se my glory which thou hast geuen me. For thou louedest me before the making of the worlde. O righteous father/the very worlde hath not knowen the: but I haue knowen the/and these haue knowen that thou hast sent me. And I haue declared vnto them thy name/ and wil declare it that the loue wherewith thou hast loued me/ be in them/ and that I be in them.

C Jesus is betrayed of Judas Iscarioth.
The Jewes fell backe to the earth at the worde of Christ.
Peter strycke of the eare of Malchus.
Jesus was led to Annas & Cayphas/and from them to Pylate.

C The.xviij. Chapter. ✝

When

A WHen Jesus had spoken these wordes/ he went forthe with his disciples ouer the broke Cedron/ wher was a garden into the which he entred with his disciples. Judas also which betrayed him/ knewe the place: for Jesus ofte tymes resorted thither with his disciples. Judas then after he had receaued a bonde of men/ & ministers of the hygh Prestes & Pharyses/ came thither with lanternes & fyerbrondes and weapens. Then Jesus knowyng all thynges that shoulde come on him/ went forth & sayde vnto them/ whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. mat. xxvj. mar. xiiij. lu. xxij. d. mat. xxvj. mar. xiiij. luc. xxij. c.

Judas also which betrayed him/ stode with them. But assone as he had sayde vnto them/ I am he/ they went backe wardes and fell to the grounde. And he axed them agayne: whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I sayde vnto you/ I am he. If ye seke me/ let these go their waye. That the sayinge myght be fulfylled which he spake: of them whiche thou gauest me/ haue I not lost one.

B Simon Peter had a swearde/ and drue it/ & smote the hygh prestes seruaunt/ and cut of his rycht eare. The seruaũtes name was Malchus. Then sayde Jesus vnto Peter: put vp thy swearde into the sheath: shal I not drynke of the cup which my father hath geuen me? Then the company and the Captayne/ and the ministers of the Jewes toke Jesus & bounde him/ and led him away to Anna fyrst: for he was fatherelawe vnto Cayphas/ which was the high preste that same yere. Cayphas was he that gaue counsell to the Jewes/ that it was expedient that one man shoulde dye for the people.

C And Simõ Peter folowed Jesus and another disciple: that disciple was knowẽ of the hygh preste/ and went in with Jesus into the pallys of the hygh preste. But Peter stode at the dore without. Then went oute that other disciple whiche was knowen vnto the hyghe preste/ and spake to the damsell that kept the dore/ and broughte in Peter. Then sayde the damsell that kept the dore vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. The seruauntes and the ministers stode there: and had made a fyer of coles: for it was colde: and they warmed them selues. Peter also stode amonge them and warmed him selfe. mat. xxvj. mar. xiiij. luc. xxij. e.

The hygh prest axed Jesus of his disciples & of his doctrine. D
Jesus answered him: I spake openly in ỹ world. I euer taught
in the synagoge and in the temple whither all the Jewes resor-
ted/ and in secrete haue I sayde nothinge: Why axest thou me?
Axe them which hearde me/ what I sayde vnto them. Behold
mat.xxvj. they can tell what I sayde. When he had thus spokē/ one of the
mar.xiiij. miuisters which stode by/ smote Jesus on the face/ sayinge: an-
Lu.xxij.g swerest thou the hygh prest so? Jesus answered him. If I haue
euyll spoken/ beare wytnes of the euyll: If I haue well spoken
why smytest thou me? And Annas sent him bounde vnto Cay-
phas the hyghe preste.

Simon Peter stode and warmed him-selfe: And they saye E
vnto him: arte not thou also one of his disciples? He denyed it/
and sayd: I am not. One of the seruaūtes of the hygh preste (his
cosyn whose eare Peter smote of) sayde vnto him: dyd not I se
the in the garden with him? Peter denyed agayne: and imme-
diatly the cocke crewe.

mat.xxvij Then led they Jesus from Cayphas into the haull of iudge- F
mar.xv.a. ment. It was in the morning/ & they them selues wēt not into
luc. xxij.g the iudgement haull least they should be defyled/ but that they
myght eate the paschal lambe. Pylate then wēt out vnto them
and sayde: what accusacion bringe ye agaynst this man? They
answered and sayd vnto him. If he were not an euyll doar/ we
woulde not haue delyuered hym vnto the. Then sayde Pylate
vnto them: take ye him/ and iudge him after youre owne lawe.
Then the Jewes sayd vnto him. It is not lawfull for vs to put
any mā to death. That the wordes of Jesus myght be fulfylled
which he spake/ signifyinge what death he should dye.

mat. xxvij Then Pylate entred into the iudgement haull agayne/ and G
mar.xv.b. called Jesus/ & sayd vnto him: art thou the kyng of the Jewes?
Lu. xxiij. Jesus answered: sayst thou that of thy selfe/ or dyd other tell it
the of me? Pylate answered: Am I a Jewe? Thyne owne na-
cion & hygh prestes haue delyuered ỹ vnto me. What hast thou
done? Jesus answered: my kyngdom is not of this worlde. If
my kyngdom were of this worlde/ then woulde my ministers
suerly fyght/ that I should not be delyuered to the Jewes/ but
now is my kyngdome not from hence. Pylate sayde vnto him:
Arte thou a kynge then? Jesus answered: Thou sayest that I
am a

am a kynge. For this cause was I borne/ & for this cause came I into the world/that I should beare wytnes vnto the trueth. And all that are of the trueth heare my voyce. Pylate sayd vnto him: what thynge is trueth? And when he had sayd that/ he went out agayne vnto the Jewes/ & sayde vnto them: I fynde in hym no cause at all. ye haue a custome/ that I should delyuer you one lowse at easter. Wil ye that I lowse vnto you the kyng of the Jewes? Then cryed they all agayne sayinge: Not hym/ but Barrabas: that Barrabas was a robber. mat. xxvij. mar. xv. b. luc. xxij.

¶ Jesus was condempned to the death of the crosse. Of them that stode by the crosse. Jesus was thrust in with a speare. Joseph begged the body of Jesus and buryed it.

¶ The. xix. Chapter.

A THen Pilate toke Jesus and scourged him. And the soudiers wounde a croune of thornes & put it on his head. mat. xxvij. mar. xv. b. And they dyd on him a purple garment/and sayd: hayll kynge of the Jewes: & they smote him on the face. Pylate went forth agayne/ & sayde vnto them: beholde I bringe him forth to you/ that ye maye knowe/ that I fynde no faute in him. Then came Jesus forth wearinge a croune of thorne and a robe of purple. And Pylate sayde vnto them: beholde the mã. When the hygh Prestes & ministers sawe him/ they cryed sayinge: crucify him/ crucify him. Pylate sayde vnto them. Take ye him and crucify hym: for I fynde no cause in hym. The Jewes answered him. We haue a lawe/ and by oure lawe he ought to dye: because he made him selfe the sone of God.

B Whẽ Pylate heard that saying/ he was the moare afrayde/ and went agayn into the iudgemẽt haull/ & sayde vnto Jesus: whence arte thou? But Jesus gaue him none answere. Then sayde Pylate vnto him. Speakest thou not vnto me? Knowest thou not that I haue power to crucify the/ and haue power to lowse the? Jesus answered: Thou couldest haue no power at all agaynst me/ except it were geuen the frõ aboue. Therfore he that delyuered me vnto the/ is moare in synne. And frõ thence forth sought Pylate meanes to lowse him: but ẏ Jewes cryed saying: yf thou let him go/ thou art not Cesars frende. For who so euer maketh him selfe a kynge/ is agaynst Cesar.

When Pylate hearde that saying/ he brought Jesus forth/ & sate doune to gene sentẽce/ in a place called the pauemẽt: but in

the Hebrue tonge/Gabbatha. It was the saboth euē which falleth in the easter feast/ & about the sixte houre. And he sayd vnto the Jewes: behold your kyng. They cryed/away with him/away with him/crucify him. Pylate sayd vnto thē. Shal I crucify your kyng? The hygh prestes answered: we haue no kyng but Cesar. Then delyuered he him vnto them/ to be crucifyed.

mat. xxvij mar. xv. b. luc. xxiij. c And they toke Jesus/ and led hym awaye. And he bare his crosse and went forth into a place called the place of dead mens skulles/which is named in Hebrue/Golgotha. Wher they crucifyed him/and two other with him/on ether syde one/and Jesus in the myddes. And Pylate wrote his tytle/& put it on the crosse. The wrytyng was: Jesus of Nazareth/kyng of the Jewes. This tytle read many of the Jewes. For the place where Jesus was crucifyed/was nye to the cyte. And it was wrytten in Hebrue/Greke/ & Latyn. Then sayd the hygh prestes of the Jewes to Pylate: wryte not kynge of the Jewes/ but that he sayde/ I am kynge of the Jewes. Pylate answered: what I haue wrytten/that haue I wrytten. C

mat. xxvij mar. xv. b. Lu. xxiij. Then the soudiers when they had crucifyed Jesus/toke his garmentes & made foure partes/to euery soudier a parte/ and also his cote. The cote was without seme/ wrought vpon thorowoute. And they sayd one to another. Let vs not deuyde it/ but caste lottes who shall haue it: that the scripture myght be fulfylled whiche sayeth: They departed my rayment amonge them/and on my cote dyd cast lotes. And the soudiers dyd such thynges in dede. Psal. xxj. D

Then stode by the crosse of Jesus his mother/& his mothers syster/ Mary the wyfe of Cleophas/ and Mary Magdalene. When Jesus saw his mother/ and the disciple standyng whom he loued/ he sayde vnto his mother: woman beholde thy sone. Then sayd he to the disciple: behold thy mother. And from that houre the disciple toke her in his owne.

psal. lxviij After that when Jesus perceyued that all thinges were performed: that the scripture myght be fulfylled/he sayd: I thyrst. Ther stode a vessel full of veneger by. And they fylled a sponge with veneger and wounde it about with ysope/ and put it to his mouth. Assone as Jesus had receaued of the veneger/he sayde: It is fynyshed/and bowed his head/and gaue vp the ghoost. E

The

F The Jewes then because it was the saboth euē/that the bodyes should not remayne vpō the crosse on the saboth daye (for that saboth daye was an hygh day) besought Pylate that their legges myght be broken/and that they myght be taken doune. Then cam the soudiers and brake the legges of the fyrst/and of the other which was crucifyed with Jesus. But whē they came to Jesus/ & sawe that he was dead already/they brake not his legges: but one of the soudiers with a spere thrust him into the syde/and forth with came ther out bloud and water.

And he that sawe it bare recorde/ & his recorde is true. And he knoweth that he sayth true that ye might beleue also. These thinges were done that the scripture should be fulfilled. ye shall not breake a bone of him. And agayne another scripture sayth: They shall loke on him/whom they pearsed. Exo. xij. Nūe. ix. b zach. xij.

G After that Joseph of Arimathia (which was a disciple of Jesus/but secretly for feare of ỹ Jewes) besought Pylate that he might take doune ỹ body of Jesus. And Pilate gaue him licēce. And ther came also Nicodemus which at ỹ beginnyng came to Jesus by nyght/& brought of myrre & aloes mengled together about an houdreth pounde wayghte. Then toke they the body of Jesu/& wounde it in lynnē clothes with the odoures/as the maner of the Jewes is to bury. And in the place where Jesus was crucifyed was a garden/ & in the garden a newe sepulcre/ wherin was neuer man layde. There layd they Jesus because of the Jewes saboth euē/for the sepulcre was nye at hande. ✠ mat. xxvij. mar. xv. b. Lu. xxiij.

¶ The resurrection of Christ. Mary Magdalene came fyrst to the graue/and to hyr appeared Christ fyrste As the disciples were gathered to gether/Jesus came and appeared vnto them.



A

¶ The. xx. Chapter. ✠

THe morowe after the saboth daye came Mary Magdalene early/ whē it was yet darcke/ vnto the sepulcre and sawe the stone taken awaye from the toumbe. Then she rāne/and came to Simon Peter and to the other disciple whō Jesus loued/and sayd vnto them. They haue taken awaye the Lorde oute of the toumbe/& we cānot tell where they haue layde him. Peter went forth & that other mat. xxvj. Lu. xxiiij.

disciple

disciple & came vnto the sepulcre. They ranne bothe to gether/ and that other disciple dyd out runne Peter / and came fyrst to the sepulcre. And he stouped doune and sawe the lynnē clothes lynge/yet went he not in. Then came Simō Peter folowinge him/and went into the sepulcre/ & sawe the lynnen clothes lye/ and the napkyn that was aboute his head/not lyinge with the lynnē clothe/but wrapped to gether in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulcre/ and he saw and beleued. For as yet they knew not the scriptures/ that he should ryse agayne frō death. ✠ And the disciples went awaye agayne vnto their owne home.

mat.xxviij
mar.xvj.b



✠ Mary stode without at the sepulcre B wepyng. And as she wept/she bowed her selfe into the sepulcre and sawe two aungels in whyte syttyng / the one at ỹ head and the other at the fete/ where they had layde the body of Jesus. And they sayde vnto her/ womā why wepest thou? She sayde vnto them: For they haue taken awaye my Lorde/ and I wote not where they haue layed him. When she had thus sayd: she tourned her selfe backe and sawe Jesus stondynge: & knewe not that it was Jesus. Jesus sayde vnto her: Woman why wepest thou? Whom sekest thou? She supposyng that he had bene the gardener: sayde vnto him. Syr yf thou haue borne him hence tell me where thou hast layd him/ that I maye fetch him: Jesus sayd vnto her: Mary/ She tourned her selfe: & sayd vnto him: Rabboni which is to say master. Jesus sayd vnto her/touche me not/ for I am not yet ascended to my father: But go to my brethrē & saye vnto them: I ascēde vnto my father & your father: to my God & youre God. Mary Magdalene came and tolde the disciples that she had sene the Lorde/and that he had spoken suche thynges vnto her. ✠

mat.xxviij
mar.xvj.c
Lu.xxiiij.
i.cor.xv.a.

✠ The same daye at nyght/which was the morow after the C saboth day/whē the doores were shut/where the disciples were assembled to gether for feare of the Jewes/came Jesus & stode in the myddes/and sayd to them: peace be with you. And when he had so sayde/he shewed vnto them his syde. Then were the disciples

disciples glad when they sawe the Lord. Then sayde Jesus to them agayne: peace be with you. As my father sent me/euen so sende I you. And when he had sayde that/he brethed on them/ and sayde vnto them. Receaue the holy ghoost. Who so euers synnes ye remyt/ they are remytted vnto them. And who so euers synnes ye retayne/they are retayned.

D ✠ But Thomas one of the twelue/called Didimus/was not with them when Jesus came. The other disciples sayde vnto him: we haue sene the Lorde. And he sayde vnto them: excepte I se in his handes the prent of the nayles / and trust my hande Mat. xxi. unto his syde/ I wyll not beleue.

And after eyght dayes agayn his disciples were within/and Thomas with them. Then came Jesus when the dores were shut/and stode in the myddes and sayde: peace be with you.

After that sayd he to Thomas: bryng thy fynger hyther and se my handes: & bryng thy hande and trust it into my syde and be not faythlesse/but beleuynge. Thomas answered and sayde vnto him: my Lord/and my God. Jesus sayde vnto him. Thomas/because thou haste sene me/therfore thou beleuest. Happy are they that haue not sene/and yet beleue.

And many other signes dyd Jesus in the presence of his disciples/which are not wrytten in this boke. These are wrytten that ye might beleue/that Jesus is Christ the sone of God/and that in beleuynge ye myght haue lyfe thorow his name. ✠

¶ To Peter & other that were a fyshyng dyd Christ appere agayn.
To Peter he gaue commaundement to fede his sheepes and lambes.
Christ shewed before vnto Peter what dead he shoulde dye.



A ¶ The. xxi. Chapter. ✠

After that Jesus shewed him selfe agayne at ỹ sea of Tyberias. And on this wyse shewed he hym selfe. There were to gether Simon Peter and Thomas which is called Didimus/ & Nathanael of Cana a cyte of Galile/ & the sones of zebedei/and two other of the disciples. Simõ Peter sayd vnto them: I go a fyshyng. They sayd vnto him: we also wyll go w̃ the. They wẽt their waye & entred into a shippe strayght way/ & that nyght caught they nothyng.

But

But when the mornynge was nowe come / Jesus stode on the shore: neuertheless the disciples knewe not that it was Jesus. Jesus sayde vnto them: syrs / haue ye any meate? They answered him / no. And he sayd vnto them: cast out the net on ỹ right syde of the ship / and ye shall synde. They cast out / & anone they were not able to drawe it for the multitude of fysshes.

Then sayde the disciple whom Jesus loued / vnto Peter: It B
is the Lord. When Simon Peter heard that it was the Lord he gyrde his mantell to him (for he was naked) and sprange into the sea. The other disciples came by shippe: for they were not farre from londe / but as it were two houndred cubites / & they drewe the net with fysshes. Assone as they were come to londe they sawe hoot coles and fysshe layd ther on / and bread. Jesus sayd vnto them: bring of the fysshe which ye haue now caught. Simon Peter stepped forth and drewe the net to londe full of greate fysshes / an hoūdred and .liij. And for all ther were so many / yet was not the net broken. Jesus sayde vnto them: come & dyne. And none of the disciples durst axe him: what arte thou? For they knewe that it was the Lorde. Jesus then came and toke bread / and gaue them / & fysshe lykewyse. And this is now the thyrde tyme that Jesus appered to his disciples / after that he was rysen agayne from death.

When they had dyned / Jesus sayde to Simon Peter: Simon Joanna / louest thou me more then these? He sayde vnto him: ye Lorde / thou knowest / that I loue the. He sayde vnto him: fede my lambes. He sayde to him agayne the secōde tyme: Simon Joanna / louest thou me? He sayde vnto him: ye Lorde thou knowest that I loue the. He sayd vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Simon Joanna / louest thou me? And Peter sorowed because he sayde to him ỹ thyrde tyme / louest thou me / and sayd vnto him: Lorde / thou knowest all thyng / thou knowest that I loue the. Jesus sayd vnto him: fede my shepe.

Uerely verely I say vnto the / when thou wast younge / thou C
gerdedst thy selfe / & walkedst whyther thou wouldest: but whē thou art old / thou shalt stretche forth thy handes / and another
1. Pet. j. c shall gyrde the / & leade the whyther thou wouldest not. That spake he signifyeng by what death he should glorifye God.

And

¶ And when he had sayde thus/ he sayde vnto him: ✠ folowe me. Peter tourned about/ and sawe that disciple whom Jesus loued folowynge: which also leaned on his brest at supper and sayde: Lorde which is he that shall betraye the? When Peter sawe him/ he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto him/ yf I wil haue him to tary tyll I come/ what is that to the? folowe thou me. Then wēt this sayinge abroade amonge the brethren/ that that disciple shulde not dye. yet Jesus sayde not to him/ he shall not dye: but yf I will that he tary tyll I come/ what is that to the? The same disciple is he/ which testifyeth of these thynges/ and wrote these thynges. And we knowe/ that his testimony is true. ✠ There are also many other thynges which Jesus dyd: the which yf they shulde be wrytten euery one/ I suppose the worlde coulde not contayne the bokes that shulde be wrytten.

Here endeth the Gospell of Sanyct Johñ.

¶ Here after folowe the Actes of the Apostles/ made by Saynct Luke.

¶ The Actes of the Apostles/wrytten by Sayncte Luke the Euangelist/which was present at the doynges of them.

¶ After Christ was ascended/the disciples remayned together. The fyrst sermone of Peter. The ende of Judas. How the lot fell on Mathias.

¶ The fyrst Chapter.



IN the former treatyse (deare Theophilus) I haue wrytten of all that Jesus began to do and teache/ vntyll the daye/in which he was taken vp / after that he (thorowe the holy goost) had geuen commaundemētes vnto the Apostles/ whiche he had chosen / to whom also he shewed hym selfe alyue/ after his passion by many tokens / appearynge vnto them fourty dayes & speakinge of the kyngdome of God/and gathered them together/ and commaunded them/that they shuld not departe frō Jerusalem: but to wayte for the promes of the father/wherof ye haue hearde of me. For
Lu.xxiiij. John baptysed with water: but ye shall be baptysed with the holy goost/and that with in this feaw dayes. When they were come together/they axed of him saying: Lord wilt thou at this tyme / restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to know the tymes/or the seasons which the father hath put in his own power: but ye shall receaue power of the holy goost which shal come on you. And ye shal be wytnesses vnto me in Jerusalem / and in all Jewry and in Samary/and euen vnto the worldes ende.

And whē he had spoken these thinges/whill they beheldē/he was

was taken vp and a cloude receaued him vp out of their syght. And whyle they loked stedfastly vp to heauē as he wēt/beholde two men stode by them in whyte apparell/which also sayde: ye men of Galile why stond ye gasynge vp into heauē. This same Jesus which is taken vp from you into heauen / shall so come/ euen as ye haue sene him go into heauen. ✠

Then retourned they vnto Jerusalem frō mounte Olyuete Lu.xxiiij. which is nye to Jerusalem conteyninge a saboth dayes iorney. And when they were come in/they wēt vp into a parler/where abode both Peter and James/John and Andrew/Philip and Thomas/Bartlemew and Matthew/James the sone of Alpheus/and Simon zelotes/and Judas James sone. These all continued with one accorde in prayer and supplicacion with the wemen and Mary the mother of Jesu/and with his brethren.

C ✠ And in those dayes Peter stode vp in the myddes of the disciples and sayde (the noumbre of names that were together were aboute an hondred and twenty) ye men and brethrē this scripture must haue nedes bene fulfylled which the holye goost thorow the mouth of Dauid spake before of Judas which was Psalm. xl gyde to them that toke Jesus. For he was noumbred with vs/ and had obtayned fellowship in this ministracion. And the same hath now possessed a plot of groūde with ẏ rewarde of iniquite and when he was hanged/brast a sonder in the myddes/and all his bowels gusshed oute. And it is knowen vnto all the inhabiters of Jerusalem: in so muche that that felde is called in their mother tounge Acheldema/that is to saye/the bloud felde. ioh.xviij. mat.xxvij

D It is writtē in ẏ boke of Psalmes: His habitaciō be voyde/ & pſa.lxviij. no mā be dwellyng therin: & his Bishoprycke let another take. pſal.cviij. Wherfore of these mē which haue cōpanyed with vs/al ẏ tyme that the Lorde Jesus wēt in & out amōge vs/begynnyng at the baptime of John vnto ẏ same daye that he was takē vp frō vs/ must one be ordeyned to beare witnes w̄ vs of his resurrecciō.

And they appointed two: Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed/ sayinge: thou Lorde which knowest the hartes of al mē/shewe whether of these two thou hast chosen/that the one may take the roume of this ministracion and Apostelshippe/ frome which Judas by transgression fell that he might go to his owne place. And they

gaue

gaue forth their lottes/and the lot fel on Mathias/and he was counted with the eleuen Apostles. ✠

¶ How the disciples receaued the holy goost. How they spake with diuerse tonges. The people wondred at them & thought thē dronken. At the preachynge of Peter were conuerted a great multitude. How goodes were cōmen amonge the Apostles.

¶ The.ij. Chapter. ✠

A ¶ When the fyftenth daye was come/they were all with one accorde together in one place. And sodenly there came a sounde from heauen/as it had bene the commynge of a mighty wynde/and it fylled all the house where they sate. And there appeared vnto them clouen tounges/lyke as they hadde bene fyre/and it sate vpō eache of them: and they were all fylled with the holy goost/and begāne to speake with other tounges/euen as the spirit gaue them vtteraunce.

B And there were dwellyng at Jerusalē Jewes deuoute men/which were of all nacios vnder heauē. When this was noysed about/the multitude came together and were astonyed/because that euery man hearde them speake his owne tounge. They wondred all and marueyled sayinge amonge them selues: Beholde/are not all these which speake of Galile? And how heare we euery man his owne tounge wherin we were borē? Parthians/Medes and Elamytes/& the inhabiters of Mesopotamia/of Jewry and of Capadocia/of Ponthus & Asia/Phrigia/Pamphilia/and of Egipte/and of the partes of Lybia which is beside Syrene/and straūgers of Rome/Jewes and cāuertes/Grekes and Arabians: we haue hearde them speake with oure owne toūges the great workes of God. ✠ They were all amased/and wondred sayinge one to another: what meaneth this? Other mocked them sayinge: they are full of newe wyne.

C ✠ But Peter stepped forth with the eleuen/and lyfte vp his voyce/& sayde vnto them: ye mē of Jewry/and all ye that inhabite Jerusalem: be this knowē vnto you and with youre eares heare my wordes. These are not dronken as ye suppose: for it is yet but the thyrde houre of the daye. But this is that which
Iohel.ij.g was spoken by the prophete Johel: It shall be in the laste dayes sayeth God: of my spirite I will powre out vpon all flesshe. And your sones and youre daughters shall prophesy/& your younge men shall se visions/and youre olde men shal dreame dreames.

And on

And on my seruauntes/ & on my hande maydens I will powre out of my spyete in those dayes/and they shall prophesie. And I will shewe wonders in heauē aboue/ & tokens in the earth beneth/ bloud & fyre/and the vapour of smoke. The sonne shall be turned into darcknes/ & the mone into bloud/ before that great and notable daye of the Lord come. And it shall be/ that who so euer shall call on the name of the Lorde shall be saued. ⊢

D ✝ ye men of Israel heare these wordes: Jesus of Nazareth Rom.x.c. a man approued of God amonge you with myracles/ wonders and signes which God dyd by him in the myddes of you/ as ye youre selues knowe: him haue ye takē by the handes of vnrighteous persones/ after he was deliuered by the determinat coūsell and fore knowledge of God/ and haue crucifyed and slayne/ whom God hath rayled vp & lowsed the sorowes of death/ because it was vnpossible that he should be holdē of it. For Dauid Psal.xv. speaketh of him: Afore hande I sawe God alwayes before me. For he is on my right hand/ that I should not be moued. Therfore dyd my harte reioyce/ and my tounge was glad. Moreouer also my flesshe shal rest in hope/ because thou wilt not leaue my soule in hell/ nether wylt suffre thyne holye to se corrupcion. Thou hast shewed me the wayes of lyfe/ and shalt make me full of ioye with thy countenaunce. ⊢

E Men and brethren/ let me frely speake vnto you of the patriarke Dauid: For he is both death and buryed/ and his sepulcre iij.re.ij.b remayneth with vs vnto this daye. Therfore seynge he was a Prophet/ & knewe that God had swore with an othe to him/ that ỹ frute of his loynes shoulde syt on his seat (in that Christ shoulde ryse agayne in the flesshe) he sawe before/ & spake of the resurreccion of Christ/ that his soule shoulde not be left in hell/ nether his flesshe shoulde se corrupcion. This Jesus hath God rayled vp/ where of we all are witnesses.

Sence now that he by the right hande of God exalted is/ & hath receaued of the father ỹ promyse of the holy goost/ he hath sheed forth that which ye now se & heare. For Dauid is not ascended into heauē/ but he sayd: The Lorde sayd to my Lorde/ Psal.c.ix. syt on my right hande/ vntyll I make thy fooes thy ofte stole. So therfore let all the house of Israel knowe for a surety/ that God hath made the same Jesus whō ye haue crucifyed/ Lorde

and Christ. When they hearde this/ they were pricked in their hartes/ and sayde vnto Peter and vnto the other apostles: ye men & brethren/what shal we do? Peter sayd vnto them: repēt and be baptysed euery one of you in the name of Jesus Christ/ for the remission of synnes/and ye shall receaue the gyfte of the holy ghoost. For the promyse was made vnto you and to youre chyldren and to all that are a farre/ euen as many as the Lord our God shall call. And with many other wordes bare he wytnes & exhorted them sayinge: Saue your selues from this vntowarde generacion. Then they that gladly receaued his preachyng/were baptised: and the same daye/there were added vnto them about thre thousande soules.

And they cōtinued in the apostles doctrine and felloushippe/ G.
and in breakynge of bread/and in prayer. And feare came ouer euery soule. And many wōdres and signes were shewed by the apostles. And all that beleued kepte them selues to gethr/and hadde thynges cōmen/and solde their possessions and goodes/ and departed them to all men/as euery man hadde neade. And they contynued dayly with one accorde in the temple/and brake bread in euery houlse / and dyd eate theyr meate to gether/ with gladnes and synglenes of harte praysynge God/and had fououre with all the people. And the Lorde added to the congregacion dayly suche as shoulde be saued.

¶ The halt is cured in the name of Christ.
Peter had nether golde ner syluer. The sermon of Peter.

¶ The.iij. Chapter.

PEter and John went vp to gether into the temple at the A
nynthe houre of prayer. And there was a certayne man halt from his mothers wombe/ whom they brought and layde at the gate of the temple called beutyfull/to axe almes of them that entred iuto the temple. Which same when he sawe Peter and John/that they would into the temple/desyred to receaue an almes. And Peter fastened his eyes on him with John and sayde: loke on vs. And he gaue hede vnto them/trustyng to receaue some thinge of them. Then sayde Peter: Siluer & golde haue I none/such as I haue/geue I the. In the name of Jesus Christ of Nazareth rise vp & walke. And he toke him by ꝑ right hande/and lyfte him vp. And immediatly his fete & anclebones

receaued

receaued strēght. And he sprange/stode & also walked & entred with them into the tēple/walkyng & leapyng & laudyng God.

And all the people saw him walke and laude God. And they knewe him/that it was he which sate and begged at the beautyfull gate of the temple. And they wondred & were sore astonyed at that whiche had happened vnto him. And as the halte which was healed helde Peter and John/all the people ranne amased into Salomons porche.

B When Peter sawe that/he answered vnto the people. ✠ ye men of Israel/why maruayle ye at this/or why loke ye so stedfastly on vs/as though by our owne power or holynes/we had made this man go? The God of Abraham/Isaac & Jacob/the God of oure fathers had glorified his sone Jesus/whom ye deliuered/and denyed in the presence of Pylate/when he had iudged him to be lowsed. But ye denyed the holy & iust/and desyred a murtherar to be geuen you and kylled the Lorde of lyfe/whom God hath raysed frō death/of the which we are witnesses. And his name thorow ỹ fayth of his name/hath made this man sound/whom ye se and knowe. And the fayth which is by him/hath geuen to him this health in the presence of you all. mat.xxvij mar.xv.c. luc.xxiij.c ioh.xvij.g

C And now brethren/I wote well that thorow ignoraunce ye dyd it/as dyd also your heades. But those thinges which God before had shewed/by the mouth of al his Prophetes/how that Christ shuld suffre/he hath thus wyse fulfylled. Repēt ye therfore & tourne/that your synnes may be done away: ✠ whē the tyme of refreshing cōmeth/which we shal haue of ỹ presence of the Lord/& whē God shal send him/which before was preached vnto you/ỹ is to wit Jesus Christ/which must receaue heauen vntyl the tyme ỹ all thinges/which God had spokē by ỹ mouth of all his holy prophetes sence ỹ world begā/be restored agayn.

For Moses sayd vnto the fathers: A Prophet shal the Lord your God rayse vp vnto you/euē of your brethrē lyke vnto me: him shall ye heare in all thinges what so euer he shall saye vnto you. For the tyme wyll come/that euery soule whiche shall not heare that same Prophet/shall be destroyed from amonge the people. Also all the prophetes from Samuel & thence forth/as many as haue spoken/haue in lykewyse tolde of these dayes. deu.xviij.

D ye are the chyldrē of the prophetes & of the couenaūt/which

God hath made vnto our fathers/saying to Abraham: Euen in thy sead shal all kynredes of the earth be blessed. Fyrst vnto you hath God rayled vp his sone Jesus/& him he hath sent to blysse you/that euery one of you should tourne frō your wyckednes.

¶ Peter and John were presoned because they confesseth Christ to be the only sauyour. The answer of Peter at his examinacion. Peter and John were forbydden to preache Christ. The prayer of the Apostles. All thynges were commen.

¶ The.iiij. Chapter.

AS they spake vnto the people/the prestes & the rulers of the temple/ & the Saduces came vpon them/takyng it greuously that they taught the people/and preached in Jesu the resurreccion from death. And they layde handes on them/ and put them in holde vntyll the next daye/for it was now euē tyde. Howbeit many of them which heard the wordes beleued and the noumbre of the men was about fyue thousande. A

And it chaūsed on the morow that their rulers & elders and scribes: as Annas the chefe preste/ & Cayphas & John and Alexander/and as many as were of the kynred of the hygh prestes gathered together at Jerusalem/ & set the other before them/ & axed: by what power or in what name haue ye done this syrs.

psal.cxbij. Mat. xxj. mar.xij.a. Luc. xx.c. esa. xxbiij i. Pet. ij.a Ro. ix. g.

✠ Then Peter full of ỹ holy ghoost sayd vnto them: ye rulers of the people/ & elders of Israel/ yf we this daye are examined of the good dede done to the sycke man/ by what meanes he is made whoale: be it knowē vnto you all/ & to the people of Israel/that in the name of Jesus Christ of Nazareth/whō ye crucifyed/ & whom God rayled agayne frō death: euen by him doth this mā stande here present before you whoale. This is ỹ stone cast a syde of you bylders/ whiche is set in the chefe place of the corner. Nether is there saluacion in any other. Nor yet also is ther any other name geuē to men wherin we must be saued. ✠

When they saw the boldnes of Peter and John/ and vnderstode that they were vnlerned mē & laye people/ they marueyled/and they knew them/that they were with Jesu: and beholdinge also the mā/ which was healed standing with them: they coulde not saye agaynst it. But they commaūded them to go a syde out of the counsell/ & counceled among them selues saying: what shall we do to these men? For a manifest signe is done by them/ & is openly knowen to all them that dwell in Jerusalem/ B

and

and we cānot denye it. But that it be noysed no further among the people / let vs threaten and charge them that they speake hence forth to no man in this name.

C And they called them/and cōmaunded them that in no wyse they should speake or teache in the name of Jesu. But Peter & John answered vnto them & sayde: whether it be ryght in the syght of God/to obeye you moare then God/iudge ye. For we cānot but speake that which we haue sene & hearde. So threatened they them and let them go/and founde nothynge how to punisshe them/because of the people. For all mē lauded God for the myracle which was done: for the mā was aboue fourty yere olde/on whom this myracle of healynge was shewed.

Assone as they were let go/ they came to their felowes/and shewed all that the hygh Prestes & elders had sayde to them. And when they hearde that/they lyfte vp their voyces to God with one accorde/and sayde: Lorde/thou arte God which hast made heauē and earth/the sea and all that in them is/which by the mouth of thy seruaunt Dauid hast sayde: Why dyd the hethen rage/and the people ymagen vayne thinges. The kynges of the earth stode vp/and the rulers eam together/agaynst the Lorde and agaynst his Christ. Psal.ij.v.

D For of a trueth/ agaynst thy holy chylde Jesus whome thou hast anoynted/bothe Herode and also Pōcius Pylate/with the gentyls & the people of Israel gathered them selues to gether for to do what so euer thy handes & thy counsel determined before to be done. And now Lorde/beholde their threateninges/ and graunte vnto thy seruauntes with all confidence to speake thy worde. So that thou stretche forth thyne hande that healinge and signes and wonders be done by the name of thy holy chylde Jesus. And assone as they had prayed/the place moued where they were assembled to gether / and they were all filled with the holy ghoost / & they spake the worde of God boldely.

E ✝ And the multitude of them that beleued/were of one hart and of one soule. Also none of thē sayd/ that any of the thinges which he possessed/was his owne: but had all thinges commen. And with greate power gaue the Apostles witnes of the resurreccion of the Lord Jesu. And greate grace was with them al. Nether was there any amōge them/that lacked. For as many

as were possessers of londes or houses/solde them and brought the pryce of the thynges that were solde/ and layed it doune at the apostles fete. And distribucion was made vnto euery man accordynge as he had nede.

And Joses which was also called of the apostles/ Barnabas (that is to saye/the sone of consolacion) beynge a Leuite/and of the couutre of Cypers had londe/and solde it & layde the pryce doune at the apostles fete.

¶ Ananias & Saphira his wyfe were slayne for lyenge to the holy ghoost. How wonderfull miracles God dyd by the handes of the apostles. How the apostles were prysoned & delyuered agayne by the aungell of God. God is rather to be obeyed then men. The counsell of Gamaliel. The apostles ceased not preachynge.

¶ The.v. Chapter.

A Certayne mã named Ananias with Saphira his wyfe A
solde a possession/& kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte/and layde it doune at the apostles fete. Then sayd Peter: Ananias/ how is it that sathan hath fylled thyn hart/that thou shouldest lye vnto the holy ghoost/& kepe awaye parte of the pryce of the lyuelod: Pertayned it not vnto the only/and after it was solde/ was not the pryce in thyne owne power? Howe is it that thou hast conceaued this thynge in thyne harte? Thou hast not lyed vnto men/ but vnto God. Whē Ananias hearde these wordes he fell doune & gaue vp the ghoost. And great feare came on all them that these thinges hearde. And the younge men rose vp/ and put hym a parte/and caryed him out/and buryed him.

And it fortuned as it were about the space of thre houres af- B
ter that his wyfe came in/ignorant of that whiche was done. And Peter sayde vnto her: Tell me/ gaue ye the londe for so muche? And she sayde: ye/for so muche. Then Peter sayde vnto her: why haue ye agreed together/ to tempt the spirit of the Lorde: Beholde the fete of them whiche haue buryed thy husbande/are at the dore/& shall cary the out. Then she fell doune straygh waye at his fete & yelded vp the goost. And the yonge men came in/and founde her dead/and caryed her out/ and buryed her by her husbande. And great feare came on all the congregacion/and on as many as hearde it.

By the handes of the apostles were many signes & wondres C
shewed

shewed among the people. And they wer all together with one accorde in Salomons porche. And of other durste no man ioyne him selfe to them: neuerthelater the people magnified them. The noumbre of them that beleued in the Lorde bothe of men and wemen/grewe more & more: in so much that they brought the sycke into the stretes/and layde them on beddes and paletes/that at the least waye the shadowe of Peter when he came by myght shadowe some of them. There came also a multitude out of the cyties rounde about/vnto Jerusalē/bryngyng sycke folkes/ & them which were vexed with vncleane spirites. And they were healed euery one.

D Then the chefe preste rose vp & all they that were with him (which is the secte of the Saduces) & were full of indignacion and layd handes on the apostles/ and put them in the commen preson. But the aungell of the Lorde by nyght opened the preson dores/and brought them forth/and sayde: go/steppe forth/ and speake in the temple to the people all the wordes of this lyfe. When they hearde that/they entred into the temple early in the mornynge and taught.

The chefe preste came and they that were with him/and called a counsell to gether/ and all the elders of the chyldrē of Israel and sent to the preson to fetche them. When the ministers came and founde them not in preson/they retourned and tolde sayinge: the preson founde we shut as sure as was possible: and the kepers stondynge without before the dores. But when we had opened/we founde no mā within. When the chefe preste of all/and the ruler of the temple & the hygh prestes hearde these thynges/they douted of them/wher vnto this would growe.

E Then came one and shewed them/ beholde the men that ye put in preson/stonde in the temple/and teach the people. Then wēt the ruler of the temple with ministers/ and brought them without violence. For they feared the people/ least they should haue bene stoned. And when they had brought them/ they set them before the coūcell. And the chefe preste axed them saying: dyd not we straytely cōmaund you that ye should not teache in this name: And beholde ye haue fylled Jerusalem with youre doctrine/& ye intende to bryng this mans bloud vpon vs.

Peter and the other apostles answered and sayd: We ought

more to obey God then men. The God of oure fathers rayled vp Jesus/ whom ye slewe and hanged on tree. Him hath God lyfte vp with his right hande/to be a ruler and a sauiour/for to geue repentaunce to Israel and forgeuenes of synnes. And we are his recordes cõcerning these thinges/ & also the holy ghoost whõ God hath geuẽ to them that obey him. When they hearde that/they claue a sunder: & sought meanes to slee them. Then F
stode ther vp one in the counsell / a pharisey named Gamaliel/ a doctour of lawe/had in aucthorite amonge all the people and commaunded to put the Apostles a syde a lytel space / and sayd vnto them: Men of Israel take hede to youre selues what ye entende to do as touchyng these men. Before these dayes rose vp one Theudas bostynge him selfe/to whom resorted a nombre of men about a foure houndred which was slayn/ and they all which beleued on him were scattered abroade and brought to naught. After this man/arose there vp one Judas of Galile/ in the tyme when tribute began/and drewe awaye muche people after him. He also perished: and all euen as many as harkened to him are scattered abroade.

And now I saye vnto you/refrayne youre selues from these G
men/let them alone. For yf the counsell of this worke be of mẽ/ it will come to nought. But & yf it be of God ye cãnot destroye it/ least haply ye be founde to stryue agaynst God. And to him they agreed/ & called the apostles/ & bet them/and cõmaunded that they should not speake in the name of Jesu/ & let them go.

And they departed from the counsell / reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple and in euery houssе they ceased not/teachynge and preachynge Jesus Christ.

¶ How seuen deacons were chosen to minister to the poore. The accusacion of Stephyn.

¶ The. vj. Chapter.

In those dayes as the nõbre of the disciples grewe/there A
arose a grudge among the Grekes agaynst the Hebrues because their wedowes were despised in the dayly ministryng. Then the twelue called the multitude of the disciples to gether and sayde: it is not mete that we shoulde leaue the worde of God and serue at the tables. Wherfore brethren loke ye out

amonge

amonge you seuen men of honeste repoꝛte / and full of the holy ghoost/ and wysdome/ which we maye apoynte to this nedfull busynes. But we wyll geue oure selues continually to prayer/ and to the minystracion of the woꝛde. And the sayinge pleased the whole multitude. And they chose Steuen a man full of faythe and of the holy ghoost/ and Philip/ and Prochoꝛus / and Nichanoꝛ/ and Tymon/ and Permenas/ and Nicholas a conuerte of Antioche. Which they set beꝛoꝛe the apostles/ and they prayed and layde handes on them.

B And the woꝛde of God encreased / and the nombꝛe of the disciples multiplied in Jerusalem greatly/ and a greate company of the prestes were obedient to the faythe. ✠ And Steuen full of fayth and power/ dyd great wondꝛed and miracles amonge the people. Then there arose certayne of the synagoge/ whiche are called Lybertines and Syꝛenites/ and of Alexandꝛia/ and of Cicilia and Asia and disputed with Steuen. And they could not resyste the wysdome/ and the spirit/ with whiche he spake. Then sent they in men/ which sayd: we haue hearde him speake blasphemous woꝛdes agaynst Moses/ and agaynst God. And they moued the people and the elders and the scribes: and came vpon him and caught him/ and bꝛought him to the counsel/ and bꝛought foꝛth false witnesses which sayde. This mā ceaseth not to speake blasphemous woꝛdes agaynst this holy place and the lawe: foꝛ we hearde him saye: this Jesus of Nazareth shall destroye this place/ and shall chaunge the oꝛdiuañces which Moses gaue vs. And all that sate in the counsell/ loked stedfastly on him/ and sawe his face as it had bene the face of an aungell.

¶ The sermon of Stephyn.
Stephyn is stoned to death & prayeth foꝛ his enemyes.
Saul consented to his death.

¶ The. vij. Chapter.

A THen sayde the chefe pꝛest: is it euen so? And he sayde: ye men/ bꝛethꝛē and fathers/ harken to. The God of glozy appeared vnto our father Abꝛaham whyl he was yet in Mesopotamia/ befoꝛe he dwelt in Charran/ and sayd vnto him: come out of thy countre/ and from thy kynred/ & come into the land/ whiche I shall shewe the. Then came he oute of the lande of Chaldey/ and dwelt in Charran. And after that/ assone as his father was dead: he bꝛought him into this lande/ in whiche ye Gen.xij.a

now

now dwell/and he gaue him none inheritaunce in it/no not the
bredeth of a fote:but promysed that he would geue it to him to
possesse/& to his sead after him/when as yet he had no chylde.

God verely spake on this wyse/ ỹ his sead should be a dwel-
ler in a straũge londe/& that they should kepe them in bõdage &
Gen.xvij entreate them euyl.iiij.C.yeres.But ỹ naciõ to whõ they shall
Gen.xxj. be in bondage will I iudge/sayd God.And after that shal they
Gen.xxv. comefoꝛth/& serue me in this place. And he gaue him the coue-
Gen. xxix naũt of circũcision.And he begat Isaac/& circũcised him ỹ. viij.
daye/& Isaac begat Jacob/& Jacob the twelue Patriarkes.

Gen.xxx. And the Patriarkes hauyng indignacion solde Joseph into
and.xxxv. Egypte. And God was with him/and delyuered him out of all
Genesis. his aduersites/and gaue him fauoure and wysdom in the syght
xxxviij. of Pharao kynge of Egypte / which made him gouerner ouer
Gne.xlj.c Egypte/and ouer all his housholde.

Then came there a dearth ouer all the londe of Egypt & Ca- B
naan/& great affliccion/ that our fathers founde no sustenaũce.
But when Jacob heard that there was corne in Egypt/he sent
oure fathers fyꝛst. And at the secõd tyme/Joseph was knowne
of his bꝛethꝛẽ/& Joseph kynred was made knowne vnto Pha-
Gen.xlij. rao. Then sent Joseph & caused his father to be bꝛought and all
Gen.xlv. his kynne/thꝛe scoꝛe and.xv.soules.And Jacob descended into
Gen. xlvj Egypt/ and dyed both he and our fathers/ and were trãslated
Gen. xlix into Sichem/& were put in the sepulcre that Abꝛaham bought
Gen.lj.b. foꝛ money of the sones of Emoꝛ/at Sichem.

When ỹ tyme of ỹ pꝛomes dꝛue nye (which God had swoꝛne C
Exod.j.a. to Abꝛaham) the people grewe & multiplyed in Egypte/tyll an
other kynge arose which knew not of Jseph. The same dealte
suttely with oure kyndred/& euyll intreated oure fathers/and
made them to cast out their yoũge chyldꝛẽ/that they should not
Exo. ij.a. remayne alyue. The same tyme was Moses boꝛne/and was a
pꝛoper chylde in the syght of God / which was noꝛysshed vp in
his fathers housse thꝛe monethes. When he was cast out/Pha-
raos daughter toke him vp/and noꝛisshed him vp foꝛ her owne
sone. And Moses was learned in all maner wysdome of the E-
gypcians/& was myghty in dedes and in woꝛdes.

And when he was full fourty yere olde/ it came into his hart
to vyset his bꝛethꝛẽ the chyldꝛen of Jsrael. And when he sawe

one of

one of them suffre wronge/ he defended him / and auenged his quarel that had the harme done to him/ & smote the Egyptian. For he supposed his brethrē would haue vnderstōde/ how that God by his hādes should saue them. But they vnderstode not.

D And the nexte daye he shewed hym selfe vnto them as they Exo.ij.c. stroue/and would haue set them at one agayne sayinge: Syrs/ ye are brethrē/why hurte ye one another? But he that dyd his neyghbour wronge/thrust him awaye saying: who made the a ruler and a iudge amōge vs? What/wilt thou kyll me/ as thou dyddest the Egyptian yester daye? Then fleed Moses at that sayinge/ and was a straūger in the londe of Madian where he begat two sones.

And when.xl.yeres were expyred/there appeared to him in Exo.iij.a the wyldernes of mounte Syna / an aungell of the Lorde in a flamme of fyre in a bushe. Whē Moses sawe it/ he wondred at the sight. And as he drue neare to beholde/ ỹ voyce of the Lord came vnto him: I am the God of thy fathers/the God of Abraham/ the God of Isaac/ & the God of Jacob. Moses trembled and durst not beholde. Then sayd the Lord to him: Put of thy showes from thy fete/ for the place where thou standest is holy groūd. I haue perfectly sene the afflictiō of my people which is in Egypte/ & I haue heard their gronyng: & am come doune to deliuer them. And now come & I will sende the into Egypte.

E This Moses whom they forsoke/ sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler & a delyuerer/by the handes of the aungell which appeared to him in the bushe. And the same brought them out shewyng wondres and Exo. vij. signes in Egypte/and in the reed sea & in the wyldernes.xl.yeres. Exo. xvj. deu.xviij. This is that Moses which sayde vnto the chyldren of Israel. A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren/lyke vnto me/him shall ye heare. Exo. xix.

This is he that was in the congregacion in the wyldernes with the aungell which spake to him in the mounte Syna/ and with oure fathers. This man receaued the worde of lyfe to geue vnto vs/to whom oure fathers coulde not obeye/but cast it from them/ and in their hartes tourned backe agayne into Egypte/sayinge vnto Aaron: Make vs goddes to go before vs. exo.xxxij. For this Moses that brought vs oute of the lande of Egypte/

we wote

we wote not what is become of him. And they made a caulfe in thofe dayes/and offered facrifice vnto the ymage:and reioyfed in the worckes of their owne handes.

Then God tourned him felfe & gaue thē vp/that they fhould worfhip the ftarres of the fkye/as it is writtē in the boke of the amos.v.g Prophetes. O ye of the houfle of Jfrael/gaue ye to me facrifyces and meat offeringes by the fpace of.xl.yeres in the wylderneſ. And ye toke vnto you the tabernacle of Moloch/and the ſtarre of youre god Remphan/ figures which ye made to worfhippe them. And J will tranſlate you beyonde Babylon.

heb.viij.b Oure fathers had the tabernacle of wytnes in ỹ wyldernes/ F
iofue. iij.c as he had apoynted them fpeakyng vnto Moſes/that he fhould
exo.xxv.d make it accordyng to the faſſion that he had ſene. Which tabernacle our fathers receaued/& brought it in with Joſue into the poſſeſſion of the Gentyls/which God drawe out before the face
i.reg.xvj. of oure fathers vnto the tyme of Dauid. Which founde fauour before God/& would fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an houſſe.

How be it/he that is hyghefl of all/ dwelleth not in tempels
pſal. cxxxj made with handes/as ſayeth the Prophet. Heauē is my ſeate/ and earth is my fote ſtole/ what houſſe wyll ye bylde for me ſayeth the Lorde.or what place is it that J ſhall reſt in.hath not my handes made all theſe thynges.

ye ſtyffenecked and of vncircumcyſed hartes and eares: ye G haue alwayes reſyſted the holy ghooſt: as youre fathers dyd/ ſo do ye. Which of the Prophetes haue not your fathers perſecuted. And they haue ſlayne them/which ſhewed before of the commyng of that Juſt/whom ye haue now betrayed and mordred. And ye alſo haue receaued a lawe by the ordinaunce of aungels and haue not kept it.

Whē they heard theſe thynges/ their hartes claue a ſunder/ and they gnaſſhed on him with their tethe. But he beynge full of the holy ghooſt/loked vp ſtedfaſtly with his eyes into heauē/ and ſawe the glorie of God/and Jeſus ſtondynge on the ryght hande of God and ſayde: beholde/ J ſe the heauens open/& the ſone of man ſtondynge on the righte hande of God. Then they gaue a ſhute with a loude voyce/& ſtopped their eares & ranne vpō him all at once/ & caſt him oute of the cyte/and ſtoned him.

And

And the witnesses layde doune their clothes at a youge mānes fete named Saul. And they stoned Steuen calling on and sayinge: Lorde Jesu receaue my spyrete. And he kneled doune and cryed with a lowde voyce: Lorde/ laye not this synne to theyr charge. And when he had thus spoken/ he fell a slepe.

¶ How the congregacion was persecuted. The buryenge of Stephyn. Saul made hauocke of the cōgregacion. Philip preached in a cytie of Samaria. Of Simon Magus. Mony obtayneth not the gyfte of God. Philip conuerted the Eunuche.

¶ The.viij. Chapter.

A SAul had pleasure in his death. And at that tyme there was a great persecucion agaynst the cōgregacion which was at Jerusalem/ & they were all scattered abroade thorowout the regions of Jewry and Samaria/ except the Apostles. Then deuout men dressed Stenen/ and made greate lamentacion ouer him. But Saul made hauocke of the congregacion/ and entred into euery housse and drewe out both man and woman/ & thrust them into prison. How be it they that were scattered abroade/ went euery where preachyng the worde. Then came Philip into a cyte of Samaria/ and preached Christ vnto them. And the people gaue hede vnto those thinges which Philip spake/ with one accorde/ in that they hearde & sawe the miracles which he dyd. For vncleane spretes cryinge with lowde
B voyce/ came out of many that were possessed of them. And many taken with palsies/ and many that halted were healed. And there was greate ioye in that cytie. And there was a certayne man called Simon/ whiche before tyme in the same cytie/ vsed witche crafte/ & bewitched the people of Samarie/ saying that he was a mā that could do greate thinges. Whom they regarded/ from the least to the greatest/ sayinge: this felowe is the great power of God. And him they set muche by/ because that of longe tyme he had mocked them with sorcery. But assone as they beleued Philippes preachyng of the kyngdom of God and of the name of Jesu Christ/ they were baptised both men & wemen. Then Simon him selfe beleued also/ & was baptysed/ and contynued with Philip/ and wondred beholdyng the myracles and signes/ which were shewed.

C ✝ When the Apostles which were at Jerusalem/ herde saye that Samaria had receaued the worde of God: they sent vnto

them

them Peter and Johñ. Which when they were come / prayed for them that they myght receaue the holy gooſt. For as yet he was come on none of them: But they were baptiſed only in the name of Chriſt Jeſu. Then layde they their handes on them / & they receaued the holy ghooſt.

D When Simon ſawe / that thorowe layinge on of the Apoſtles handes on them / the holy gooſt was geuē: he offered them money ſaying: Geue me alſo this power / that on whom ſo euer I put the handes / he maye receaue the holy gooſt. Then ſayde Peter vnto him: thy money peryſh with the / becauſe thou weneſt that ỹ gyfte of God maye be obteyned with monye. Thou haſt nether parte nor fellouſhippe in this buſynes. For thy hart is not ryght in the ſyghte of God. Repent therfore of this thy wyckednes / & praye God that the thought of thyne hart maye be forgeuē the. For I perceaue that thou art full of bytter gall / and wrapped in iniquite.

Then anſwered Simon and ſayd: praye ye to the Lorde for me / that none of theſe thinges which ye haue ſpokē / fall on me. And they when they had teſtifyed & preached the worde of the Lorde retourned towarde Jeruſalem / & preached the Goſpell in many cyties of the Samaritans.

E ✠ Then the aungell of the Lorde ſpake vnto Philip ſaying: aryſe & go toward mydde daye vnto ỹ waye that goeth doune from Jeruſalē vnto Gaza / which is in the deſert. And he aroſe and went on. And behold a mā of Ethiopia which was a chamberlayne / & of greate aucthorite with Candace quene of the Ethiopians / and had the rule of all her treaſure / came to Jeruſalem for to praye. And as he retourned home agayne ſyttyng in his charet / he reade Eſay the Prophete.

F Then the ſprete ſayde vnto Philip: goo neare and ioyne thy ſelfe to yonder charet. And Philip rāne to him / and hearde hym reade the prophet Eſayas / and ſayd: Underſtandeſt thou what thou readeſt? And he ſayde: how can I / excepte I haue a gyde? And he deſyred Philip that he would come vp & ſyt with him:

Eſa. liij. c. The tenoure of the ſcripture which he redde was this. He was ledde as a ſhepe to be ſlayne: & lyke a lambe dōme before his ſherer / ſo opened he not his mouth. Becauſe of his humblenes / he was not eſtemed: who ſhall declare his generacion? for his lyfe

is taken

is taken from the earth. The chamberlayne answered Philip and sayde: I praye the/of whom speaketh the Prophet this/of hym selfe/or of some other man.

G And Philip opened his mouth/and begāne at the same scripture/and preached vnto him Jesus. And as they wēt on their waye/they came vnto a certayne water/and the chamberlayne sayd: Se here is water/what shal let me to be baptised. Philip sayd vnto him: yf thou beleue with all thyne hart/thou mayest. He answered and sayde: I beleue that Jesus Christ is the sone of God. And he cōmaunded the charet to stande styll. And they went doune both into the water: bothe Philip & also the chamberlayne/and he baptysed him. And assone as they were come oute of the water/the spryte of the Lorde caught awaye Philip/that the chamberlayne sawe hym no moare. And he went on his waye reioysyng: but Philip was found at Azotus. And he walked thorowoute the countre preachynge in their cyties/tyll he came to Celarea. ✠

¶ Saul had a cōmission to persecute the cōgregacion. How Paul was conuerted & baptised by Ananias/and preached at Damasco. How he scaped from Damasco and came to Jerusalem to the apostles. Eneas was healed by Peter. Tabitha was raysed from death by Peter.

¶ The.ix. Chapter. ✠

A AND Saul yet brethyng out threatenynges & slaughter agaynst the disciples of the Lord/went vnto the hygh preste/& desyred of him letters to Damasco/to the synagoges: that yf he founde any of this waye/whether they were men or wemen/he might bryng them bounde vnto Jerusalem. But as he iorneyed & was come nye to Damasco/sodenly there shyned rounde aboute him a lyght from heauē/and he fell to the earth/ and hearde a voyce sayinge to him: Saul Saul/why persecutest thou me? And he sayd: what art thou Lord? And the Lord sayde: I am Jesus whom thou persecutest/it shall be harde for the to kycke agaynst the prycke. And he bothe tremblynge and astonyed sayd. Lorde/what wylt thou haue me to do? And the Lorde sayd vnto him: aryse and go into the cyte/and it shall be tolde the what thou shalt do. Gala.i.b. i.Cor.xv. ij.Cor.xij

B The men whiche iorneyed with him/stode amased/for they hearde a voyce/but saw no mā. And Saul arose frō the earth/ and opened his eyes/but sawe no mā. Then ledde they him by the hande

the hande & brought hun unto Damasco. And he was .iij. dayes without syght/ & nether ate nor dranke. And there was a certayne disciple at Damasco named Ananias/ & to him sayde the Lorde in a vision: Ananias. And he sayde: Beholde I am here Lorde. And the Lord sayd vnto him: aryse & go into the strete which is called straygh̄t/ and seke in the houlle of Judas/ after one called Saul of Tharsus. For beholde he prayeth/ and hath sene in a vision a man named Ananias cōmynge vnto him/ and puttynge his handes on him/ that he myght receaue his syght.

Then Ananias answered: Lord/ I haue hearde by many of D this mā/ how much euyll he hath done to thy saynctes at Jerusalem/ & here he hath auctho͂rite of the high prestes to bynde all that call on thy name. The Lord sayd vnto him: go thy wayes/ for he is a chosen vessell vnto me/ to beare my name before the Gentyls & kynges and the chyldrē of Jsrael. For I wyll shewe how great thynges he must suffre for my names sake.

Ananias went his waye and entred into the houlle/ and put his handes on him and sayde: brother Saul/ the Lord that appeared vnto the in the waye as thou camest/ hath sent me: that thou myghtest receaue thy syght/ and be fylled with the holye ghoost. And immediatly there fell from his eyes as it had bene scales/ and he receaued syght/ and arose and was baptised/ and receaued meate and was comforted.

Then was Saul certayne dayes with the disciples whiche were at Damasco. And streyght way he preached Christ in the synagoges/ how that he was the sone of God. All that hearde him/ were amased & sayde: is not this he ꝑ spoyled them which called on this name in Jerusalem/ & came hyther for the intent that he should bryng them bounde vnto the hygh prestes. But Saul encreased in strenght/ and confounded the Jewes which dwelt at Damasco/ affirmynge that this was very Christ. ⊢

And after a good whyle/ the Jewes toke counsell together/ E to kyll hym. But their layinge awayte was knowen of Saul. And they watched at the gates/ daye and nyght to kyll hym. Then the disciples toke him by night/ and put him thorow the wall/ and let him doune in a basket.

ij. Cor. xi. And when Saul was come to Jerusalem/ he assayd to cople hym selfe with the disciples/ and they were all afrayde of hym/ and

and beleued not that he was a disciple. But Barnabas took him and brought him to the apostles / and declared to them how he had sene the Lorde in the waye / and had spoken with him: and how he had done boldely at Damasco in the name of Jesu. And he had his cõuersacion with them at Jerusalem / and quyt himselfe boldly in the name of the Lorde Jesu. And he spake & disputed with the Grekes: and they went about to slee hym. But when the brethren knew of that / they brought him to Cesarea and sent him forth to Tharsus. Then hadde the cõgregacions rest thorowout all Jewry and Galyle and Samary / and were edifyed / and walked in the feare of the Lorde / and multiplyed by the comforte of the holy ghoost.

F And it chaunsed as Peter walked throughout all quarters he came to the Sainctes which dwelt at Lydda. And there he founde a certayne mã named Eneas / which had kepte his beed viij. yeres sycke of the palsie. Then sayd Peter vnto him: Eneas / Jesus Christ make the whoale: aryse & make thy beed. And he arose immediatly. And all that dwelt at Lydda & Assaron / sawe him / and tourned to the Lorde.

Ther was at Joppe a certayne womã (which was a disciple named Thabita / which by interpretacion is called Dorcas) the same was ful of good workes and almes dedes / which she dyd. And it chaunsed in those dayes / that she was sycke and dyed. When they had washed her and layd her in a chamber. Because Lydda was nye to Joppa / and the disciples had heard that Peter was ther / they sent vnto him desyring him that he wold not be greued to come vnto them.

G Peter arose and came with them. And when he was come / they brought him into the chamber. And all the wedowes stode round about him / wepynge & shewynge the cotes and garmẽtes which Dorcas made whyll she was with them. And Peter put them all forth / and kneled doune and prayed & turned him to the body and sayde: Tabitha / arise. And se opened her eyes / and when she sawe Peter / sat vp. And he gaue her the hande & lyft her vp / and called the saynctes and wedowes / and shewed her alyue. And it was knowen thorowout all Joppa / and many beleued in the Lorde. And it fortuned that he taryed many dayes in Joppa with one Simon a tanner.

¶ Of Cornelius the captayne.
The vysyon of Peter.
Peter would not be worshipped.

¶ The.x. Chapter.

THer was a certayne man in Cesarea called Cornelius/ A
a captayne of the soudiers of Italy/a deuout man: and one that feared God with all his housholde/which gaue muche almes to the people/and prayde God alway. The same sawe in a vision euidently aboute the nynthe houre of the daye/an aungel of God cõming in vnto him/ & saying vnto him: Cornelius/ Whē he loked on him/he was afrayed & sayd/what is it Lord. He sayde vnto him. Thy prayers and thy almeses are come vp into remembraunce before God. And now sende men to Joppa/and call for one Simon named also Peter. He lodgeth with one Simon a tãner/whose house is by the sea syde. He shal tell the/what thou oughtest to do. When the aungell whiche spake vnto Cornelius/ was departed/ he called two of his housholde seruauntes/and a deuout soudier of them that wayted on him: and tolde them all the mater/and sent them to Joppa.

On the morowe as they wēt on their iorney and drewe nye B
vnot the cyte/Peter wēt vp vpõ the toppe of the house to pray about the.vj.houre. Then wered he & hongred/ & would haue eaten. But whyll they made redy: He fell into a traunce/ & saw heauen opened/and a certayne vessell come doune vnto him/as it had bene a greate shete/ knyt at the.iiij.corners/and was let doune to the earth/wherein were al maner of.iiij.foted beastes of the earth/and vermen/and wormes/and foules of the ayer. And ther came a voyce to him: ryse Peter/kyll & eate. But Peter sayde: God forbyd lorde: for I haue neuer eaten anythynge that is comen or vnclene. And the voyce spake vnto him agayn the seconde tyme: what God hath clensed/ that make thou not comen. This was done thryse/and the vessell was receaued vp agayne into heauen.

Whyle Peter mused in him selfe what this vision which he C
had sene meant: behold/the men which were sent from Cornelius had made inquirance for Simons house/ and stode before the dore. And called out one & axed whether Simõ which was also called Peter were lodged there. Whyll Peter thought on this vision/ the spyrete sayde vnto hym: beholde/ men seke the:

aryse

aryse therfore/ get the doune/ & go with them/ and doute not: for I haue sent them. Peter went doune to the men whiche were sent vnto him from Cornelius/and sayde. Beholde/I am he whom ye seke/what is the cause wherfore ye are come? And they sayde vnto him. Cornelius the captayne a iuste man/ and one that feareth God/and of good reporte amonge all the people of the Jewes/ was warned by an holy anngell to sende for the into his house/and to heare wordes of the. Then called he them in/and lodged them.

D And on the morowe Peter went awaye with them/and certayne brethren from Joppa accompanyed him. And the thyrde daye entred they into Cesarea. And Cornelius wayted for thē/ and had called together his kynsmen/and speciall frendes. And as it chaunsed Peter to come in / Cornelius met hym / and fell doune at his fete/and worshipped him. But Peter toke him vp saying/stande vp: for euen I my selfe am a man. And as he talked with him he came in/ and founde many that were come together. And he sayde vnto them: ye know how that it is an vnlawfull thinge for a man that is a Jewe/to cōpany or come vnto an alient/but God hath shewed me that I should not call any man commen or vncleane: therfore came I vnto you without sayinge naye/assone as I was sent for. I axe therfore/for what intent haue ye sent for me?

E And Cornelius sayd: This daye now. iiij. dayes I fasted and at the nynthe houre I prayde in my house: and beholde/a man stode before me in bryght clothynge and sayde: Cornelius/ thy prayer is hearde & thyne almes dedes are had in remembraūce in the syght of God. Send therfore to Joppa/ & call for Simon which is also called Peter. He is lodged in the house of one Simon a tāner by the sea syde/the which assone as he is come shall speake vnto the. Then sent I for the immediatly: and thou hast well done for to come. Now are we all here present before God to heare all thinges that are cōmaunded vnto the of God.

Deu. x.d. ij.par. xix iob.xxxiiij Sap. vj.b eccl.xxxv. Rom. ij.b Gala. ij.b Eph. vj.b Coll. iij.d j.Pet. j.c.

F Then Peter opened his mouth and sayd: Of a trueth I perceaue/that God is not parciall/but in all people he that feareth him and worketh righteousnes/is accepted with him.

ye knowe the preachyng that God sent vnto the chyldren of Israel/preachyng peace by Jesus Christ/which is Lorde ouer

all thinges. ✠ Which preaching was published thorowout all Jewry/ & begãne in Galile/after the baptyme which John preached/ howe God had annoynted Jesus of Nazareth with the holy ghoost/and with power. Which Jesus went about doyng good/ & healyng all that were oppressed of the deuyls/for God was with him. And we are wytnesses of all thynges which he dyd in the land of the Jewes & at Jerusalem:whom they slew/ and honge on tree. Him God raysed vp the thyrd day & shewed him openly/not to all the people/ but vnto vs wytnesses chosen before of God:which ate & dronke with him/after he arose from death. ✠ And he cõmaũded vnto vs to preach vnto the people/ G and testifie that it is he that is ordened of God a iudge of quycke and dead. To him geue all the prophetes wytnes/that thorow his name/all ỹ beleue in him/shall receaue remissiõ of synnes. ✠

Whyle Peter yet spake these wordes: the holy ghoost fell on all them which hearde the preachynge. And they of the circũcision which beleued/were astonyed/ as many as came with Peter/because that on the Gentyls also was sheed out the gyfte of the holy ghoost. For they hearde them speake with toũges and magnifye God. Then answered Peter: can any man forbydde water/ that these should not be baptised/whiche haue receaued the holy ghoost as well as we? And he cõmaunded them to be baptised in the name of the Lorde. ✠ Then prayed they hym/ to tary a feawe dayes.

¶ How Peter was rebuked of the apostles for preachyng Christ vnto the Gentyls. Barnabas was sent to Antioche to preache. Agabus shewed of a dearth to be in Jewry.

¶ The.xi. Chapter.

AND the apostles and the brethrẽ that were thorowout A Jewry/ hearde saye that the Hethen had also receaued the worde of God. And when Peter was come vp to Jerusalẽ/ they of the circumcision reasoned with him saying: Thou wentest in to men vncircumcised/and atest with them.

Then Peter began & expounded the thyng in order to them saying: I was in the cyte of Joppa prayinge/and in a traunce: I sawe a vision: a certen vessell descende:as it had bene a large lynnen clothe: let doune from heauen by the fower cornes: & it came to me. Into the which when I had fastened myne eyes: I cõsidered & sawe fowerfoted beastes of the earth/ & vermẽ and

wormes

wormes/ & foules of the ayer. And I hearde a voyce saying vnto me: aryse Peter/ sley & eate. And I sayd/ God forbyd Lord/ for nothinge comē or vnclene/ hath at any tyme entred into my mouth. But the voyce answered me aganye frō heauē/ cōt not thou those thynges comen/ which God hath clensed. And this was done thre tymes. And all were takē vp agayne into heauē.

B And beholde immediatly ther were thre men come vnto the house were I was/ sent from Cesarea vnto me. And the spyrete sayde vnto me/ that I should go with them/ without doutyng. Moreouer these sixe brethren accompanyed me: and we entred into the mans house. And he shewed vs/ howe he had sene an aungell in his house/ which stode & sayde to him. Send men to Joppa/ and call for Simon/ named also Peter: he shall tell the wordes wherby both thou and all thyne house shall be saued. And as I began to preache/ the holy ghoost fell on them/ as he dyd on vs at the begynnyng. Then came to my remembraunce the wordes of the Lord/ how he sayd: Jhon baptised with water/ but ye shall be baptysed with the holy ghoost. For as much then as God gaue thē lyke gyftes/ as he dyd vnto vs/ when we beleued on the Lord Jesus Christ: what was I/ that I should haue withstande God. When they heard this/ they held their peace and glorifyed God/ saying: then hath God also the Gentyls graunted repentaunce vnto lyfe.

C They which were scattered abrode thorowe the affliccion that arose aboute Steuen/ walked thorowoute tyll they came vnto Phenices and Cypers & Antioche/ preachynge the worde to no man/ but vnto the Jewes only. Some of them were men of Cypers & Syrene/ which when they were come into Antioche/ spake vnto the Grekes/ & preached the Lorde Jesus. And the hande of the Lorde was with them/ and a greate noumbre beleued and tourned vnto the Lorde.

D Tydinges of these thynges came vnto the eares of the congregacion/ which was in Jerusalem. And they sent forth Barnabas/ that he shoulde go vnto Antioche. Which when he was come & had sene the grace of God/ was glad/ & exhorted them all/ that with purpose of hart/ they would cōtinually cleaue vnto the Lord. For he was a good mā/ and full of the holy ghoost and fayth: and much people was added vnto the Lorde. Then

departed Barnabas to Tharsus/for to seke Paul. And whē he had founde him/ he brought him vnto Antioche. And it chaunsed that a whole yere they had their cōuersacion with the congregacion there/and taught muche people: in so much that the disciples of Antioche were the fyrst that were called Christen.

In those dayes came prophetes frō Jerusalem vnto Antioche. And there stode vp one of them/named Agabus/and signifyed by the spyrete/ that there shoulde be greate derth throughout all the world/ which came to passe in the Emperour Claudius dayes. Then the disciples euery mā accordyng to his abylyte/ purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thyng they also dyd/and sent it to the elders by the handes of Barnabas and Saul.

¶ Herode put James to death/and put Peter also in prison.
How the congregacion prayed for Peter.
How the aungell of the Lorde deliuered Peter out of prison by nyght.
How he went to the houlse of Mary the mother of John called Marke.
How he was stryken to death of the aungell of the Lorde.

¶ The.xij. Chapter.

IN that tyme Herode the kynge stretched forth his han- A
des to vexe certayne of the congregacion. And he kylled James the brother of John with the sweard/ & because he saw that it pleased the Jewes/ he proceded further/and toke Peter also. Then were the dayes of swete bread. And when he hadde caught hym/he put hym in prison/and delyuered hym to foure quaternions of soudiers to be kepte/entendynge after easter to bryng him forthe to the people. Then was Peter kepte in prison. But prayer was made without ceasynge of the congregacion/vnto God/for him. And whē Herode would haue brought him out vnto the people/the same nyght slepte Peter betwene two soudiers/ bounde withe two chaynes/ & the kepers before the dore kepte the prison.

And beholde the aungell of the Lord was there present/and B
a lyght shyned in the lodge. And he smote Peter on the syde/ & steryd him vp sayinge: aryse vp quickly. And his cheynes fell of from his hādes. And the aungell sayde vnto him: gyrde thy selfe and bynde on thy sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the/ & folowe me. And he came out and folowed him & wist not that it was trueth which was done by the

by the aungell/but thought he hadde sene a vision. When they were past the fyrst and the seconde watche/ they came vnto the yron gate/that leadeth vnto the cyte/which opened to them by his owne accorde. And they went out and passed thorowe one strete/and by and by the aungell departed from him.

C And whē Peter was come to him selfe he sayd:now I know of a surety that the Lord hath sent his aungell/ & hath delyuered me oute of the hande of Herode/ & from all the waytyngfor of the people of the Jewes. And as he considered the thinge/he came to ỹ houssse of Mary the mother of one John / which was called Marke also/wher many were gathered together in prayer. As Peter knocked at ỹ entre dore/a damsel came forth to herken/named Rhoda. And whē she knew Peters voyce/she opened not the entre for gladnes/ but ran in & told how Peter stode before ỹ entre. And they sayd vnto her:thou art mad. And she bare them doune that it was euen so. Then sayde they:it is his aungell. But Peter continued knockynge. And when they had opened the dore/ & sawe him/they were astonyed. And he beckened vnto them with ỹ hande/to holde their peace/ & tolde them by what meanes the Lorde had brought him oute of the prison. And he sayd:go shew these thinges vnto James and to the brethren. And departed and went in another place.

D Assone as it was daye/ there was no lytell a do amonge the soudiers/what was becum of Peter. When Herode had called for him/ & found him not/he examined the kepers/and cōmaunded to departe. And he descēded frō Jewry to Cesarea/ & there abode. Herode was displeased with them of Tyre and Sydon. And they came all at once/ & made intercessiō vnto Blastus the kynges chamberlen/ & desired peace/because their coūtrey was norysshed by the kynges land. And vpō a day apoynted Herode arayed him in royall apparell/ & set him in his seate/ & made an oracion vnto them. And ỹ people gaue a shute sayinge: it is the voyce of a God & not of a man. And immediatly the aungell of the Lord smote him/because he gaue not God the honour/and he was eaten of wormes/and gaue vp the ghoost.

And the worde of God grewe & multiplyed. And Barnabas and Paul returned to Jerusalem/whē they had fulfylled their office/ & toke with them John/which was also called Marcus.

¶ Barnabas and Paul are sent to preache. Bariesu resist Paul and Barnabas. Sergius Paulus was conuerted. The sermon of Paul at Antioche. How the Jewes resisted the truthe.

¶ The. xiij. Chapter.

THere were at Antioche/in the cõgregacion certayn pro- A
phetes & teachers: as Barnabas and Simõ called Ni-
ger/& Lucius of Cerene/& Manahen Herode the Tetrarches
norsfelowe/and Saul. As they ministred to the Lord & fasted/
the holy goost sayde: separate me out Barnabas and Saul/for
the worke where vnto I haue called them. Then fasted they &
prayed/& put their handes on them/and let them go. And they
after they were sent of the holy goost/came vnto Seleucia/and
from thence he sayled to Cyprus. And when they were come to
Salamine/ they shewed the worde of God in the synagoges of
the Jewes. And they had John to their minister.

When they had gone thorowout the yle vnto the cyte of Pa- B
phos/they found a certayn sorcerer/a false prophet which was
a Jewe/named Bariesu/which was with the ruler of the coun-
tre one Sergius Paulus a prudent man. The same ruler cal-
led vnto him Barnabas & Saul/& desyred to heare the worde
of God. But Elemas the sorcerer (for so was his name by in-
terpretacion) withstode them/and sought to tourne awaye the
ruler from the fayth. Then Saul which also is called Paul/be-
ynge full of the holy goost set his eyes on him/and sayde: O full
of all sutteltie & dissaytfulnes/the chylde of the deuyl/& the ene-
my of all righteousnes/thou ceasest not to peruert the straycht
wayes of the Lorde. And now beholde the hande of the Lorde
is vpon the/and thou shalt be blynde and not se the sonne for a
season. And immediatly ther fell on him a myste and darcknes/
and he went aboute sekynge them that should leade him by the
hande. Then the ruler when he saw what had happened/bele-
ued and wondred at the doctrine of the Lorde.

When they that were with Paule/were departed by shyppe C
frõ Paphos/they came to Perga a cytie of Pamphilia: & there
John departed frõ them/& retourned to Jerusalem. But they
wandred thorow the countres/frõ Perga to Antioche a cyte of
the coũtre of Pisidia/& went into the synagoge on the Saboth
daye and sate doune. And after the lawe & the prophetes were
redde/the rulers of the synagoge sent vnto them saying: ye mẽ

and bre-

and brethrē/yf ye haue any sermō to exhorte the people/say on.

D Then Paul stode vp & beckened with the hande/ and sayde: Men of Israel/and ye that feare God/geue audiēce. The God of this people chose oure fathers/ and exalted the people when they dwelt as straūgers in the lande of Egypt/ & with a mighty arme brought them oute of it/and aboute the tyme of.xl. yeres suffred he their maners in ỹ wyldernes. And he destroyed vij. nacions in the lande of Canaan/ and deuided their lande to them by lot. And afterwarde he gaue vnto them iudges about the space of.iiij.C.&.l. yeres vnto the tyme of Samuel the prophet. And after that/ they desyred a kynge/ and God gaue vnto them Saul the sone of Cis/a man of the trybe of Beniamin/ by the space of.xl. yeres. And after he had put him doune/he set vp Dauid to be their kyng/of whom he reported sayinge: I haue founde Dauid the sone of Jesse/a mā after myne owne hart/ he shall fulfyll all my wyll.

Exo.j.a. Exo.xiij. exo.xvj.a. iosue.xiiij iudi.iij.d. i.re.viij.a i.reg.ix.c and.x. a. Psalmo. lxxviij. i.reg.xvj.

Of this mannes sead hath God (accordynge to his promes) brought forth to the people of Israel/a sauiour/one Jesus/whē John had fyrst preached before his commynge the baptyme of repentaūce to Jsrael. And when John had fulfylled his course/ he sayde: whom ye thynke that I am/ the same am I not. But beholde there cōmeth one after me/ whose showes of his fete I am not worthy to lowse.

Esa.xj.a. mat. iiij.a Mar.i. a. Lu.iij.a.

E ✠ ye men and brethren/ chyldren of the generacion of Abraham/and who so euer amonge you feared God / to you is this word of saluacion sent. The inhabiters of Jerusalem and their rulers/ because they knewe hym not / nor yet the voyces of the prophetes which are redde euery Saboth daye/they haue fulfylled them in condempnynge hym. And when they founde no cause of death in him/yet desyred they Pylate to kyll him. And when they had fulfylled all that were wrytte̅ of him/ they toke him doune from the tree & put him in a sepulcre. But God rayfed him agayne from death/ & he was sene many dayes of them which came with him from Galile to Jerusalem. Which are his wytnesses vnto the people.

mat.xxvij Mar. xv. Luc.xxiij. Joh.xix.c Matthei. xxvij. Mar.xvj. luc.xxiiij. Johu.xx.

And we declare vnto you / how that the promes made vnto the fathers/ God hath fulfylled vnto vs their chyldrē/in that he rayfed vp Jesus agayne ✠ euē as it is writte̅ in the fyrst psalme:

Thou

Psalm .ij. Thou arte my sone/this same daye begat I the. As cõcernyng
Hebr.j.b. that he rayled hym vp from death/ now no more to retourne to
corrupcion/he sayde vnto this wyse: The holy promyses made
Esa.lv.b. to Dauid/ I will geue thẽ faythfully to you. Wherfore he sayth
Psalm.xb. also in another place: Thou shalt not suffre thyne holy to se cor-
j.reg.j.b. rupcion. How be it Dauid after he had in his tyme fulfylled the
will of God/ he slepte and was layde with his fathers and saw
corrupciõ. But he whõ God rayled agayn/sawe no corrupcion.

Be it knowen vnto you therfore ye men and brethren / that F
thorow this mã is preached vnto you the forgeuenes of synnes:
and that by hym/ all that beleue / are iustifyed from all thynges
from which ye could not be iustified by the lawe of Moses. Be-
ware therfore lest that fall on you/which is spokẽ of in the Pro-
Habac.j.b. phetes: Beholde ye despysers/and wonder/ and perisshe ye: for
I do a worke in youre dayes/ which ye shall not beleue/ yf a mã
woulde declare it you.

When they were come out of the Synagoge of the Jewes/
the gẽtyls besought that they would preache the word to them
Esai.xlix. betwene the Saboth dayes. When the congregacion was bro-
ken vp / many of the Jewes and deuoute conuertes folowed
Paul & Barnabas / which spake to them and exhorted them to
contynue in the grace of God. And the nexte saboth daye came
almoost the whole cyte to gether / to heare the worde of God.
When the Jewes sawe the people/they were full of indignaciõ
and spake agaynst those thinges which were spokẽ of Paul spea
kynge agaynst it / & raylinge on it. Then Paul and Barnabas
waxed bolde/ & sayde: it was mete that the worde of God shuld
fyrst haue bene preached to you. But seynge ye put it from you/
and thynke youre selues vnworthy of euerlastynge lyfe: lo/ we
tourne to the Gentyls. For so hath the Lorde cõmaunded vs:
I haue made the alyght to the Gentyls/that thou be the salua-
cion vnto the ende of the worlde.

The Gentyls hearde and were glad and glorified the worde G
of the Lorde/ & beleued euen as many as were ordeyned vnto
eternall lyfe. And the worde of the Lorde was publysshed tho-
rowout all the region. But the Jewes moued the worshypfull
Mat.x.b. and honorable wemen and the chefe men of the cite/and rayled
Mar.vj.b persecucion agaynst Paul and Barnabas/ & expelled them oute
Luce.ix.a.

of their

of their coates. And they shouke of the duste of their fete agaynst them and came vnto Iconium. And the disciples were fylled with ioye and with the holy ghoost.

¶ At Iconium were conuerted both Iewes and Gentyls. The vnbeleuynge Iewes moued debate. How Paul fled to Lystra. A cripple is healed. To Paul and Barnabas would the men of Lystra haue offered sacrifice. How Paul was stoned and left for dead. Paul & Barnabas ordeyned preachers in euery congregacion.

¶ The. xiiij. Chapter.

A AND it fortuned in Iconium that they went both to gether vnto the synagoge of the Iewes/ and so spake/ that a great multitude both of the Iewes & also of the Grekes beleued. But the vnbeleuyng Iewes/ steryd vp and vnquyeted the myndes of the Gentyls agaynst the brethren. Longe tyme abode they there & quyt them selues boldly with the helpe of the Lorde/ which gaue testimony vnto the worde of his grace/ and caused signes & wondres to be done by their handes. The people of the cyte were deuided: and parte helde with the Iewes/ and parte with the Apostles.

B When there was a saulte made both of the Gentyls and also of the Iewes with their rulers/ to put them to shame & to stone them/ they were ware of it/ and fled vnto Lystra & Derba/ cyties of Lycaonia/ and vnto the region that lyeth round about/ and there preached the Gospell. And there sate a certayn mā at Lystra weake in his fete/ beyng creple from his mothers wombe/ and neuer walked. The same hearde Paul preache. Whiche behelde him and perceaued that he had fayth to be whoale/ and sayd with a loude voyce/ stond vpryght on thy fete. And he stert vp/ & walked. And when the people saw/ what Paul had done/ they lyfte vp their voyces/ sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lykenes of men. And they called Barnabas Iuppiter/ and Paul Mercurius/ because he was the preacher. Then Iupiters Preste/ which dwelt before their cyte/ brought oxen & garlandes vnto the churche porche/ and would haue done sacrifyce with the people.

C But when the Apostles/ Barnabas & Paul hearde that/ they rent their clothes/ and ran in amonge the people/ cryng & sayinge: Syrs/ why do ye this? We are mortall mē lyke vnto you/ & preache vnto you/ that ye should tourne frō these vanities vnto the ly-

psal. cxlb. apo. xiiij. the lyuynge God/which made heauē and earth and the sea and all that in them is: the which in tymes past suffred all nacions to walke in their own wayes. Neuertheless he lefte not him selfe with out wytnes/ in that he shewed his benefytes/in geuynge vs rayne from heauen & frutefull seasons/fyllinge oure hartes with fode & gladnes. And with these sayinges/ scase rekrayned they the people/that they had not done sacrifyce vnto them.

Thyther came certayne Jewes from Antioche & Iconium/ and optayned the peoples cōsent/and stoned Paul/ and drewe him out of the cyte/suppolynge he had bene dead. Howbeit as the disciples stode round about hym he arose vp & came into the cytie. And the nexte daye he departed with Bernabas to Derba. After they had preached to that cyte and had tanght many/ they returned agayn to Lystra/& to Iconium & Antioche/and strenghted the disciples soules/ exhortyng them to continue in the fayth/affirmynge that we must thorow muche tribulacion/ entre into the kyngdome of God. And they ordeyned them elders by eleccion in euery cōgregacion/and prayde & fasted/and cōmended them to God on whom they beleued. D

And they went thorowout Pisidia and came to Pamphilia/ and when they had preached the worde of God in Perga/ they descēded into Attalia/& thence departed by shippe to Antioche/ from whēce they were delyuered vnto the grace of God/to the worke which they had fulfylled. Whē they were come & had gathered ꝑ cōgregacion together/they rehersed all that God had done by them/ & how he had opened the doze of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

¶ Of the false Apostles that circumcision to taught be a necessary thynge. The determinacion of the Apostles astouchyng the dissencion of circumcision. The dissencion betwene Paul and Barnabas.

¶ The.xv. Chapter.

THen came certayne from Jewry/ & taught the brethē: A excepte ye be circumcised after the maner of Moses/ ye cannot be saued. And when there was rysen dissencion and disputynge not a lytell vnto Paul and Barnabas agaynst them. They determined that Paul & Barnabas/and certayne other of them should ascende to Jerusalem vnto the Apostles and elders/ aboute this question: And after they were brought on

their

their waye by the congregaciō/ they passed ouer Phenices and Samaria/declaryng the cōuersacion of the Gentyls/ and they brought great ioye vnto all ỹ brethrē. And whē they were come to Ierusalem/ they were receaued of the congregacion & of the Apostles & elders. And they declared what thynges God had done by them. Then rose vp certayne of the secte of the Pharises/which dyd beleue/saying/ that it was nedfull to circumcise them and to enioye them to kepe the lawe of Moses. And the apostles & elders came together to reason of this matter.

B And when there was muche disputynge/ Peter rose vp and sayde vnto them:ye men & brethren/ ye know how that a good whyle agoo / God chose amonge vs that the Gentyls by my mouth should heare the worde of the Gospell and beleue. And God which knoweth the harte/bare them wytnes/ & gaue vnto them the holy ghoost/ euen as he dyd vnto vs/and he put no difference betwene them and vs/ but with fayth purifyed their hartes. Now therfore why tempte ye God/that ye would put a yoke on the disciples neckes/ whiche nether oure fathers nor we were able to beare. But we beleue that thorowe the grace of the Lord Iesu Christ/we shal be saued/as they do. Then all the multitude were peased and gaue audiēce to Barnabas and Paul/ which tolde what signes and wondres God had shewed amonge the Gentyls/by them.

C And when they helde their peace/ James answered saying: Men and brethren herken vnto me. Simon tolde how God at the beginnyng dyd visyt the Gentyls/& receaued of them/people vnto his name. And to this agreeth the workes of the prophetes/as it is wrytte. After this I will retourne/& will bylde agayne the tabernacle of Dauid whiche is fallen doune / and that which is fallen in dekey of it/wyll I bylde agayn/& I will set it vp/that ỹ residue of men might seke after the Lord/ & also the Gentyls vpō whō my name is named sayth ỹ Lord/ which doth all these thinges: knowē vnto God are all his workes frō the begynnyng of the world. Wherfore my sentence is/that we trouble not them which from among the Gentyls/are tourned amos. ix.

D to God:but that we wryte vnto them/that they absteyne them selues frō filthynes of ymages/frō fornicacion/from stranglyd/ and frō bloude. For Moses of olde tyme hath in euery cyte that preache

preache him/ & he is rede in the synagoge euery saboth daye.

Then pleased it the Apostles & elders with the whole cõgregacion/ to sende chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas/ and Sylas/ which were chefe men amonge the brethren/ and gaue them letters in their handes/ after this maner.

The Apostles/ elders and brethren send gretynges vnto the E
brethrẽ which are of the Gentyls in Antioche/ Syria & Cilicia.
For as muche as we haue heard that certayne which departed frõ vs/ haue troubled you with wordes/ & cõbred your myndes saying. ye must be circumcised & kepe the lawe/ to whõ we gaue no such cõmaundement. It semed therfore to vs a good thynge when we were come together with one accorde / to send chosen mẽ vnto you/ with our beloued Barnabas & Paul/ mẽ that haue ieoperded their lyues for ỹ name of our Lorde Jesu Christ. We haue sent therfore Judas & Sylas/ which shal also tell you the same thinges by mouth. For it semed good to the holy goost and to vs/ to put no greuous thinge to you/ more then these necessary thinges: that is to say that ye abstayne frõ thinges offered to ymages /frõ bloud/ from stranglyd and fornicaciõ. From which yf ye kepe your selues/ ye shall do well. So fare ye well.

Whẽ they were departed/ they came to Antioche: & gathered F
the multitude together/ & delyuered the pistle. When they had rede it/ they reioysed of that consolacion. And Judas & Sylas beynge prophetes/ exhorted the brethren with much preaching and strengthed them. And after they had taryed there a space/ they were let go in peace of the brethrẽ vnto the Apostles. Notwithstandyng it pleased Sylas to abyde there styll. Paul and Barnabas continued in Antioche teachynge & preachynge the worde of the Lorde with other many.

But after a certayne space/ Paul sayd vnto Barnabas. Let G
vs go agayne and visyte oure brethren in euery cyte where we haue shewed the worde of the Lorde/ and se how they do. And Barnabas gaue counsell to take with them John / called also Marke. But Paul thought it not mete to take him vnto their company which departed frõ them at Pamphilia/ and went not with them to the worke. And the dissencion was so sharpe bytwene them/ that they departed a sunder one fronie the other:

so that

so that Barnabas toke Marke and sayled vnto Cypers. And Paul chose Sylas and departed/delyuered of the brethren vnto the grace of God. And he went thorowe all Cyria and Cylicia/stablisshynge the congregacions.

¶ Timothe was circumcised. Timothe went forth with Paul. The vision of Paule. Of the woman of Lydia. Howe the spirite was caste oute of the mayde that prophesyed. Howe Paule and Sylas were beaten with roddes/ and cast into prison. How they prayed the Lorde in prison. Of the earthquake. The keper of the prison was baptysed with all his housholde. Howe the Rulers woulde haue had them gone their waye/but they woulde not.

¶ The.xvj. Chapter.

A THen cam he to Derba and to Lystra. And behold a certayne disciple was there named Timotheus/ a womās sone whiche was a Jewes / and beleued: but hys father was a Greke. Of whom reported well the brethrē of Lystra and Iconium. The same Paul would that he should go forth with him/ and toke and circūcised him because of the Jewes whiche were in those quarters: for they knewe all / that hys father was a Greke. As they went thorow the cyties/ they delyueted them the decrees for to kepe: ordeyned of the Apostles and elders/ which were at Jerusalem. And so were the congregacions stablysshed in the fayth/and encreased in nounbre dayly.

B When they had gone thorowout Phrigia/ and the region of Galacia/ and were forbydden of the holy ghoost to preache the worde in Asia/they came to Mysia/and sought to go into Bethynia. But the spirete suffred them not. Then they went ouer Mysia/& cam doune to Troada. And a visiō appeared to Paul in the nyght. There stode a mā of Macedonia/and prayed him sayinge:come into Macedonia and helpe vs. After he had sene the vision: immediatly we prepared to go into Macedonia/certifyed that the Lorde had called vs/ for to preache the Gospell vnto them. Then lowsed we forthe from Troada/ and with a strayght course came to Samothracia / and the nexte daye to Neapolim/& from thence to Philippos/which is the cheke cytie in the partes of Macedonia/and a free cyte.

C We were in that cyte abydyng a certayne dayes. And on the Saboth dayes we went out of the cyte besydes a ryuer where men were wont to pray. And we sate doune & spake vnto ỹ wemen which resorted thyther. And a certayn womā named Lydia a seller of purple/of the cyte of Thiatira/which worshipped God/

God/gaue vs audience. Whose hart the Lorde opened that she attended vnto the thynges/ which Paul spake. When she was baptised and her housholde/she besought vs sayinge: yf ye thinke that I beleue on the Lorde/ come into my house/and abyde there. And she constrayned vs.

D And it fortuned as we wēt to prayer/ a certayne damsel possessed with a spryte that prophesied/met vs/which brought her master and masters muche vauntage with prophesynge. The same folowed Paul and vs/ and cryed/ sayunge: these men are the seruaūtes of the most hygh God/ which shewe vnto vs the waye of saluacio. And this dyd she many dayes. But Paul not content/tourned about and sayd to the spryte. I cōmaunde the in the name of Jesu Christ/ that thou come oute of her. And he came oute the same houre.

E And when her master & mastres sawe that the hope of their gaynes was gone/they caught Paul & Sylas/ and drue them into the market place vnto the rulars / & brought them to the officer saying. These men trouble oure cyte/ which are Jewes and preache ordinaunces/ which are not lawfull for vs to receaue/ nether obserue/ seynge we are Romayns. And the people ranne on them/and the officers rent their clothes/and cōmaun
i.Cor.xi.c ded them to be beaten with roddes. And when they had beatē them sore/ they cast them into preson/ cōmaundynge the iaylar to kepe them surely. Which iaylar when he had receaued suche cōmaundement / thrust them into the inner preson / and made their fete fast in the stockes.

F At mydnyght Paul & Sylas prayed & lauded God. And the presoners heard thē. And sodēly ther was a great erthquake/ so that the foundacion of the preson was shaken/& by and by all the dores opened & euery mannes bondes were lowsed. When the keper of the preson waked out of his slepe & sawe the preson dores opē/he drue out his swearde & wold haue kylled him selfe supposinge ỹ presoners had bene fledde. But Paul cryed with a loude voyce saying: do thy selfe no harme/for we are all here.

Then he called for a lyght and sprāge in & came tremblynge/ and fell doune before Paul/ & Sylas/ & brought them oute and sayd: Syrs/ what must I do to be saued? And they sayd: beleue on the Lorde Jesus/ and thou shalt be saued & thy housholde.

And they

And they preached vnto him the worde of the Lord/and to all that were in his house. And he toke them the same houre of the nyght and washed their woundes/and was baptysed with all that belonged vnto him strayght waye. When he had brought them into this house/he set meate before them/& ioyed that he with all his housholde beleued on God.

G And when it was daye / the officers sent the ministers sayinge/let those men goo. The keper of the preson tolde this sayinge to Paul/ the officers haue sent worde to lowse you. Now therfore get you hence and go in peace. Then sayde Paul vnto them: they haue beaten vs openly vncondempned/ for all that we are Romayns/and haue cast vs into preson:& nowe woulde they sende vs awaye preuely? Naye not so/but let them come them selues and fetch vs oute. When the ministers tolde these wordes vnto the officers/ they feared when they hearde that they were Romayns/and came & besought them:and brought them oute/ and desyred them to departe oute of the cyte. And they went oute of the preson and entred into the house of Lidia/and when they had sene the brethren/they comforted them and departed.

¶ Paul preached Christ to the Thessalonyans.
The vndeleuynge Jewes would haue kylled Paul.
The Thessalonyans searched dayly the scriptures.
How Paul fled to Athens.
Paul preached Christ to the Athenians.
How Dionysius and many other were conuerted.

¶ The.xvii. Chapter.

A AS they made their iourney thorowe Amphipolis/ & Apolonia/ they came to Thessalonica where was a synagoge of the Jewes. And Paul as his maner was/went in vnto them/and three saboth dayes declared out of the scripture vnto them/openyng & alleggyng that Christ must nedes haue suffred and ryssen agayn from death / and that this Jesus was Christ/ whom(sayde he) I preache to you. And some of them beleued & came & companyed with Paul and Silas: also of the honorable Grekes a greate multitude & of the chefe wemen/not a feawe.

B But the Jewes which beleued not/hauyng indignacio/toke vnto them euyll men which were vagabounes/and gathered a company/and set all the cite in a roore/and made assaute vnto the house of Jason / & sought to bryng them out to the people.

Bnt when they found them not/they drue Jason and certayne brethren vnto the heades of the cyte crying: these/that trouble the worlde are come hyther also/whiche Jason hath receaued prευely. And these all do contrary to the decrees of Cesar/ aff-yrmynge an other kynge/ one Jesus. And they troubled the people & the offycers of the cyte/ when they heard these thynges. And when they were sufficiently answered of Jason and of the other/they let them go.

And the brethrē immediatly sent away Paul and Sylas by nyght vnto Berrea. Which whē they were come thyther/they entred into the Synagoge of the Jewes. These were the noblest of byrthe among them of Thessalonia/which receaued the worde with all diligence of mynde/and searched the scriptures dayly whether those thinges were euen so. And many of them beleued: also of worshipfull wemen which were Grekes/ and of men not a fewe. Whē the Jewes of Thessalonia had knowlege that the worde of God was preached of Paul at Berrea/ they came & moued the people there. And then by & by the brethren sent away Paul to go as it were to the sea: but Sylas and Timotheus abode there styl. And they that gyded Paul/brought him vnto Attens/ & receaued a cōmaundemēt vnto Sylas and Timotheus for to come to him atonce & came their waye. C

Whyl Paul wayted for them at Attens/ his spirite was moued in him/to se the cytie geuen to worshyppynge of ymages. Then he disputed in the synagoge with the Jewes/and with the deuoute persones/and in the market dayly with them that came vnto him. Certayne Philosophers of the Epicures and of the Stoyckes/disputed with him. And some there were which sayde: what wylt this babler saye? Other sayde: he semeth to be a tydinges bringer of newe deuyls/because he preached vnto them Jesus and the resurreccion. And they toke hym/ and brought him into Marsestrete saying: may we not know what this newe doctrine wherof thou speakest/is? For thou bringest straunge tydinges to oure eares. We woulde knowe therfore what these thynges meane. For all the Attenians and straungers which were there/ gaue them selues to nothynge els/but ether to tell or to heare newe tydinges. D

Paul stode in the myddes of Marsestrete and sayde/ ye men of Attens E

of Attēs/ I perceaue that in all thinges ye are to superstitious. For as I passed by & behelde the maner how ye worshyp youre goddes/ I founde an aultre wherin was writtē/ vnto the vnknowen God. Whom ye then ignorantly worshyp him shewe I vnto you: God that made the worlde & all that are in it/ seynge that he is Lorde of heauen & earth/ he dwelleth not in tempels made with handes/ nether is worshipped with mēnes handes/ as though he neaded of any thynge/ seynge he him selfe geueth lyfe and breath to all men euery where/ and hath made of one bloud all nacions of mē/ for to dwell on all the face of the earth: and hath assigned before/ howe longe tyme/ & also the endes of their inhabitaciō/ that they should seke God/ yf they might fele and fynd him/ though he be not farre from euery one of vs. For in him we lyue/ moue and haue our beynge: as certayne of your owne poetes sayd. For we are also his generacion. For as much Aratus.
then as we are the generacion of God/ we ought not to thynke that the godhead is lyke vnto golde/ syluer or stone/ grauen by crafte and ymaginacion of man.

¶ And ỹ tyme of this ignorauñce/ God regarded not. But now he byddeth all mē euery where repent/ because he hath apoynted a daye/ in the which he will iudge the worlde accordyng to righteousnes/ by that man whom he hath apoynted/ and hath offered fayth to all men/ after that he had rayled him frō death.

When they hearde of the resurrecciō from death/ some mocked/ and other sayde: we wyll heare the agayne of this matter. So Paul departed frō amonge them. How be it certayne men claue vnto Paul & beleued/ amonge the which was Dionysius a senatour/ & a womā named Damaris/ & other with them.

¶ How Paul abode at Corinthum with Aquila and Priscilla.
Paul was a maker of tentes. Paule was accused afore Gallio.
How Paul share his head at Chēcrea. How Apollos preached Christ.

¶ The. xviij. Chapter.

¶ After that Paul departed from Attens and came to Corinthum/ and founde a certayne Iewe named Aquila/ borne in Ponthus/ lately come from Italie with his wyfe Priscilla (because that the Emperour Claudius had cōmaunded all Iewes to departe from Rome) & he drewe vnto them. And because he was of the same crafte/ he abode with them & wrought their craft was to make tentes. And he preached in ỹ synagoge

euery saboth daye/ and exhorted the Jewes and the gentyls.

When Silas and Timotheus were come from Macedonia/ Paul was constrayned by the spyrete to testifye to the Jewes that Jesus was very Christ. And when they sayde contrary & blasphemed/ he shoke his rayment and sayde vnto them: youre bloud vpon youre owne heades/ and from hence forth I go blameles vnto the gentyls. And he departed thence/ & entred into a certayne mannes house named Justus a worshypper of God/ whose house ioyned hard to the synagoge. How be it one Crispus the chefe ruler of the synagoge beleued on the Lorde with all his housholde/ and many of the Corinthians gaue audience/ and beleued and were baptised.

Then spake the Lorde to Paul in the nyght by a vysyon: be not afrayde/ but speake/ and holde not thy peace: for I am with the/ and noman shall inuade the that shal hurte the. For I haue muche people in this cyte. And he continued there a yeare and sixe monethes/ and taught them the worde of God. B

When Gallio was ruler of the countre of Achaia the Jewes made insurrecciō with one accorde agaynst Paul/ and brought him to the iudgement seate sayinge: this felow counceleth men tó worship God contrary to the lawe. And as Paul was about to open his mouth/ Gallio sayde vnto the Jewes: yf it were a matter of wronge/ or an euyll dede (o ye Jewes) reason would that I should heare you: but yf it be a question of wordes/ or of names/ or of youre lawe/ loke ye to it your selues. For I will be no iudge in suche matters/ and he draue them frome the seate. Then toke all ỹ Grekes Sosthenes the chefe ruler of the Synagoge/ and smote him before the iudges seate. And Gallio cared for none of tho thinges.

Paul after this/ taryed there yet a good whyle/ and then toke his leaue of the brethrē/ and sayled thēce into Ciria/ Pryscilla and Aquila accompanyinge him. And he shore his head in Cenchrea/ for he had a vowe. And he came to Ephesus & lefte them there: but he hym selfe entred into the Synagoge/ & reasoned with the Jewes. When they desyred him to tary longer tyme with them/ he consented not/ but bad them far ỽ well/ sayinge: I muste nedes at this feast that commeth be in Jerusalem: but I will retourne agayn vnto you/ yf God will. And he departed C

from

from Ephesus and came vnto Cesarea: and ascended & saluted the congregacion/& departed vnto Antioche/and when he had taryed there a whyle he departed. And wēt ouer all the coūtre of Galacia & Phrigia by order/strengthyng all the disciples.

G And a certayne Jewe named Apollos borne at Alexandria/ came to Ephesus/an eloquēt man/& myghty in the scriptures. The same was informed in the waye of the Lord/and he spake feruently in the spirite/and taught diligently the thinges of the Lorde/and knew but the baptyme of John only. And the same began to speake boldely in the synagoge. And when Aquila and Priscilla had hearde him/ they toke him vnto them/and expoūded vnto him the waye of God more perfectly.

And when he was dysposed to go into Achaia / the brethren wrote/ exhortynge the disciples to receaue him. After he was come thyther/he holpe them much which had beleued thorowe grace. And myghtely he ouercame the Jewes / & that openly/ shewynge by the scriptures that Jesus was Christ.

¶ Paul preached at Ephesus.
How the vncleane spirit tare the exorcistes.
Of the bokes that were burned/and the price of them.

¶ The.xix. Chapter. ✠

A IT fortuned whyll Apollo was at Corinthum/that Paul passed thorowe the vpper coostes and came to Ephesus/ and founde certayne disciples / and sayde vnto them: haue ye receaued the holy ghoost sence ye beleued? And they sayd vnto him/no: we haue not hearde whether there be any holy ghoost/ or no. And he sayd vnto them: wherwith were ye then baptysed? And they sayde: with Johns baptyme. Then sayde Paul: John verely baptysed with the baptyme of repentaūce/sayinge vnto the people that they shoulde beleue on him/which shoulde come after him: that is on Christ Jesus. Whē they hearde that they were baptysed in the name of the Lorde Jesu. And Paul layde his handes vpon them/ & the holy ghoost came on them/ and they spake with tounges/and prophesyed/ and all the men were aboute twelue. Mat. iij.c

B And he went into the synagoge/ & behaued him selfe boldely for the space of thre monethes/disputyng and genyng them exhortacions of the kyngdome of God. ¶ When dyuers wexed harde harted and beleued not/but spake euyll of the waye/and

that before the multitude: he departed from them/ & seperated the disciples. And he disputed dayly in ỹ scole of one called Tyrannus. And this cõtinued by the space of two yeres: so that all they which dwelt in Asia/ heard the worde of the Lord Jesu/ both Jewes & Grekes. And God wrought no small myracles by the hande of Paul: so that from his body were brought vnto the sycke/ napkys or partelettes/ and the dyseases departed from them/ and the euyll spretes went out of them.

Then certayne of the vagabounde Jewes exorcistes/ toke vpon them to call ouer them which had euyll spretes/ the name of the Lorde Jesus sayinge. We adiure you by Jesum whome Paul preacheth. And there were seuen sones of one Sceua a Jewe and chefe of the prestes which dyd so. And the euyl spyrite answered and sayde. Jesus I knowe/ and Paul I knowe: but who are ye? And the man in whom the euyll spyrite was/ ranne on them/ and ouercame them/ and preuayled agaynst them/ so that they fled out of that houlse naked and wounded. And this was knowen to all the Jewes and Grekes also/ whiche dwelt at Epheslus/ & feare came on them all/ and they magnifyed the name of the Lorde Jesus.

And many that beleued/ came and cõfessed/ and shewed their workes. Many of them whiche vsed curious craftes/ brought their bokes and burned them before all men/ and they counted the pryce of them/ & founde it fyfty thousande siluerlinges. So mightely grewe the worde of God/ and preuayled. After these thynges were ended/ Paul purposed in the spyrite/ to passe ouer Macedonia and Achaia/ and to go to Jerusalem sayng: After I haue bene there/ I must also se Rome. So sent he into Macedonia two of them that ministred vnto him/ Timotheus and Erastus: but he him selfe remayned in Asia for a season.

The same tyme there arose no lytell a do aboute that waye. For a certayn mã named Demetrius a siluersmith/ which made syluer schrynes for Diana/ was not a lytell beneficiall vnto the craftes men. Whiche he called together with the workemen of lyke occupacion/ and sayde: Syrs/ ye knowe that by this crafte we haue bauntage: Moreouer ye se and heare/ that not alone at Epheslus/ but almoost thorowoute all Asia/ this Paul hath perswaded and tourned away muche people sayinge/ that they

be not

be not goddes which are made with handes. So that not only this oure crafte commeth into parell to be set a naught: but also that the temple of the greate goddas Diana should be despised/and her magnificentie shoulde be destroyed/which all Asia and the worlde worshyppeth.

F When they hearde these sayinges/they were full of wrathe/ and cryed out sayinge: Great is Diana of the Ephesyans. And all the cyte was on a rooze/& they russhed unto the comen haull with one assente/and caught Gayus and Aristarchus/men of Macedonia/Pauls companions. When Paul would haue entred in vnto the people/the disciples suffred hym not. Certayne also of the chefe of Asia which were his frendes/sent vnto him/ desyrynge hym that he would not preache into the comen haull. Some cryed one thynge/and some another/and the congregacion was all out of quyet/and moze parte knewe not wherfoze they were come together.

Some of the cõpany drue forth Alexander/the Jewes thrustinge him forwardes. Alexander beckened with the hand/and would haue geuẽ the people an answer. When they knewe that he was a Jewe/ther arose a shoute almoost foz the space of two houres/of all men cryinge: great is Diana of the Ephesians.

G When the tounclarcke had ceased the people/he sayd: ye mẽ of Ephesus/what mã is it that knoweth not how that the cyte of the Ephesians is a worshipper of the greate goddas Diana/ and of the ymage which came from heauen. Seynge then that no man sayeth here agaynst/ye oughte to be content/and to do nothynge rasshly: foz ye haue brought hyther these men which are nether robbers of churches/noz yet despysers of your goddas. Wherfoze yf Demetrius and the craftes men whiche are with him/haue any sayinge to any man/the lawe is open/and there are rulers/let them accuse one another. If ye go aboute any other thyng/it maye be determined in a lawfull congregacion. Foz we are in ieoperdy to be accused of this busynes: foz as muche as there is no cause where by we maye geue a rekenynge of thys concourse of people. And when he had thus spoken he let the congregacion departe.

¶ How Paul preached at Macedonia/vntyll midnyght.
Of him that fell oute of the wyndow.
The cõmunicacion of Paul with the elders of Ephesus.

¶ The.xx. Chapter.

AFter the rage was ceased/ Paul called the disciples vn- A
to him/and toke his leaue of them/and departed for to
go into Macedonia. And whē he was gone ouer those parties/
and geuen them large exhortacions / he came into Greke/ and
there abode thre monethes. And when the Jewes layde way-
te for hym as he was aboute to sayle into Syria / he purposed
to retourne thorow Macedonia. There accompanyed him into
Asia/ Sopater of Berrea/and of Thessalonia Aristarchus and
Secundus/and Gayus of Derba/and Timotheus: and out of D
Asia Tychicus & Trophimos. These went before/ and taryed
vs at Troas. And we sayled awaye from Philippos after the
easter holy dayes / & came vnto them to Troas in fyue dayes/
where we abode seuen dayes.

And on the morow after the Saboth daye the Disciples ca- B
me together for to breake bread/and Paul preached vnto them
(ready to departe on the morow) and continued the preachyng
vnto midnyght. And there were many lyghtes in the chamber
where they were gathered together/& there sate in a wyndow
a certayn younge mā named Eutichos/fallen into a depe slepe.
And as Paul declared/ he was te moare ouercome with slepe/
and fell doune from the thyrde lofte / and was taken vp dead.
Paul wēt doune and fell on him/and embraced him/and sayde:
make nothing a do for his lyfe is in him. When he was come vp
agayn/he brake bread/and tasted/ and comened a longe whyle
euen tyll the mornyng/and so departed. And they brought the
younge man alyue/and were not a lytell comforted.

And we went afore to shyppe/and lowsed vnto Asson/ there C
to receaue Paul. For so had he apoynted/& would him selfe go
a fote. Whē he was come vnto vs to Asson/we toke him in/and
came to Mytilenes. And we sayled thence/and came the nexte
daye ouer agaynst Chios. And the nexte day we ariued at Sa-
mos/& taryed at Trogilion. The nexte daye we came to My-
leton: for Paul had determyned to leaue Ephesus as they say-
led/because he would not spende ỹ tyme in Asia. For he haysted
to be (yf he could possible) at Jerusalem at the daye of Penthe-
coste. Wherfore from Myleton he sent to Ephesus/ and called
the elders of the congregacion. And when they were come to
him/

him / he sayd vnto them: ye knowe from the fyrst daye that I came into Asia / after what maner I haue bene with you at all seasons/seruyng the Lorde with all humblenes of mynde/and with many teares/ and temptacions which happened vnto me by the layenges awayte of the Jewes / and how I kept backe nothinge that was profitable:but that I haue shewed you and taught you openly and at home in youre housses/ witnessynge bothe to the Jewes/and also to the Grekes/ the repentaūce toward God/and fayth toward oure Lorde Jesus.

D And now beholde I go bounde in the spyrete vnto Jerusalē/ and knowe not what shall come on me there/ but that the holy goost witnesseth in euery cite sayinge:that bondes and trouble abyde me. But none of those thynges moue me: nether is my lyfe deare vnto my selfe / that I myght fulfyll my course with ioye/and the ministracion which I haue receaued of the Lorde Jesu to testifye the gospell of the grace of God.

And now beholde/I am sure that hence forth ye all (thorow whom I haue gone preachynge the kyngdome of God) shall se my face no more. I take you to recorde this same daye/that I am pure from the bloude of all men. For I haue kept nothynge backe:but haue shewed you all the counsell of God. Take hede therfore vnto your selues and to all the flocke/where of the holy ghoost hath made you ouersears / to rule the cōgregacion of God/ which he hath purchased with his bloud. For I am sure of this/ that after my departinge shall greueous wolues entre in amonge you / which wyll not spare the flocke. Moreouer of youre owne selues shall men aryse speakynge peruerse thinges to drawe disciples after them. Therfore awake and remember that by the space of thre yeres I ceased not to warne euery one of you both nyght and daye with teares.

E And now brethren I cōmende you to God and to the worde of his grace / whiche is able to bylde further / and to geue you an inhitraunce amonge all them which are sanctifyed. I haue desyred no mans syluer/ golde/ or vesture. ye knowe well that these handes haue ministred vnto my necessities / and to them that were with me. I haue shewed you all thynges/howe that so labouryng ye ought to receaue the weake and to remember the wordes of the Lorde Jesu/howe that he sayde:it is moare blessed

i. Cor. iiij
i. thes. ij. b
ij. thes. iij.

blessed to geue/ then to receaue.

When he had thus spoken/he kneled doune and prayed with them all. And they wept all aboundantly and fell on Pauls necke and kysſed him/ sorowyng mooſt of all for the wordes which he spake that they shoulde se hys face no moare. And they accompanyed him vnto the shyppe.

¶ How Paul went forth on his iorney warde. How desyrous and glad Paule was to suffre for Christes sake. At the counsell of James/Paul purified him selfe after the maner of the Iewes. How Paul was taken and commaunded to preson.

¶ The.xxi. Chapter.

AND it chaunsed that assone as we had launched forthe/ A and were departed frō them/ we came with a straycht course vnto Choon/and the daye folowyng vnto Rhodes/and from thence vnto Patara. And we found a shippe ready to sayle vnto Phenices/and went a borde and set forth. Then appeared vnto vs Cyprus/ and we left it on the lyfte hande/and sayled vnto Syria/and came vnto Tyre. For there the shyppe vnladed her burthen. And when we had found brethrē/we taryed there seuē dayes. And they tolde Paul thorow the spirite/that he shoulde not go vp to Ierusalem. And when the dayes were ended/we departed and wēt our wayes/ and they all brought vs in oure waye/with their wyues and chyldren/ tyll we were come out of the cite. And we kneled doune in the shore & prayd. And when we had taken oure leaue one of another / we toke shyppe/and they retourned home agayne.

Whē we had full ended the course from Tyre/ we aryued at B Ptolomaida/ and saluted the brethren/ and abode withe them one daye. The nexte daye/ we that were of Pauls cōpany/departed & came vnto Cesarea. And we entred into the houſſe of Philip the Euāgeliſt/which was one of the seuē deacones/ and abode with him. The same mā had fower daughters virgens/ which dyd prophesy. And as we taryed there a good mayny of dayes/ ther came a certayne prophet from Iewry named Agabus. Whē he was come vnto vs/he toke Pauls gerdel/ & bounde his handes & fete/and sayd: Thus sayth the holy gooſt: so shall the Iewes at Ierusalē bynde the man that oweth this gerdel/ and shall delyuer him into the handes of the Gentyls.

When we hearde this/both we and other of the same place/ C besought

besought him/ that he woulde not go vp to Jerusalem. Then Paul answered and sayde: what do ye wepinge and breakinge myne hart? I am ready not to be bound only/ but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde not tourne his mynd/ we ceased/ saying: the wyll of the Lorde be fulfylled. After those dayes we made oure seifes ready/ and went vp to Jerusalem. There wēt with vs also certayne of the disciples of Cesarea/ & brought with them one Mnason of Cypr⁹s/ an olde disciple with whom we shoulde lodge. And when we were come to Jerusalem/ the brethren receaued vs gladly. And on the morowe Paul went in with vs vnto James. And all the elders came together. And when he had saluted them/ he tolde by order all thynges/ that God had wrought amonge the gentyls by his ministracion. And when they hearde it/ they glorifyed the Lorde/ and sayde vnto him: Thou seyst brother/ how many thousande Jewes there are whiche beleue/ and they are all zelous ouer the lawe. And they are informed of the/ that thou teachest all the Jewes which are amonge the gentyls/ to forsake Moses/ & sayest that they ought not to circumcise their chyldrē/ nether to lyue after the customes. What is it therfore? The multitude must nedes come together. For they shal heare that thou arte come. Do therfore this that we saye to the.

D We haue .iiij. men/ which haue a vowe on them. Them take/ and purifye thy selfe with them/ and do cost on them/ that they maye shaue their heades/ and all shall knowe that tho thinges which they haue hearde concernyng the/ are nothyng: but that thou thy selfe also walkest & kepest the lawe. For as touchynge the gentyls which beleue/ we haue writtē and concluded/ that they obserue no suche thynges: but that they kepe them selues from thinges offered to ydoles/ frō bloud/ from strangled/ and from fornicacion. Then the nexte daye Paul toke the men/ and purifyed hym selfe with them/ and entred into the temple declaringe that he obserued the dayes of the purificacion/ vntyl that an offeringe should be offered for euery one of them. Name.vj.

E And as the seuen dayes should haue bene ended/ the Jewes which were of Asia/ when they sawe him in the tēple/ they moued all the people/ and layde handes on him cryinge: men of Israel/ heaple. This is the mā that teacheth all men euery where

agaynst the people/and the law/and this place. Moreouer also he hath brought Grekes into the temple/ & hath polluted this holye place. For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the temple. And all the cyte was moued/ and the people swarmed together. And they toke Paul and drue him out of the temple and forth with the dores were shut to.

As they went aboute to kyll hym / tydynges came vnto the F
high captayne of the soudiers/that all Jerusalem was moued.
Which immediatly toke soudiers & vndercaptaynes / and rãne
doune vnto them. When they sawe the vpper captayue and the
soudiers/they lefte smytyng of Paul. Then the captayne came
neare and toke hym/ and commaunded him to be bounde with
two chaynes/ and demaunded what he was/ and what he had
done. And one cryed this/another that amõge the people. And
when he coulde not knowe the certantye for the rage / he com-
maunded him to be caryed into the castle. And when he came
vnto a grece / it fortuned that he was borne of the soudiers for
the violence of the people. For the multitude of the people folo-
wed after cryinge/awaye with him.

And as Paul should haue bene caryed in the castle / he sayde G
vnto the hygh captayne: may I speake vnto the? Which sayd?
thou speake Greke? Arte not thou that Egipcian which before
these dayes made an vproure/ & ledde out into the wyldernes
foure thousande men that were murtherers? But Paul sayde:
I am a mã which am a Jewe of Tharsus a cyte in Cicill a Cy-
tesyn of no wyle cyte/ I beseche the suffre me to speake vnto the
people. When he had geuen him licence/Paul stode on the step-
pes and beckened withe the hande vnto the people / and there
was made a great silence. And he spake vnto them in the He-
brue tounge/ sayinge.

¶ Paule declared to the Jewes how he was conuerted to Christ.
Gamaliel was Pauls master. Paul shewed him selfe to haue wron-
ge/because he was beaten he beynge a Romayne.

¶ The.xxij. Chapter.

MEN/brethrẽ and fathers/ heare myne aulwere which A
I make vnto you. When they hearde that he spake in the
Hebrue tounge to thẽ/they kept the more silence. And he sayd:
I am verely a mã which am a Jewe borne in Tharsus a cyte in
Cicill:

Cycill: neuertheleſſe yet brought vppe in this cite/at the fete of Gamaliel / and inſtroymed diligently in the lawe of the fathers/ and was feruent mynded to Godwarde / as ye all are this same daye/and I perſecuted this waye vnto the death byndynge and delyueryng into preſon both men and wemen/ as the cheſe preſte doeth beare me wytnes/and all the elders: of whom alſo I receaued letters vnto the brethren / and went to Damaſco to bryng them whiche were there bounde vnto Jeruſalem for to be punyſſhed.

B And it fortuned/as I made my iorney & was come nye vnto Damaſco about noone that ſodenly there ſhone from heauen a greate lyght rounde aboute me/ and I fell vnto the earth/ and hearde a voyce ſayinge vnto me/Saul/Saul/why perſecuteſt thou me? And I anſwered: what arte thou Lord? And he ſayd to me: I am Jeſus of Nazareth whome thou perſecuteſt. And they that were with me/ſaw verely a lyght and were afrayde. but they hearde not the voyce of hym that ſpake with me. And I ſayde: what ſhall I do Lorde? And the Lorde ſayd vnto me: Aryſe and go into Damaſco and there it ſhall be tolde the of all thynges which are appoynted for the to do. And when I ſawe nothynge for the bryghtnes of that lyght / I was ledde by the hande of them that were with me/and came into Damaſco.

C And one Ananias a perfect man / and as pertaynynge of the law/ hauyng good reporte of all the Jewes which there dwelt/ came vnto me/and ſtode & ſayde vnto me. Brother Saul/loke vp. And that ſame houre I receaued my ſyght and ſawe hym. And he ſayde / the God of oure fathers hath ordeyned the before/ that thou ſhouldeſt knowe his wyll / and ſhouldeſt ſe that which is ryghtful/and ſhouldeſt heare the voyce of his mouth: for thou ſhalt be his wytnes vnto all me of tho thynges/which thou haſt ſene and hearde. And now/why taryeſt thou? Aryſe and be baptyſed/and waſſhe awaye thy ſynnes/ in callynge on the name of the Lorde.

D And it fortuned/when I was come agayne to Jeruſalem/ and prayde in the temple/that I was in a traunce/ & ſawe him ſayinge vnto me. Make hayſt/and get the quickly out of Jeruſalem: for they will not receaue thy wittnes that thou beareſt of me. And I ſayde: Lorde they knowe that I preſoned/ and bet in euery

in euery Synagoge them that beleued on thee. And when the
bloud of thy witnes Steuen was sheed / I also stode by / & con-
sented vnto his death and kept the rayment of them that slewe
him. And he sayde vnto me: departe / for I will sende the a farre
hence vnto the Gentyls.

They gaue him audience vnto this worde / and then lyfte vp E
their voyces & sayde: away with suche a felowe from the earth:
it is pitie that he shuld lyue. And as they cryed and cast of their
clothes / & threw dust into the ayer / the captayne bad hym to be
brought into the castle / & cõmaunded hym to be scourged / and
to be examined / that he myght knowe wherfore they cryed on
him. And as they bounde him with thonges / Paul sayd vnto
the Centurió that stode by: Is it laufull for you to scourge a mã
that is a Romayn and vncondempned? When the Centurion
hearde that / he went / and tolde the vpper Captayne sayinge:
What intendest thou to do? This man is a Romayn.

Then the vpper captayne came and sayde to him: tell me / art F
thou a Rouayne? He sayde: yea. And the captayne answered:
with a great some obtayned I this fredome. And Paul sayde:
I was fre borne. Then straycht way departed from him / they
whiche shoulde haue examyned him. And the hyghe Captayne C
also was afrayde / after he knewe that he was a Romayne: be-
cause he had bounde him.

On the morow because he would haue knowen the certayn-
tie wherfore he was accused of the Jewes / he lowsed him from
his bondes / and cõmaunded the hygh prestes & all the counsell
to come together / & brought Paul and set him before them.

¶ Paul defendeth him selfe. Ananias the hygh prest cõmaunded him
to be strycken. Paul sayth he was a pharisaye. What the Saducees be-
leued and what the Pharises beleued. How the Jewes vowed to kyll
Paul. How the coũsell was knowẽ to Paul which also caused the ru-
ler Lysias to haue knowledge ther of. How Paul was sent to Felix.

¶ The. xxiij. Chapter.

PAul behelde the counsell & sayde: men & brethrẽ / I haue A
lyued in all good conscience before God vntyl this daye.
The hygh preste Ananias commaunded them that stode by / to
smyte hym on the mouth. Then sayd Paul to hym: God smyte
the thou paynted wall. Sytteſt thou and iudgest me after the
lawe / and cõmaundest me to be smytten contrary to the lawe?

And

And they that stode by sayde: reuylest thou goddes high prest? Then sayd Paul: I wist not brethrē that he was ỹ hygh prest. For it is wrytte: thou shalt not curse the ruler of thy people. Exo.xxij.

B When Paul perceaued that the one parte were Saduces/ & the other Pharises: he cryed out in the counsell. Men and brethren/ I am a Pharisaye/ the sone of a Pharisaye. Of the hope and resurrecciō from death/ I am iudged. And when he had so sayde/ there arose a debate betwene the Pharisayes & the Saduces/ and the multitude was deuided. For the Saduces saye that ther is no resurrecciō/ nether aungell/ nor spryte. But the Pharisayes graunt both. And ther arose a great crye/ and the Scribes which were of the Pharisayes parte/ arose and stroue saying: we fynde none euyll in this man. Though a spryte or an aungell hath apeared to him/ let vs not stryue agaynst God. Phil.iij.d

And when there arose greate debate/ the captayne fearynge lest Paul should haue bene pluckt a sondre of them/ cōmaunded the soudiers to go doune/ & to take him from among them/ and to brynge him into the castle. The nyght folowyng/ God stode by him & sayd/ be of good cheare Paul: for as thou hast testifyed of me in Jerusalem/ so must thou beare wytnes at Rome.

C When daye was come/ certayn of the Jewes gathered them selues together/ and made a bowe/ sayinge: that they woulde neter eate nor drynke tyll they hadde kylled Paul. They were aboute. xl. whiche had made this conspiracion. And they came to the chefe prestes and elders/ and sayd: we haue bounde oure selues with a bowe/ that we will eate nothyng vntyll we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayne and to the counsell/ that he brynge him forthe vnto vs to morow/ as though we would know some thynge more perfectly of hym. But we (or euer he come neare) are ready in the meane season to kyll him.

D When Pauls systers sone hearde of their laying awayte/ he went and entred into the castle/ and tolde Paul. And Paul called one of the vnder captaynes vnto him/ and sayd: bringe this younge man vnto the hyghe captayne: for he hath a certayne thinge to shewe him. And he toke him and sayd: Paul the prysoner called me vnto him/ and prayed me to brynge this younge man vnto the/ which hath a certayne matter to shewe the.

The

The high Captayne toke him by the hand/and went a parte with him out of the waye/and axed him:what hast thou to saye vnto me. And he sayd:the Jewes are determined to desyre the that thou wouldest bryng forth Paul to morow into the coũsel/ as though they would enquire somwhat of him more perfectly. But folowe not their myndes: for there lye in wayte for hym of them/moo then.xl.men/ which haue bound them selues with a vowe/that they will nether eate ner drynke tyll they haue kylled him. And now are they redy/and loke for thy promes.

The vpper Captayne let the younge mã departe/& charged F se thou tell it out to no mã that thou hast shewed these thynges to me. And he called vnto hym two vnder captaynes/sayinge: make ready two hondred soudiers to go to Cesarea/ and horsmen threscore and ten/ & speare men two hondred/at the thyrd houre of the nyght. And delyuer them beastes that they maye put Paul on/ & bryng him safe vnto Felix the hygh debyte/and wrote a letter in this maner.

Claudius Lysias vnto the most myghty rular Felix sendeth gretynges. This man was taken of the Jewes/and should haue bene kylled of them. Then came I with soudiers/ and rescued hym/ and perceaued that he was a Romayne. And when I would haue knowen the cause/wherfore they accused him/ I brought him forth into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gylty of any thynge worthye of death or bondes. Afterwarde when it was shewed me howe that the Jewes layde wayte for the man/ I sent him straycht waye to the/ and gaue commaundement to his accusars/yf they had oughte agaynst him/to tell it vnto the: Fare well.

Then the soudiers as it was cõmaunded them/ toke Paul/ G and brought him by nyght to Antipatras. On the morow they lefte the horsmen to go with him/ and returned vnto the castle. Which when they came to Cesarea/ they delyuered the epistle to the debyte/and presented Paul before him. When the debite had redde the letter/he axed of what coũtre he was/and when he vnderstode that he was of Cicill/ I will heare the(sayde he) when thyne accusars are come also: and cõmaunded him to be kepte in Herodes pallys.

Tertullus

¶ Tertullus an oratour accused Paul before Felix.
How Paul defendeth him selfe agaynst Tertullus.
How Felix entreated Paule.
To Felix and his wyfe Paul preached Christ.

¶ The.xxiiij.Chapter

A After fyue dayes/ Ananias the hyghe Preste descendeth with elders and with a certayne Oratour named Tertullus/and enformed the rular of Paul. When Paul was called forth/ Tertullus beganne to accuse him sayinge: Seynge that we lyue in great quietnes by the meanes of the/and that many good thinges are done vnto this nacion thorow thy prouidence: that alowe we euer and in all places / moost myghty Felix/ with all thankes. Not withstandynge/ that I be not tedeous vnto the/I praye the/ that thou wouldest heare vs of thy curtesy a feawe wordes.

B We haue founde this man a pestilent felowe/and a mouer of debate vnto all the Iewes thorowout the worlde/and a mayntayner of the secte of the Nazarites / and hath also enforsed to pollute the temple. Whom we toke and woulde haue iudged according to oure law: but the hygh captayne Lysias came vpon vs/and with great violēce toke him awaye out of oure handes cōmaundynge his accusars to come vnto the. Of whome thou mayst (yf thou wylt enquyre) knowe the certayntie of all these thynges where of we accuse him. The Iewes lyke wyse affermed/sayinge that it was euen so.

C Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet mynde answere for my selfe/for as muche as I vnderstōde that thou hast bene of many yeares a iudge vnto this people/because that thou mayst knowe that there are yet but. xij. dayes sence I went vp to Ierusalem for to praye/ and that they neyther founde me in the temple disputynge with any man / ether rayssynge vp the people/neyther in the Synagoges/nor in the cite: Nether can they proue the thinges wherof they accuse me.

D But this I confesse vnto the/ that after that waye (whiche they call heresy) so worship I the God of my fathers/beleuyng all thinges which are wrytten in the lawe and the Prophetes/ and haue hope towardes God/that the same resurrecciō of the dead (which they thē selues loke for also) shal be/both of iust and

vniust. And therfore stode I to haue a cleare conscience towarde God/and towarde man also.

But after many yeres I came & brought almes to my people E
and offeringes in the which they founde me purified in the temple/nether with multitude/nor yet with vnquetnes/how be it there were certayne Jewes out of Asia which ought to be here present before the/and accuse me/yf they had ought agaynst me: or els let these same here saye/yf they haue founde any euyll doinge in me/ whyll I stonde here in the counsell: excepte it be for this one voyce/that I cryed standyng amonge them/of the resurreccion from death am I iudged of you this daye.

When Felix hearde these thynges / he deferde them / for he knewe very well of that waye/ and sayde: whē Lysias the captayne is come/ I wyll know the vtmost of your matters. And he cōmaunded an vndercaptayne to kepe Paul/ & that he should haue rest/and that he shuld forbyd none of his aquayntaunce to minister vnto him/or to come vnto him.

And after a certayne dayes / came Felix and his wyfe Dru- F
silla which was a Jewas/ & called forth Paul/ & hearde him of the fayth which is toward Christ. And as he preached of ryghteousnes/temperaūce/ & iudgemēt to come/Felix trembled and answered: thou hast done ynough at this tyme/ departe when I haue a conuenient tyme/ I wyll sende for the. He hoped also that money shulde haue bene geuen him of Paul/that he might lowse him/wherfore he called him the oftenner and commened with him. But after two yere Festus Porcius came into Felix roume. And Felix wyllinge to shewe ỹ Jewes a pleasure/lefte Paul in preson bounde.

How after the death of Felix/ Festus raygned in his roume.
Paule was accused afore Festus.
Paule appealeth to Cesar.

¶ The.xxv.Chapter.

WHen Festus was come into the prouince / after thre A
dayes:he ascended frō Cesarea vnto Jerusalem. Then enformed him the hygh prestes & the chefe of ỹ Jewes of Paul. And they besought him/ and desyred faueour agaynst him/that he wold sende for him to Jerusalem: and layde a wayte for him in the waye/ to kyll him. Festus answered that Paul shulde be kepte at Cesarea; but that he him selfe should shortly departe thyther.

thyther. Let them therfore (sayde he) whiche amonge you are able to do it/ come doune with vs and accuse him/ yf ther be any faute in the man.

B Whē he had taryed there more then ten dayes/ he departed vnto Cesarea/ and the nexte daye sate doune in the iudgement seate/ and cōmaunded Paul to be brought. Whē he was come/ the Iewes which were come frō Ierusalem/ came aboute him/ and layde many & greuous complayntes agaynst Paul/ which they could not proue as longe as he answered for hym selfe that he had nether agaynst the lawe of the Iewes/ nether agaynste the temple/ nor yet agaynst Cesar offended any thynge at all.

C Festus willynge to do the Iewes a pleasure answered Paul and sayde: wilt thou go to Ierusalem & there be iudged of these thinges before me? Then sayd Paul/ I stonde at Cesars iudgement seate/ where I ought to be iudged. To the Iewes haue I no harme done/ as thou very well knowest. If I haue hurte them/ or cōmytted any thynge worthy of death I refuse not to dye. If none of these thynges are/ where of they accuse me/ no mā ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus with deliberacion/ and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

D After a certayne dayes/ kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good season/ Festus rehersed Paulus cause vnto the kynge/ sayinge: ther is a certayne mā left in prison of Felix/ about whō when I came to Ierusalem/ the hyghe Prestes & elders of the Iewes enformed me/ & desyred to haue iudgemēt agaynst him. To whō I answered: It is not the maner of the Romayns to delyuer any mā/ that he shulde perisshe before that he which is accused/ haue the accusars before him/ & haue licēce to answere for him selfe/ cōcernyng the cryme layde agaynst him: whē they were come hyther/ without delaye on the morow I sate to geue iudgemēt/ & cōmaūded the mā to be brought forth. Agaynst whō whē the accusars stode vp/ they brought none accusaciō of suche thinges as I supposed: but had certayne questiōs agaynst him of their owne superstition/ & of one Iesus which was dead whō Paul affirmed to be alyue. And because I douted of suche maner questiōs/ I axed him whether he would go to Ierusalē

and there be iudged of these matters. Then when Paul hadde appealed to be kepte vnto the knowledge of Cesar/ I cõmaunded hym to be kepte/tyll I myght sende hym to Cesar.

Agrippa sayde vnto Festus: I would also heare the man my G selfe. To morowe (sayde he) thou shalte heare him. And on the morowe when Agrippa was come & Bernice with great pompe/and were entred into the counsel houlse with the captaynes and chefe men of the cyte/at Festus cõmaundement Paul was brought forth. And Festus sayde: kynge Agrippa/ and all men which are here present with vs: ye se this man about whom all the multitude of the Jewes haue bene with me / both at Jerusalem/and also here/cryinge that he ought not to lyue any lenger: yet founde I nothynge worthy of death that he hath committed. Neuertheless seynge that he hath appealed to Cesar/ I haue determined to send him. Of whom I haue no certayne thyng to wryte vnto my Lord. Wherfore I haue brought him vnto you/and specially vnto the/kynge Agrippa/that after examinacion had/ I myght haue somwhat to write. For me thynketh it vnreasonable/ for to sende a preSoner/ and not to shewe the causes which are layde agaynst him.

¶ How Paul was brought afore kyng Agrippa & Bernice. How Paul wyshed Agrippa with all the company that was there to be Christened.

¶ The.xxvj. Chapter.

AGrippa sayde vnto Paul: thou art permitted to speake A for thy selfe. Then Paul stretched forth the hande/and answered for him selfe. I thynke my selfe happy kynge Agrippa/because I shall answere this daye before the/of all the thinges where of I am accused of the Jewes/namely because thou arte experte in all customes and questions/whiche are amonge the Jewes. Wherfore I beseche the to heare me pacientlye.

My lyuinge of a chylde/which was at the fyrst amõge myne owne nacion at Jerusalem knowe all the Jewes which knewe me from the begynnyng/yf they would testifye it. For after the most straytest secte of our laye/lyued I a pharisaye. And now I stande and am iudged for the hope of the promes made of God vnto our fathers: vnto whiche promes our.xij. tribes instantly seruyng God day & nyght hope to come. For which hopes sake kynge Agrippa/am I accused of the Jewes. Why shoulde it be

thought

thought a thynge vncredible vnto you/ that God shulde rayse agayne the dead?

B I also verely thought in my selfe/that I oughte to do many contrary thynges/ cleane agaynst the name of Jesus of Nazareth: whiche thynge I also dyd in Jerusalem. Where many of the saynctes I shut vp in prison/ and had receaued auctorite of the hygh prestes. And whē they were put to death/ I gaue the sentence. And I punished them ofte in euery synagoge/ & compelled them to blaspheme: and was yet more mad vpon them/ and persecuted them/ euen vnto straunge cyties. About which thynges as I went to Damasco with auctorite & licence of the hygh prestes/euen at myddaye (o kynge) I sawe in the waye a lyght from heauen/ aboue the bryghtnes of the sonne/ shyne rounde about me and them which iorneyed with me.

C When we were al fallen to the earth/ I hearde a voyce speakynge vnto me and sayinge in the Hebrue toūge: Saul/ Saul/ why persecutest thou me? It is harde for the to kycke agaynste the prycke. And I sayde: Who art thou Lorde? And he sayd/ I am Jesus whom thou persecutest/ but ryse and stond vpon thy fete. For I haue apered vnto the for this purpose/ to make the a minister and a wytnes both of tho thynges which thou haste sene/and of tho thinges in the whiche I wyll appere vnto the/ delyueringe the from the people/ and from the Gentyls/ vnto which nowe I sende the/ to open their eyes/ that they myghte tourne from darcknes to lyght/ and from the power of Satan vnto God/ that they maye receaue forgeuenes of synnes & inheritaunce amonge them which are sanctifyed by fayth in me.

D Wherfore kynge Agrippa/ I was not disobedient vnto the heauenly vision: but shewed fyrst vnto them of Damasco/ & at Jerusalem/ and thorowout all the costes of Jewry/ and to the Gentyls/ that they shulde repent/and tourne to God/ & do the ryght workes of repentaūce. For this cause the Jewes caught me in the temple and went about to kyll me. Neuertheless I obtayned helpe of God and contynewe vnto this daye wytnessynge both to small and to greate sayinge none other thynges/ then those whiche the Prophetes and Moses dyd saye shulde come/that Christe shulde suffre/and that he shulde be the fyrste that shulde ryse from death/ and shulde shewe lyght vnto the

people/ and to the Gentyls.

As he thus answered for him selfe: Festus sayd with a loude E
voyce. Paul/ thou arte besides thy selfe. Muche learnyng hath made the mad. And Paul sayde: I am not mad/ moost dere Festus: but speake the wordes of trueth and sobernes. The kynge knoweth of these thynges / before whom I speke frely: nether thinke I that anye of these thynges are hydden from him. For this thinge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote well thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. And Paul sayde: I would to God that not only thou: but also all that heare me to day/ were/ not sumwhat only but all together suche as I am/ except these bondes. And when he had thus spoken/ the kyng rose vp/ and the debite/ and Bernice/ and they that sate with them. And when they were gone aparte / they talked betwene them selues sayinge: This man doeth nothynge worthy of death/ nor of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene lowsed / yf he had not appealed vnto Cesar.

¶ Here Paul taketh his iorney to Rome. How Paul shewed before of their dangerous passage and was not beleued. How Paule cõforted them that were with him and exhorted them to take meat. How they were cast on an ylonde called Myletum.

¶ The. xxvij. Chapter.

When it was concluded that we shulde sayle into Ita- A
ly/ they delyuered Paul and certayne other preysoners vnto one named Julius an vnder captayne of Cesars soudiars And we entred into a shippe of Adramicium / and lowsed from londe/ apoynted to sayle by the costes of Asia/ one Aristarchus out of Macedonia/ of the countre of Thessalia/ beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul / and gaue him liberte to go vnto his frendes/ and to refresshe him selfe. And from thẽce laũched we/ and sayled harde by Cypers/ because the wyndes were contrarye. Then sayled we ouer the sea of Cylicia/ and Pamphilia/ and came to Myra a cyte in Lycia.

And there the vnder captayne found a shippe of Alexandria B
redy to sayle into Italy/ and put vs therin. And when we had sayled slowly many dayes / and scace were come ouer agaynst

Gnydon

Gnydon (because the wynde withstode vs) we sayled harde by the costes of Candy/ouer agaynst Salmo/ & with much worke sayled beyond it/and came vnto a place called goodporte. Nye where vnto was a cytie called Lasea. When muche tyme was spent and saylinge was now ieoperdeous/because also that we had ouerlonge fasted/Paul put them in remembraunce & sayde vnto them. Syrs/I perceaue that this vyage wilbe with hurte and muche domage/not of the ladynge and ship only/but also of our lyues. Neuerthelater the vnder captayne beleued the gouerner and the master better then tho thynges whiche were spoken of Paul. And because the hauen was not cõmodius to wynter in/many toke coũsell to departe thence/ yf by any meanes they might attayne to Phenices & there to wynter/ which is an hauen of Candy / & serueth to the southwest & northwest wynde. Whẽ the southwynde blew/they supposyng to obtayne their purpose lowsed vnto Asson/ & sayled paste all Candy.

C But anone after/ there arose agaynst their purpose/ a flawe of wynde out of the northeast. And when the ship was caught/ and coulde not resyst the wynde/ we let her go and draue with the whether. And we came vnto an yle named Clauda/ & had muche worke to come by a bote/ whiche they toke vp and vsed helpe/vndergerdynge the shippe/ fearynge least we shuld haue fallen into Syrtes/ & we let doune a vessel and so were caryed. The nexte daye when we were tossed with an exceadyng tempest/they lyghtened the shyp/and the thyrde daye we cast oute with oure owne handes/ the tacklynge of the shippe. When at the laste nether sonne nor starre in many dayes appeared/ and no small tempest laye vpon vs/all hope that we shuld be saued/ was then taken awaye.

D Then after longe abstinence/Paul stode forth in the myddes of them and sayde: Syrs ye shulde haue harkened to me/ & not haue lowse frome Candy/nether to haue brought vnto vs this harme and losse. And now I exhorte you to be of good cheare. For there shal be no losse of any mãs lyfe amõge you/saue of the ship only. For there stode by me this nyght the anngell of God/ whose I am/ & whom I serue/sayinge: feare not Paul for thou must be brought before Cesar. And lo/ God hath geuẽ vnto the all that sayle with the. Wherfore Syrs be of good cheare: for I beleue

beleue God/that it shall be euen as it was tolde me. How be it we must be cast into a certayne ylonde.

But whē the fourtenth nyght was come/as we were caried E in Adria aboute mydnyght/ the shipmen denyed that there appeared some coūtre vnto them: and sounded/and founde it.xx. feddoms. And when they had gone a lytell further/they sounded agayn/and founde.xv.feddoms. Then fearynge least they should haue fallen on some rocke / they cast foure ancres out of the sterne/and wysshed for the daye. As the shipmē were about to fle out of the ship/and had let doune the bote into the sea/vnder a coloure as though they would haue cast ancres out of the forshippe: Paul sayde vnto the vnder captayne & the soudiers: except these abyde in the shyp/ye cannot be safe. Then the soudiers cut of the rope of the bote/& let it fall awaye.

And in the meane tyme betwixt that & daye/Paul besought F them all to take meate/sayinge:this is the fourtenth daye that ye haue taryed and continued fastynge / receauyng nothyng at all. Wherfore I prayе you to take meate:for this no dout is for your healt: for ther shall not an heyre fall frō the head of any of you. And when he had thus spoken/he toke bread & gaue thankes to God in presence of them all/and brake it/and beganne to eate. Then were they all of good cheare/& they also toke meat. We were all together in the shyp/ two hondred threscore & sixtene soules. And when they had eaten ynough/they lyghtened the shyp/and cast out the wheate into the sea.

When it was daye they knewe not the lande but they spyed G a certayne hauen with a banke/into the which they were mynded (yf it were possible) to thrust into the shyp. And when they had taken vp the ancres / they cōmytted them selues vnto the sea/and lowsed the rudder bondes & hoysed vp the mayne sayle to the wynde and drue to londe. But they chaunsed on a place/ which had the sea on both the sydes/and thrust in the ship. And the foure part stucke fast/and moued not/but the hynder brake with the violence of the waues.

The soudiers counsell was to kyll the presoners/least any of them/when he had swome out should fle away. But the vnder captayne willyng to saue Paul/ kept them from their purpose/ and cōmaunded that they that coulde swyme should cast them

selues

selues fyrst into the sea/ & scape to londe. And the other he commaunded to go/ some on bordes/ & some on broken peces of the shyp. And so it came to passe/ that they came all safe to londe.

¶ The kyndnes that the people of that plonde shewed vnto Paule and his company. How a vyper crept on Pauls hande.
How Paul healed the father of Publius which was sicke of a feuer.
Paule dyd many myracles in that plonde.
How Paul departed from thence to Rome.
Paul declareth to the Jewes wherfore he appealed to Rome.
Paul preached to the Jewes Christ and the kyngdom of God accordynge to the scriptures.
How Paul dwelt two yeres in his lodgyng/ and preached the Gospell vnforboden.

¶ The.xxviij. Chapter.

A AND when they were scaped / then they knewe that the yle was called Mylete. And the people of the countre shewed vs no lytel kyndnes: for they kyndled a fyre and receaued vs euery one/ because of the presente rayne/ and because of the colde. And when Paul had gathered a bondell of stickes/ and put them into the fyre/ there came a vyper oute of the heat and lept on his hande. When the men of the countre sawe the worme hange on his hande / they sayde amonge them selues: this man must nedes be a murtherer. Whom (though he haue escaped the sea) yet vengeaunce suffereth not to lyue. But he shouke of the vermen into the fyre and felte no harme. How be it they wayted when he shoulde haue swolne/ and fallen doune dead sodenly. But after they had loked a greate whyle/ and sawe no harme come to him / they chaunged their myndes / and sayde that he was a God.

B In the same quarters the chefe man of the yle whose name was Publius/ had a lordshippe: the same receaued vs/ and lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer & of a blouddy flixe. To whom Paul entred in and prayde/ and layde his handes on him/ and healed him. When this was done/ other also which had dyseases in the yle / came and were healed. And they dyd vs greate honoure. And when we departed / they laded vs with thynges necessary.

C After thre monethes we departed in a shippe of Alexandry/ which had wyntred in the yle/ whose badge was Castor & Pollux. And whē we came to Cyracusa/ we taried there. iij. dayes.

And

And from thence we fetch a cõpasse and came to Regium. And after one daye the south wynde blewe / and we came the nexte daye to Putiolus: where we founde brethren / and were desyred to tary with them seuen dayes / and so came to Rome. And from thence / when the brethrẽ hearde of vs / they came agaynst vs to Apiphorum / and to the thre tauernes. When Paul sawe them / he thanked God / and wexed bolde. And when he come to Rome / the vnder captayne delyuered ỹ presoners to the chefe captayn of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him.

D And it fortuned after thre dayes that Paul called the chefe of the Iewes to gether. And when they were come / he sayde vnto them. Men and brethren though I haue commytted nothynge agaynst the people or lawes of oure fathers: yet was I delyuered presoner from Ierusalem into the hãdes of the Romayns. Whiche when they had examined me / woulde haue let me go / because they founde no cause of death in me. But when the Iewes cryed contrarie / I was constrayued to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you / euen to se you / and to speake with you: because that for the hope of Israel I am bounde with this chayne.

E And they sayde vnto hym: We nether receaued letters oute of Iewry pertaynyng vnto the / nether came any of the brethrẽ that shewed or spake any harme of the. But we wyll heare of the what thou thynkest. For we haue hearde of this secte / that euery wheare it is spoken agaynst. And when they had apoynted him a daye / there came many vnto him into his lodgynge. To whome he expounded and testifyed the kyngdome of God / and preached vnto them of Iesu: both oute of the lawe of Moses / and also oute of the Prophetes / euen frome mornynge to nyght. And some beleued the thynges which were spoken / and some beleued not.

F When they agreed not amonge them selues / they departed after that Paul had spoken one worde. Well spake ỹ holy goost by Esay the Prophet vnto oure fathers / sayinge: Go vnto this people and saye: with youre eares shall ye heare / and shall not vnderstonde: and with youre eyes shall ye se and not perceaue.

Esa. vj. c. mat. xiij. b mar. iv. b. Lu. viij. f Joh. xij. f rom. xj. b.

For the

For the harte of this people is wexed grosse/and their eares were thycke of hearynge/and their eyes haue they closed: least they shulde se with their eyes/and heare with their eares/ and vnderstande with their hartes/and shulde be conuerted/and I shulde heale them. Be it knowen therfore vnto you/ that this saluacion of God is sent to the Gentyls/and they shall heare it. And when he had sayde that / the Jewes departed / and had greate despicions amonge them selues.

And Paul dwelt two yeres full in his lodgynge/ and receaued all that came to hym / preachynge the kyngdome of God / and teachynge those thinges which concerned the Lord Jesus/with all confydence/ vnforboden.

Here endeth the Actes of the Apostles.

Decembar hath 31 dayes

My gode Lorde mangnyfye thys Psalme

My gode Lorde mangnyfye

John Cart wyt this same wit his
Crown from the right Browne bor 1581

This is John Pages hande

K Lade

&c K Lades grauce ma regrett

¶ The epistles of the Apostle Saynct Paul.

To the Romayns.
To the Corinthyans. ij.
To the Galathyans.
To the Ephesyans.
To the Philippyans.
To the Colossyans.
To the Tessalonyans. ij.
To Timothe. ij.
To Titus.
To Philemon.

The Epistles of S. Peter. ij.
The Epistles of S. John. iij.

The Epistle vnto the Hebrues.
The Epistle of Saynct James.
The Epistle of Saynct Jude.

The Reuelacio. of S. John the diuine

The Epistles taken oute of the olde Testament.

A necessary Table for the hole newe Testament.

¶ Prynted in the yere of oure Lorde

1536.

It [illegible] and [illegible] and I [illegible] [illegible] [illegible]

A prologe vpon the Epiſtle of Saynct Paul to the Romayns.



FOr as moch as this Epiſtle is ye principall and mooſt excellent part of ye newe Teſtamēt/ & mooſt pure Euangelion: ye is to ſaye/ glad tydinges & that we cal Goſpell: & alſo a lyght & a way in vnto the hole ſcripture: I thinke it mete/ that euery Chriſtē mā not only knowe it by rote & without the boke: but alſo exerciſe him ſelfe ther in euermoze cōtinually/ as with the dayly brede of ye ſoule. No mā verely cā rede it to ofte/ oz ſtudye it to well: foz ye moze it is ſtudyed ye eaſier it is/ the moze it is ſearced/ ye pleaſanter it is/ & ye moze groūdely it is ſerched / the precioſer thynges are foūde in it/ ſo greate treaſure of ſpirituall thinges lyeth hyd therein.

I wil therfoze beſtowe mi laboure & diligence thozow this lytell preface oz Prologe/ to prepare a way in ther vnto / ſo farfoth as God ſhall geue me grace / that it maye be the better vnderſtōde of euery mā. Foz it hath bene hetherto cuyl darckned with gloſes and wonderful dreames of Sophiſters/ ye no man coulde ſpye out the entent & meaninge of it. Which neuertheleſſe yet of it ſelfe is a bzyght lyght/ and ſufficient to geue lyght vnto all the ſcripture.

Fyrſt we muſt marke diligētly the maner of ſpeakinge of ye Apoſtel/ & aboue al thynge knowe what Paul meaneth bi theſe wozdes/ the Lawe/ Synne/ Grace/ Faith/ Righteouſnes/ Fleſſhe/ Spzite/ & ſoche lyke/ oz elſe rede thou it neuer ſo ofte/ thou ſhalt but looſe thy laboure. This wozde Lawe maye not be vnderſtōde hereafter the cōmun mane & to vſe Pauls terme/ after the maner of men oz after mans wayes: that thou woldeſt ſaye the law here in this place were nothinge but learnynge which teacheth what ought to be done and what ought not to be done: as it goeth with mannes lawe where the lawe is fulfylled with outwarde wozkes only / thoughe the hert be neuer ſo farre of. But God iudgeth the grounde of the herte/ yee and the thoughtes and the ſecret mourynges of the mynde/ and therfoze his lawe requyzeth the grounde of the hert and loue frome the botome therof / and is not content with the outwarde wozke only: but rebuketh thoſe wozkes moſt of all which ſpzynge not of loue from the groūd and ſowe botome of the herte: though they appere outwarde neuer ſo honeſt & good.

As Christ in the gospel rebuketh the Pharises above all other that were opē synners/ & calleth them ypocrites/that is to saye simulars & paynted sepulcres. Which Pharises yet lived no mē so pure/as pertepninge to the outewarde dedes & workes of the lawe: ye & Paul in the thyrd chapter of his epistell vnto the Philippians confesseth of him selfe/that as touchinge the lawe he was suche a one as no mā cowde cōplayne on/and not withstondinge was yet a murderer of the Christen/persecuted them/& tormented them so sore/that he compelled them to blaspheme Christ/& was all to gether mercylesse/as many which now fayne outwarde good workes are.

For this cause ỳ .cxv Psal calleth all mē lyars/because ỳ no mā kepeth ỳ law frō ỳ grouńde of ỳ herte/nether cā kepe it/though he appeare outward full of good workes.

For all men are naturally enclyned vnto evyll and hate the lawe. We fynde in oure selves vnlust and tediousnes to do good/but lust and delectacion to do evyll. Nowe where no fre lust is to do good/there the boteme of the hert fulfylleth not the lawe/& there no doute is also synne and wrath is deserued before God/ though there be never so greate an outwarde shewe and apperaunce of honeste liuinge.

For this cause cōcludeth saynt Paul in the secōde Chapter/ ỳ the Jewes are all synners & trāsgressors of the law/though they make mē beleue/thorow ypocrisy of outwarde workes/how that they fulfyl the lawe/& sayth ỳ he only which doth the law/is righteous before god/meaning therbi ỳ no mā ỳ outward workes fulfylleth ỳ lawe.

Thou sayth he to the Jewe teacheste/a man shulde not breake wedlocke/& yet breakest wedlocke thy selfe. Wherin thou iudgest an other mā/therin cōdempneste thou thy selfe/for thou thy selfe doest euē the very same thinges which thou iudgest As though he wolde saye/thou liveste outwardly well in the workes of the lawe/ & iudgest them that live not so. Thou teacheste other men/ & seeste a moote in an other manes eye/ but art not ware of the beame that is in thyne owne eye. & or though thou kepe the lawe outwardly with workes/for feare of rebuke/shame and punisshemēt/other for loue of rewarde/vauntage and vayne glory: yet doest thou all without lust and loue towarde the lawe/and haddest leuer a greate deale other wyse do/yf thou dyddest not feare the lawe ye inwardly in thyne herte/thou woldest ỳ ther were no lawe/ no nor yet God/ the auctor and vengear of the law/yf it were possible: so paynefull it is vnto the to have thyne appetites refrayned/and to be kepte doune.

Wherfore then it is a playne conclusion/that thou from the grounde and botome of thyne herte/arte an enimye to the lawe: what preuayleth it now/ that thou teacheste an other man not to steale/ when thou thyne owe selfe arte a thefe in thyne herte/ & outwardly woldeste fayne steale yf thou durste: though that the outward dedes abyde not alwaye behinde with soche ypocrites & dissimulars/but breake forth amonge euen as an evyll scabbe or a pocke cannot all wayes be kept in with violence of medicine.

Thou theacheste an other mā/but teacheste not thy selfe/ye thou wotest not what thou teacheste/for thou vnderstōdest not ỳ law a right/how ỳ it cānot be fulfilled & satisfied but with an vnfayned loue & affeccio/ so greatly it cānot be fulfylled with outward dedes & workes only. Moreouer ỳ law encreaseth synne/as he sayth in ỳ fyfte Chapter/because ỳ mā is an enimy to ỳ law/for as moche as it requireth so many thinges clene cōtrarie to his nature/whereof he is not able to fulfyll one poynte or title/as ỳ law requireth it. And therfore are we moare prouoked/& have greater lust to breake it.

For which causes sake he sayth in the seuenth Chapter/that the lawe is spirituall: as though he wolde saye/yf the lawe were flesshly and but mās doctrine/it might be fulfylled/satisfied and stilled with outward dedes. But nowe is the law goostly/& no man fulfilleth it/excepte that all that he doeth/springe of loue from the botome of the hert. Suche a newe hert & lustly corage vnto the lawe warde/cāst thou neuer come by of thyne owne strēgth & enforcemēt/but by the operacio & workinge of the sprite.

For the sprite of God only maketh a mā spiritual & lyke vnto the lawe/so that now hencefoorth he doeth no thinge of feare or for lucre or vātages sake or of vayne glorie/ but of a fre hert/ & of inward lust The lawe is spirituall & wilbe bothe loued & fulfilled of a spirituall herte/ & therfore of necessite requireth it the sprete that maketh a mannes hert fre/and geveth him lust and courage vnto the lawe warde. Where soche a sprite is not/there remayneth synne/grudginge & hatered agaynst the lawe/which law neuertheles is good/righteows and holy.

Acquaynte

Acquaynte thy selfe therfore with the maner of speakinge of the Apostel/ & let this now stycke fast in thyne herte/that it is not bothe one/ to do the dedes & workes of the lawe/and to fulfyll the lawe. The worke of the lawe is/what so euer a mā doeth or can do of his owne free wyll/of his owne proper strengthe and enforsynge. Notwithstondynge though there be neuer so greate workynge/ yet as longe as there remayneth in the herte/vnluste/tediousnes/grudgynge/grief/payne/ lothsumnes/ and cōpulsion toward the lawe/so longe are all the workes vnprofitable/lost/ye and damnable in the syght of God. This meaneth Paul in the thyrde chapter where he sayth/ by the dedes of the lawe shall no flesshe be iustifyed in the syght of God. Here by perceaueste thou that those sophisters are but deceauers / which teache that a man maye and must prepare him selfe to grace & to the fauoure of God with good workes/ before ye haue the spirite and true faith of Christ. Howe can they prepare them selues vnto the fauoure of God/& to that which is good/when they them selues can do no good/no cannot onse thynke a good thought or cōsent to do good/the deuyll possessynge their hertes/myndes and thoughtes captiue at his pleasure? Can those workes please God thynkest thou/whiche are done with gryfe/payne & tedionsnes/with an euyll wyll/with a contrary & grudgynge mynde? O holy sancte Prosperus/howe myghtely with the scripture of Paul/dydest thou confounde this heresye/aboute (I trouwe) a twelue hondred yeares a goo/other vpon,

To fulfyll the lawe/to do the workes therof and what soeuer the lawe commaundeth/with loue/lust/and inwaerde affeccion and delectacion: and to lyue godly & wel frely/willyngly/and without compulsion of the lawe/euen as though there were no lawe at all. Suche luste and free liberte to the lawe/cometh onlye by the workynge of the spirite in the herte/as he sayth in the fyrst Chapiter.

Now is the spryte none other wyse geuen then by fayth only/in that we beleue the promyses of God/without wauerynge how that God is true/and wyll fulfyll all his good promyses towarde vs for Christes bloudes sake/as it is playne in the i. Chap. I am not asshamet sayth Paul/ of Christas gladde tydynges / for it is the power of God vnto saluacion to as many as beleue. For attonce & to gether euen as we beleue the glad tydynges preached to vs/the holy goost entreth into our hartes/and loseth the bondes of the deuyl/which before possessed oure hertes in captiuite/& helde them that we coulde haue no luste to the will of God in the lawe And as the spirite cōmeth by fayth only/euē so fayth cōmeth by heazynge the worde or glad tidynges of God when Christ is preached how that he is Godes sone & mā also/deed & rysen agayne for oure sakes/as he sayth in the iii. iiii and x Chapters All oure iustifyinge then cōmeth of fayth/and fayth and the spryte come of God and not of vs.

When we saye/fayth bryngenth the spryte is not to be vnderstōde / that fayth deserueth the spryte/or that the spryte is not present in vs before fayth. For the spryte is euer in vs/and fayth is the gyfte and workynge of the sprete. But therow preachynge the spryte begynneth to worke in vs And as by preachynge the law/he worketh the feare of God/so by preachynge the glad tydynges/he worketh fayth. And nowe when we beleue and are come vnder the couenaunt of God/then are we sure of the spryte by the promyse of God (and then the spirite accompanyeth fayth inseparablie/& we begynne to fele his workynge And so fayth certifyed vs of the spryte / & also bryngeth the spryte with her/vnto the workyng of all other gyftes of grace/& to the workyng oute of the rest of oure saluacion/vntyll we haue all to gether ouercome synne/deeth/ hell and Satan/and are come vnto the euerlastyng lyfe of glorye. And for this cause saye we fayth bryngeth the spryte.

Here of commeth it/that fayth onlye iustifyeth/maketh ryghteous/ and fulfylleth the lawe: for it bryngeth the spryte thorow Christes deseruynges/the spryte bryngeth lust/looseth the hert/maketh him free/setteth him at liberte/and geueth him strenght to worke the dedes of the lawe with loue/euen as the lawe requyreth Then at ỳ last ont of the same fayth so workynge in ỳ hert/sprynge al good workes by their owne accorde. That meaneth he in the thyrde Chapiter for after he hath cast awaye ỳ workes of the lawe/so that he sundeth as though he wolde breake and disanull the lawe thorow fayth: he answered to that myght be layde agaynst/sayinge: we destroye not the lawe thorowe fayth/but maymene/furder or stablysshe the lawe thorowe fayth.

That is to saye/we fulfyll the lawe thorow fayth.

Synne in ỳ scripture is not called ỳ outwarde worke only cõmitted by ỳ body but al ỳ whole busynes ꝛ what soeuer accõpanieth/moueth or stereth vnto ỳ outwarde dede/ꝛ ỳ whence the workes sprynge: as vnbelefe/prouerbes ꝛ redynes vnto the dede in the groũd of the herte/with al the powers/affecciõs ꝛ appetites wherwith we cã but synne. So that ær saye/ỳ a man then synneth/when he is caried awaye hedlonge into synne/al to gether as mocke as he is/of ỳ poyson inclinaciõ ꝛ corrupte nature wherin he was cõceyued ꝛ borne for there is none outwarde synne cõmitted/excepte a mã be caryed awaye al to gether/with lyfe/soule/herte/bodye/luste ꝛ mynde therunto. The scripture loketh singularly vnto the hert ꝛ vnto the rote ꝛ originall fountayne of all synne/which is vnbelefe in the botome of the hert. For as fayth only iustifieth ꝛ bringeth the spryte ꝛ luste vnto the outwarde good workes/euen so vnbelefe only dampneth ꝛ kepet oute the sprite/prouoketh the flesshe/ꝛ stereth vp luste vnto the euyll outwarde workes/as happened to Adam ꝛ Eua in paradise. Geneſis. iij.

For this cause Christ calleth synne vnbelefe/ꝛ that notably in the.xvj.chap.of sayn Joh. The spryte sayth he/shal rebuke the worlde of synne/because they beleue not in me And John.viij.he sayth: I am ỳ light of the world And therfore in the.xij of John he biddeth thẽ whyle they haue light/to beleue in the light/ that ye maye be the chyldrẽ of light:for he that walketh in darckenes woteth not whether he goeth/Nowe as Christ is the lyght/so is the ignoraũce of Christ that darckenes wherof he speaketh/ in which he that walketh/woteth not whyther he goeth:that is/he knoweth not how to worke a good worke in the sight of God or what a good worke is. And therfore in the.ix he saith/as lõge as I am in the worlde/I am the lyght of the worlde:but there cometh nyght whẽ no mã cã worke:which nyght is but the ignoraũce of Christ/in which no mã cã se to do any werke that pleaseth God. And Paul exhorteth Ephe. iij. that they walke not as other hethẽ which are straũges frome the lyfe of God thorow the ignoraũce that is in thẽ. And agayne in the same Chap. Put of (sayth he) the olde mã which is corrupt thorowe ỳ lustes of errour/ỳ is to saye ignoraũce. And Ro. xiij. Let vs cast away the dedes of darckenes:that is to saye/of ignoraũce ꝛ vnbeleue. And j Pet.j. Fassion not youre selues vnto your olde lustes of ignoraũce. And j. Joh. ij. He ỳ loueth his brother dwelleth in light:ꝛ he that hateth his brother walketh in darckenes/ꝛ woteth not whyther he goeth/for darckenes hath blinded his eyes. By light he meaneth the knowledge of Christ/ꝛ by darckenes/the ignorannce of Christ. For it is impossible that he that knoweth Christ truly/shulde hate his brother.

Furthermore/to perceaue this thinge moare clearly/thou shalt vnderstonde/that it is impossible to synne any synne at al/except a man breake the fyrst cõmaũdemẽt before. Nowe is the fyrst cõmaundement deuyded into two verses:Thy Lorde God is one God/ꝛ thou shalt loue thy Lorde God with al thyne herte/with al thy soule/with al thy powr ꝛ with al thy might. And the whole cause why I synne agaynst any inferiour precept/is that this loue is not in myne hert:for were this loue wrytte in my herte/ꝛ were ful ꝛ perfect in my soule/ it wolde kepe myne herte from consentinge vnto any synne. And the whole ꝛ only cause why this loue is not wrytte in oure hertes/is that we beleue not the fyrst parte/that oure lorde God is one God. For wist I what these wordes/one Lorde ꝛ one God meaneth:that is to saye/yf I vnderstode that he made all/ꝛ ruleth all/ꝛ that what soeuer is done to me/whether it be good or bad/is yet his wil/ꝛ that he only is the Lorde that ruleth ꝛ doth it:ꝛ wist therto what this worde myne meaneth:that is to saye/yf myne hert beleued ꝛ felte the infinite benefytes ꝛ kyndnes of God to me warde/ꝛ vnderstode ꝛ erneſtlye beleued the manyfolde couenauntes of mercye/wherwith God hath bounde hym selfe to be myne wholye ꝛ al together/with al his power/loue/mercye ꝛ might/then shulde I loue him with al myne hert/soule/power/ꝛ myght/ꝛ of that loue euer kepe his cõmaundementes. So se ye nowe that as faith is the mother of all goodnes ꝛ of all goodworkes/so is vnbelefe the grounde and rote of all euyll/ and all euyll workes.

Finallye/yf any man hath forsaken synne ꝛ is conuerted to put his trust in Christ/ and to kepe the lawe of God/doth fall at a tyme:the cause is/that the flesshe thorowe negligence hath choked the spryte and oppressed hyr ꝛ taken from hyr the fode of hyr strength:which fode of hir meditaciõ in God and in his wonderful dedes/and in the

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manyfolde couenauntes of his mercye.

Wherfore they before al good workes as good frutes/there must nedes be fayth in the herte whence they spring. And before al bad dedes as bad frutes/there must be vnbelefe in the hert as in the rote/fountayne/with & strength of all synne. Which vnbelefe and ignorance is called the heed of the serpent and of the olde dragon/which the womans seed Christ/must treade vnder fote/as it was promyfed vnto Adam.

Grace & gyfte haue this differēce. Grace properly is Goddes fauoure/beneuolēce or kyndmind/which of his owne selfe/with out deserninge of vs/he beareth to vs/wher by he was moued & enclined to geue Christ vnto vs/with al his other gyftes of grace. Gyfte is the holy gooft & his working whō he powreth into the hertes of thē/ on whō he hath mercy/& whō he fauoreth Though the gyftes of the spirite encreace in vs daylye/& haue not yet their full perfectiō: ye & though there remayne in vs yet euyll luftes & synne which fight agaynft the spirite/as he sayth here in the vij Chapter/& in the. v. to the Galathias/& as it was spokē before in the. iij. chap of Gene of the debate betwene the womās seed/& the seed of the serpēt: yet neuertheleffe Goddes fauoure is fo greate/& fo strōge ouer vs for Christes sake/that we are counted for full hole & perfecte before God. For Goddes fauoure toward vs/deuydeth not hyr selfe/ encreasinge a lytell & a lytell/as do the gyftes / but receaueth vs hole & all to getber in full loue for Christes sake oure interceffor & mediator/& because that ỳ gyftes of the spirit & the batayle betwene the spirite and euyl luftes/are begonne in vs all ready.

Of this now vnderstōdeft thou ỳ. vij. chap where Paul accuseth him selfe as a synner & yet in ỳ. viij. chap. sayeth/there is no damnaciō to thē ỳ are in Christ/& ỳ because of ỳ spirite/& because the gyftes of the spirit are begōne in vs. Synners we are because ỳ flesshe is not ful killed & mortified. Neuertheleffe in as moche as we beleue in Christ/ & haue ỳ ernest & beginnynge of ỳ spirite/& wold fayne be perfecte/God is so louinge & fauorable vnto vs/ỳ he wil not loke on foche sinne/nether wil cōte it as sinne/but wil deale with vs accordinge to oure belefe in Christ/ & accordinge to his promyfes which he hath sworne to vs/vntyll the synne be full slayne & mortified by dethe.

Faith is not mās opiniō & dreame/as some ymagin & fayne/wher they heare ỳ storie of ỳ gospel. Which whē they se ỳ there folowe no good workes nor mēdemēt of liuinge/though they heare/ & yet cā babyll many thinges of faith/thē they fal frō ỳ right waye & saye/fayth only iuftifieth not/a mā must haue good workes also/yf he wil be righteous & safe. The cause is whē they heare the Gospel or gladtydinges/they faine of their owne strength certayne ymaginaciōs & thoughtes in their hertes sayinge: I haue beard the Gospell/I remember the storie/so I beleue. And that they counte righte fayth/which neuertheleffe as it is but mās ymaginacion & fayninge/euen so profiteth it not/nether folowe there any good workes or mendement of liuinge.

But righte fayth is a thinge wrought by the holy gooft in vs/which chaūgeth vs/ turneth vs in to a newe nature & begetteth vs a newe In God/ & maketh vs the sones of God/as thou redeft in the fyrft of Johñ/ & killeth the olde Adam/& maketh vs al to getber newe in the hert/mynd/will/luft & in al oure affecciōs & powers of the soule/ỳ holy gooft euer accōpanyinge hir & rulinge ỳ hert. Faith is a liueli thinge/mighty in workinge/valiaunte & stronge/euer doinge/euer frutful/so that it is vnpossible that he which is endued there with/fhuld not worke al wayes good workes with out ceasinge he axeth not whether good workes are to be done or not/but hath done thē al redy/yet mencio be made of thē/& is al waye doinge/for foche is his nature: noure quycke fayth in his herte & liuely mouinge of the spirite driue him & stere him ther vnto. Whosoeuer doeth not good workes/is an vnbeleuynge person & faythlesse/ & loketh roūdabout gropinge after fayth & good workes/& wot not what fayth or good workes meane/though he be babill neuer so many thinges of fayth and good workes.

Fayth is then a liuely and stedfast truste in the fauoure of God/wherwith we committe oure selues all to getber vnto God/and that truste is so surely grounded and steketh so fast in oure hertes/that a man wolde not once doute of it/though he fhuld dye a thousand tymes therfore. And suche truft wrought by the holy gooft through fayth/maketh a man glad/lusty/cherefull and true herted vnto God and to al creatures. By the meanes where of/willingly & with out cōpulsion he is glad & redy to do good to euery man/to do seruice to euery mā/to soffre all thinges/that God maye be

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loued & prayſed/which hath geuen him ſuche grace: ſo that it is impoſſible to ſepa-
rate good workes frō fayth/euen as it is impoſſible to ſeparat heete & burnynge frō fyre.

Therfore take hede to thy ſelfe/and beware of thyne owne fantaſies and ymagina-
cions/which to iudge of fayth & good workes wil ſeme wyſe/whē in deade thei are
ſtercke blind & of al thinges moſt folyſſhe. Praye God that he wil witefaſe to worke
fayth in thyne herte/or elſe ſhalt thou remayne euermore faythleſſe/fayne thou/yma-
gin thou/enforce thou/wraſtyll with thy ſelfe/and do what thou wilte or canſt.

Righteouſnes is euen ſuche fayth/and is called Godes rigteouſnes/or righteouſ-
nes that is of valoure before God. For it is Goddes gyfte/and it altereth a mā and
chaungeth him to a newe ſpirituall nature/& maketh him fre and lyberal to paye euer-
ry man his dutie. For thorow fayth is a man purged of his ſynnes/& obteyneth luſte
vnto the lawe of God/wherby he geueth God his honoure/and payeth him that he
oweth him/& vnto men he doeth ſeruis wilkingly wherwith ſoeuer he cā/and payeth
euery man his dutie. Suche righteouſnes can nature/fre will/and oure owne ſtrēgth
neuer bringe to paſſe. For as no man can geue him ſelfe fayth/ſo can he not take away
vnbelefe how then can he take away any al. Wherfore al his falſe ypocriſy and ſynne
whatſoeuer is done without fayth or in vnbelefe/as it is euidēt in the. xiiij. Chapter
vnto the Romayns/though it appere neuar ſo glorious or beautifull outwardes.

Fleſſhe and ſprite mayſte thou not here vnderſtond/as though fleſſhe were only
that which pertayneth vnto vnchaſtite/& the ſprite that whyche inwardly pertayneth
to the herte: but Paul calleth fleſſhe here as Chriſt doth John iij. All that is borne of
fleſſhe/ ỳ is to wete/the whole mā with lyfe/ſoule/body/witte/wyll/reaſon & what
ſoeuer he is or doth within & without: becauſe that theſe all/and al that is in man/
ſtudy after the worlde and the fleſſhe. Cal fleſſhe therfore whatſoeuer (as longe as we
are with out ỳ ſprite of God) we thinke or ſpeke of God/of fayth/of good workes/
and of ſpirituall matters. Cal fleſſhe alſo al workes which are done with oute grace
& with out the worckyng of the ſprite/how ſoeuer good holy and ſpirituall thei ſeme
to be/as thou mayſt proue by the. v Chapiter vnto the Galathyās/where Paul num-
breth worſhippinge of ydols/witchecrafte/enuy & hate/amōge the dedes of the fleſ-
ſhe/and by the. viij. vnto the Romayns/where he ſayth that the lawe by the reaſon of
the fleſſhe is weake. Which is not vnderſtonde of vnchaſtete only/but of al ſynnes/&
moſt ſpecially/of vnbelefe which is a vice moſt ſpirituall and ground of all ſynnes.

And as thou calleſt him: which is not renewed with the ſprite and borne again in
Chriſt/fleſhe/and al his dedes/euen the very mocyons of his hert and mynd/his ler
ninge/doctrine & contemplacīō of hye thinges/his preachinge/teaching & ſtudy in
the ſcripture/bildinge of churches/foundynge of abbeyes/geuinge of almes/maſſe/
matence and whatſoeuer he doeth/though it ſeme ſpirituall & after the lawe of God.
No cōtrary wyſe cal him ſpirituall which is renewed in Chriſt/& al his dedes which
ſpringe of fayth/ſeme thei neuer ſo groſe/as ỳ waſſhing of ỳ diſciples fete/done by
Chriſt/& Peters fiſſhinge after ỳ reſurrectiō/ye & al ỳ dedes of matrimony are pure
ſpirituall if thei procede of faith/& whatſoeuer is done within ỳ law of God/though
it be brought by ỳ body/as ỳ very wipinge of ſhewes & ſoche lyke/how ſoeuer groſe
they appere outwarde. Without ſuche vnderſtōdinge of theſe wordes/cāſt thou ne-
uer vnderſtonde this epiſtel of Paul/nether any other place in ỳ holy ſcripture. Take he
de therfore/for whoſoeuer vnderſtōdet theſe wordes other wiſe the ſame vnderſtōdeth
not Paul/whatſoeuer he be. Now wyll we prepare oure ſelues vnto the epiſtle.

For as moche as it becōmeth the preecher of Chriſtes glad tydynges/fyrſt thorow
openinge of the lawe to rebuke al thinges/& to proue all thynges ſynne/that procede
not of the ſprite and of fayth in Chriſt/and to proue all men ſynners and chyldrē of
wrath by inheritaunce/and how that to ſynne is their nature/and that by nature they
can none other wyſe do then to ſynne/and therwith to abate the pryde of man to
bryng him vnto the knowledge of him ſelfe/and of his miſerye & wretchednes/that
he might deſyre helper. Euen ſo doeth ſainct Paul/and beginneth in the firſt Chaptee
to rebuke vnbelefe & groſe ſynnes which al men ſe/as ydolatrie/& as the groſe ſyn-
nes of the hethen were/and as the ſynnes now are of all them which liue in ignoran
ce with out fayth/and with out the fauoure of God/and ſayth: The wrath of God
of heauen appereth thorow the Goſpell vpon all men for their vngodlynes and vnho
ly liuyn-

ly liuyng For though it be knowen and dayly vnderstonde by the creatures/that ther is but one God/yet is nature of hyr selfe with out the spyrete & grace/so corrupte and so poysoned/that men nether can thanke him/nether worshippe him/ nether geue him his due honoure/but blynd them selues & faule without ceasyng into worse case/euen vntyll they come vnto worshippynge of ymages/and workynge of shamefull synnes which are abominable and agaynst nature/ & moreouer soffre the same vnrebuked in other/hauynge delectacion and pleasure therin.

In the .ij. Chapter he proceadeth further/ and rebuked all those holy people also which without luste & loue to the law/lyue welk outwardly in the face of the worlde/ & condemne other gladly/as the nature of all ypocrites is/to thinke them selues pure in respecte of open synners/and yet hate the law inwardly/& are full of couetousnes and enuye and of all vnclennes/Mat. xxiij. These are they which despyse the goodnes of God/and accordyng to the herdenes of their hertes/hepe to gether for them selues the wrath of God. Furthermore saynt Paul as a true expounder of the lawe / suffreth no man to be without sinne/but declareth that al they are vnder sinne which of frewil and of nature will lyue welk / & suffreth them not to be better then the open synners/ ye he calleth them harde herted and soche as cannot repente.

In the .iij. cha. he myngleth both together/both the Jewes & the gētyles/& sayth that the one is as the other/both synners: & no difference betwene them/saue in this onlye that the Jewes had the worde of god cōmitted vnto thē. And though many of thē beleued not theron/yet is goddes trueth & promyse therby nether hurte ner minished: & he talketh in his waye & allegeth the saying of the .l. Psal. that god myght abyde true in his wordes & ouercome whē he is iudged. After that he returneth to his purpose agayne/& proueth by the scripture that all men without differēce or excepciō are synners / & that by the workes of the lawe no mā is iustifyed: but that ẏ law was geuē to vtter & to declare synne only. Thē he beginneth & sheweth the ryghte waye vnto righteousnes/ by what meanes mē must be made righteous & safe/& saith: They are al sinners & without prayse before God/& must without their owne deseruinge be made righteous thorow fayth in Christ/which hath deserued soch righteousnes for vs/& is become vnto vs goddes mercy stole for ẏ remissiō of sinnes ẏ are past/ therby prouyng ẏ Christes righteousnes which cōmeth on vs thorow faith/helpeth vs only. Which righteousnes sayth he is now declared thorow ẏ gospell/ & was testifyed of before by ẏ lawe & ẏ Prophetes. Furthermore (sayth he) ẏ law is holpe & furdered thorow fayth/though ẏ ẏ workes therof with all their boste are brought to nought & proued not to iustifye.

In the .iiij. Chapter (after that now by the .iij. fyrst Chapters / the synnes are opened/& the waye of fayth vnto righteousnes layde) he beginneth to answere vnto certayne obiecciōs & cauillacions. And fyrst he putteth forth those blind reasons/which cōmenli they that wilde iustifyed by their owne workes/ are wont to make whē they heare ẏ fayth only with out workes iustifyeth/sayinge: Shall mē do no good workes: yes & yf fayth onlye iustifyeth/what nedeth a mā to studye for to do good workes? He putteth forth therfore Abrahā for an ensample/ sayinge: What dyd Abrahā with his workes? was all in vayne? came his workes to no profet? And so cōcludeth that Abrahā without & before all workes was iustifyed & made ryghteous. In somoche ẏ before ẏ worke of circūcision he was praysed of ẏ scripture & called righteous bi his fayth only/Genesis xv. So that he dyd not ẏ worke of circūcision for to be holpe ther by vnto ryghteousnes/which yet God cōmaūded him to do/& was a good worke of obediēce So in lyke wyse no doute none other workes helpe any thinge at all vnto a mās iustifyinge/but as Abrahās circūcision was an outewarde signe/whereby he declared his righteousnes which he had by fayth & his obediēce & redynes vnto the wyll of God/ euē so are all other good workes outewarde signes & outewarde frutes of fayth & of the spryte/ which iustifye not a mā/but ẏ a mā is iustifyed all redy before god inwardly in ẏ hert/thorow faith & thorow ẏ spryte purchased by Christes bloud.

Here with nowe stablysheth Saynct Paul his doctrine of fayth afore rehersed in the iij. Chapters/ and bringeth also testimony of Dauid in the .xiij. Psalme which calleth a man blessed not of workes/but in that his synne is not rekened/& in that fayth is imputed for ryghteousnes / though he abyde not afterwarde with out good workes/when he is once iustifyed.

For we

For we are iustifyed and receaue the spryte for to do good workes / nether were it other wyse possible to do good workes/except/we had fyrst the spryte.

For how is it possible to do any thynge well in the syght of God/ whyle we are yet in captiuite and bondage vnder the deuyl/ and the deuyl possesseth vs all together and holdeth our hertes/so that we cānot once consent vnto the wil of God. No man therfore can preuent the spryte in doyng good: but the spyrte must fyrst come & wake him out of his slepe and with the thunder of the lawe feare him/and shewe him his miserable estate and wretchednes/ & make him abhorre & hate him selfe & to desyre helpe/ & then cōforte him agayne with the pleasant rayne of the Gospell/ that is to saye/with the swete promyses of God in Christ/& stere vp fayth in him to beleue the promyses. Then when he beleueth the promyses/as God was mercifull to promise/so is he true to fulfyll them/& will geue him the spryte and strength/ both to loue the will of God and to worke there after. So se we that God onlye (which accordynge to the scripture worketh all in all thinges) worketh a mās iustifyinge/saluacion and health/ye & powreth fayth and beleue/luste to loue goddes will/& strength to fulfyll the same/into vs/euen as water is powred into a vessel/and that of his good wyll and purpose/ & not of oure deseruynges and merites. Goddes mercy in promisinge/and trueth in fulfyllinge his promises saueth vs & not we oure selues. And therfore is all laude/prayse and glory/ to be geuen vnto God for his mercy & trueth/ & not vnto vs for oure merites & deseruinges. After that he stretcheth his ensample oute agaynst al other good workes of the lawe/ & cōcludeth that the Jewes cānot be Abrahams heyres because of bloude & kyndred onlye/& moche lesse by the workes of the lawe. but must inheret Abrahams fayth/yf they wilbe the ryght heyres of Abrahām/for as moche as Abrahām before the lawe/both of Moses & also of circumcision/was thorow fayth made rygh teous/& called the father of all them that beleue/& not of thē that worke. Moreouer the lawe causeth wrathe/in as moche as no mā can fulfyll it with loue & luste. And as longe as suche grudgynge/hate & indignacion agaynst the lawe remayneth in ẏ herte and is not takē awaye by the spryte that cōmeth by fayth/so longe (no doute) the workes of the lawe/declare euidently that the wrath of God is vpō vs and not fauoure. Wherfore fayth only receyueth the grace promised vnto Abrahām. And these ensamples were not writtē for Abrahās sake onli (saith he) but for oures also/to whō if we beleue fayth shalbe rekened lykwyse for richteousnes/ as he sayth in ẏ ende of the Chapter.

In the v Chap. he cōmendeth the frutes & workes of fayth/as are peace/ reioysinge in ẏ cōscience/inwarde loue to God & mās moreouer boldnes/ trust/cōfidence & a strōge & a lusti mynde & stedfaste hope in tribulacion & sufferynge For al suche folowe/ where ẏ right faith is/for ẏ aboūdaūte graces sake & gyftes of ẏ spryte/which God hath geuē vs in Jesu Christ/in ẏ he gaue him to dye for vs yet his enemyes. Now we haue we thē/ẏ faith onli before al workes iustifyeth: & ẏ it foloweth not yet therfore ẏ a mā shulde do no good workes: but ẏ ẏ right shapē workes abyde not behynde/ but accōpanye faith/euē as brightnes doth ẏ sunne/& are called of Paul ẏ frutes of ẏ spryte/where ẏ spryte is/ there it is alwayes somer/& there are alwayes good frutes: ẏ is to saye good workes. This is Pauls order/ẏ good workes sprynge of ẏ spyrit/ ẏ spyrit cōmeth by fayth/& fayth cōmeth by hearynge ẏ worde of God/ẏ whē ẏ glad tydynges & promises which God hath made to vs in Christ/are preached truly/& receaued in ẏ groūde of ẏ herte without wauerynge or doutynge/ after ẏ the lawe hath passed vpō vs & hath damned cōsciences/ where the worde of God is preached purely & receaued in the herte/there is fayth & the spyrit of God/& there are also good workes of necessite whē soeuer occasiō is geuē: where goddes worde is not purely preached/ but mēs dreames/tradiciōs/ymaginaciōs/inuenciōs/ceremonies & supersticiō/ there is no faith & cōsequentlye no spryt ẏ cōmeth of god And where Goddis spryt is not/ there cā be no good workes/euē as where an appell tre is not/there cā growe no appels/but there is vnbeleefe/the deuels spryte & euyll workes. Of this Goddis spryte & his frutes haue oure holi ypocrites not once knowē/nether yet tasted how swete they are/though thei faine many good workes of their owne ymaginaciōs/to be iustifyed with all/in which is not one crome of true faith or spirituall loue/or of inwarde ioye peace & quyetnes of cōscience/for as moche as they haue not the worde of God for them/that suche workes please God/but they are euen the roten frutes of a roten tre.

After that

After that he breaketh forth/ & runneth at large/ & sheweth whēce both synne & ryghte ousnes/deeth & lyfe come. Et he cōpareth Adā & Christ together/thus wyse reasonynge & disputynge/that Christ must neades come as a secōd Adā to make vs heyres of his righteweesnes/thorow a newe spiritual byrth/without oure deseruynges: euen as the fyrst Adā made vs heyres af synne/thorow the bodely generaciō/without oure deserwynge. Wherby is euidētly knowē & proued to the vttermoste/that nomā can brynge him selfe oute of synne vnto righteweesnes/nomore then he coulde haue witstōde that he was borne bodely. And that is proued herewith/for as moche as the very lawe of God/which of right shulde haue holpe/yf any thynge coulde haue holpē nat only came & brought no helpe with hyr/but also encreased synne/because ỳ ỳ euyl & poysoned nature is offended & vtterly displeased w the lawe/& the more she is forbed by the law the more is she prouoked & set a fyre to fulfyl & satisfye hyr lustes. By the law thē we se clerely that we must nedes haue christe to iustifye vs w his grace/& to helpe nature.

In the.vj. cha he setteth forth ỳ chefe & principal worke of faith/ỳ batayl of ỳ spirit agaynst the flesshe/how the spryte laboureth & enforseth to kyl ỳ remnaunte of synne & luste which remayne in the flesshe/after oure iustifyinge. And this chapter teacheth vs that we are not so free frome synne thorow fayth/that we shulde hence forth go vp & downe ydle carlesse & sure of our selues/as though ther were now no more synne in vs yet ther is synne remaynyng in vs/but it is not rekened/ because of faith & of ỳ spirit which fyghte agaynst it. Wherfore we haue ynough to do al oure lyfes longe/to tame oure bodyes/& to cōpel the mēbres to obeye the spirit & not the appetites/ỳ therby we myght be lyke vnto Christes deeth & resurrecciō/& myght fulfyl oure baptime/ which signifyeth ỳ mortifyinge of synnes/& the newe lyfe of grace. For this batayle ceaseth not in vs vntyl ỳ laste breth & vntyl ỳ synne be vtterly slayne by ỳ deeth of the bodye.

This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seynge we are vnder grace/and not vnder the lawe/what it is/ not to be vnder the lawe/he him selfe expoundeth. For not to be vnder the law is not so to be vnderstonde/ that euery man maye do what him lusteth. But not to be vnder the lawe/is to haue a fre herte renewed with the spryte/ so that thou hast luste inwardly of thyne owne accorde to do that which the lawe commaundeth/ without compulsion/ ye though there were no lawe For grace/that is to saye Goddes fauoure/bryngeth vs the spryte/and maketh vs to loue the lawe: so is there now no moare synne/nether is the lawe nowe any more agaynst vs/but at one/and agreed with vs/and we with it.

But to be vnder the lawe/is to deale with the workes of the lawe/& to worke with oute the spryte and grace: for so longe no doute synne raygneth in vs thorow the lawe/ that is to saye/the lawe declareth that we are vnder synne/and that synne hath power and dominion ouer vs/seynge we cannot fulfyl the lawe/namely within the herte/for as moche as no man of nature fauoureth the lawe/consenteth ther vnto/ and desyreth therin. Which thynge is exceadynge greate synne/that we cannot consent to the lawe/ which lawe is nothynge elles saue the wyl of God.

This is the ryghte fredome and liberte frome synne/and frome the lawe wherof he writeth vnto the ende of this Chapter/that is a fredome to do good only with luste/ and to lyue wel without compulcion of the lawe: wherfore this fredome is spiritual fredome/which destroyeth not the law/but ministreth that which the lawe requyreth and wherwith the lawe is fulfylled/that is to vnderstonde/luste & loue/ where with the lawe is stylled and accuseth vs no moare/ compelleth vs no moare/ nether hath ought to craue of vs any moare. Euen as though thou were in dette to an other man/ and were not able to paye/two maner wayes myghtest thou be holpen. One waye/yf he wolde requyre nothynge of the/& breke thyne obligacion. An other waye/yf some other good mā wolde paye for the/and geue the as moche as thou myghtest satisfye thyne obligacion with al. Of this wyse hath Christe made vs fre frome the lawe/and therfore is this no wylde flesshly liberte/that shuld do nought/ but that doth al thinges/and is fre from the crauynge and dette of the lawe.

In the.vij. Chap. he cōfirmeth the same with a similitude of the state of matrimony. As whē the husband dyeth/the wyfe is at hyr liberte/& the one holpen & departed frō the other/ not that the woman shulde not haue power to mary vnto an other man/ but rather now fyrst of al is she fre/and hath power to mary vnto an other mā/ which she

coulde

coulde not do before/tyll she was lowsed from hyr fyrst husband. Euē so are oure cō
sciences bound & in daūger to the lawe vnder olde Adam the flesh/as longe as he ly
ueth in vs & for the lawe declareth that oure hertes are bound & that we cānot discon
sent from him. But whē he is mortifyed and kylled by the spryte/then is the cōsciēce
fre & at liberte/ not so that the cōscience shal now nought do/ but now fyrst of al cle
ueth vnto another/that is to wete Christ/& bringeth forth the frutes of life. So now
to be vnder the lawe/is not to be able to fulfyll the lawe/but to be better to it/& not
able to pay that which the law requyreth. And to be lowse frō the law/is to fulfyl it
& to paye that which the law demaūdeth/so that it can now kēce forth are the nought.

Consequentlye Paul declareth more largely the nature of synne & of the law/how
that thorowe the law synne reuyueth/moueth hyr selfe/ and gathereth strength. For
the oldman vnd corrupte nature/the moare he is forbodē and kepte vnder of the law/
is the moare offended and displeased there with for as moche as he cannot pay that
which is requyred of the lawe. For sinne is his nature and of him selfe he cānot but
synne. Therfore is the lawe deeth to him/tormēt & martardome. Not that the law is
euyll but because that the euyll nature cānot soffre that which is good/cannot abyde
that the lawe shulde require of him any good thing. Lyke as a sicke mā cānot suffre
that a man shuld desyre of him to rūne/to lepe & to do other dedes of an whole mā.

For which cause. S. Paul concludeth/that where the law is vnderstonde and per
ceaued of the beste wyse/there is doth no more but vtter synne/ & bringe vs vnto the
knowledge of oure selfes/ & therby kylle vs & make vs bonde vnto eternal dānacion
and detters of the euerlastinge wrath of God/euē as he wel fealeth and vnderstōdeth
whose conscience is truely touched of the law. In suche daūger were we yer the lawe
came/that we knewe not what synne mente / nether yet knowe we the wrath of God
vpon synners/tyll the lawe had vttered it. So seest thou that a man must haue some
other thynge/ye and a greater and a moare myghty thing then the law/to make hym
righteous & safe. They that vnderstōde not the law on this wyse/are blind and go to
worke presumptuously/supposing to satisfie ẏ law with workes. For thei know not ẏ
ẏ law requireth a fre/a willyng/a lusty & louyng herte. Therfor they se not Moses
right in the face/ the vayl hangeth betwene & hydeth his face/so ẏ thei cānot beholde
the glori of his coūtenaūce/how that the law is spirituall & requyreth the hert. I may
of myne owne strength refrayne ẏ I do myne enemye no hurte/but to loue him with
al mine hert/& to put away wrath clene out of mi mind/cā I not of mine own strēgth
I may refuse money of myne owne strēgth/ but to put away loue vnto ryches out of
myne herte/can I not do of myne owne strength. To abstayne from adultery as con
ceruynge the vttewarde dede / can I do of myne owe strength / but not to desyre in
myne hert is as vnpossible vnto me as is to chose whether I will honger or thurst/
& yet so the lawe requyreth. Wherfore of a mās owne strentgh is te law neuer fulfyl
led/we must haue therūto goddis fauoure/& his spryt purchased bi Christes kloude.

Neuertheless when I saye a mā maye do many thinges vtterwardly clene against
his herte/we must vnderstōde that a man is but deuen of diuers appetites/& the grea
test appetite ouercōmeth the lesse and carryeth the man awaye violently with hyr.

As whē I desyre vengeaūce/& feare also the incōuenience that is lyke to folowe yf
feare be greater: I abstayne/yf ẏ appetite ẏ desyreth vengeaūce be greater/I cānot but
prsecute ẏ dede/as we se bi experiēce in mani murtherars & theues: which though thei be
brought into neuer so great perell of deeth/ yet after they haue escaped/do euē ẏ same
again. Et cōmē exemē prosecute their lustes because feare & shame are away/whē other
which haue ẏ same appetites in their hertes/abstayn at ẏ leest way vtwardly or worke
secretly being ouercome of feare & of shame/& so likewise is it of all other appetites.

Furthermore he declareth/ how the spryte and the flesshe sighte together in one mā/
& maketh an ensample of him selfe / that we might lerne to knowe that worke a right
I meane to kyll synne in oure selues. He calleth both the spryte & also the flesshe v lawe/
Because that lyke as the nature of Goddis lawe is to dryue / to compell / and to cra
ue/euen so the flesshe dryueth/compelleth/craueth & rageth agaynst the spryte/and wil
haue her lustes satisfyed. On the other syde dryueth the spryte/eryeth and fyghteth as
gaynst the flesshe and wyll haue his luste satisfyed. And this stryfe dureth in vs/ as
longe as we liue; in some moare & in some lesse/ as the spryte or the flesshe is strōger/

and the

and the very man his owne selfe is both spirite and the flesshe/which fyghteth with his owne selfe vntyll synne be vtterly slayne and we all togeither spirituall.

In the .viij. Chapter he comforteth suche fyghters that they dispere not because of such flesshe/other thinke that they are lesse in fauoure with God And he sheweth how that the synne remayninge in vs/hurteth not/for there is no daunger to them that are in Christ whiche walke not after the flesshe/but fyght agaynst it. And he expoundeth more largely what the nature of the flesshe and of the spryte is/and how the spirite cõmeth by Christ/which spryte maketh vs spirituall/tameth/subdueth/ and mortifyeth the flesshe/and certefyeth vs that we are neuertheles the sones of god/& also beloued though that synne rage neuer so moche in vs/so longe as we folow the spryte & fyght agaynst synne to kyll and mortifie it. And because no thinge is so good to the mortifienge of the flesshe/as the crosse and tribulacion/ he comforteth vs in oure passions & afflictiõs/bi the assistens of the spirite wich maketh intercessiõ to god for vs/myghtely with gronynges that passe mans vtteraunce / so that mans speche cannot comprehende them/ and with the mournynge also of the creatures with vs/ of greate desyre that they haue/that we were lowsed frome synne and corrupcion of the flesshe. So se we that these thre chapters/the vij.viij viij. do none other thynge so moche as to dryue vs vnto the tryght of fayth/which is to kyll the olde man and mortifye the flesshe. 8

In the.ix.x & xi.chap. he treateth of Goddis predestinaciõ/whẽce it springeth al togetyer/whether we shal beleue or not beleue/be lowsed frõ synne or not be lowsed. By which predestinaciõ oure iustifyinge & saluaciõ are clene taken out of oure handes/& put in ỹ hãdes of god only/wich thynges is moost necessary of. For we are so weake & so vncertayne/ỹ yf it stode in vs/there wolde of a truthe no mã be saued/ỹ deuyl no doute wolde deceaue vs. But now is god sure ỹ this predestinaciõ cãnot deceaue hym/ nether cã any mã withstãd or let him/& therfore haue we hope & trust agaynst synne. 9. 10. 11.

But here must a marke be set vnto those vnquyet/ busye & hye clyming spirites how farre they shal go/which fyrst of al bringe hether their hye reasons & pregnãt wyttes/ & begynne fyrst frõ an hye to serche botõlesse secretes of Goddes predestinaciõ/whether thei be predestinat or not. These muste nedes ether caste thẽ selues doune hedlong into desperaciõ or else cõmyt thẽ selues to fre chaũce careles. But folowe thou the order of this pistle/& nooselt thy selfe with Christ & lerne to vnderstõde what ỹ lawe & the gospel meane/& the office of both two/that thou mayst in the one knowe thy selfe & how that thou hast of thy selfe no strength/but to synne: & in the other the grace of Christ. And thẽ se thou fyghte agaynst synne/& the flesshe as the.vij.fyrst Chap. teache the. After that when thou arte come to the .viij.cha.& arte vnder the crosse & sufferynge of tribulaciõ/the necessite of predestinaciõ wil waxe swete/ & thou shalt wel tele how precious a thinge it is. For excepte thou haue borne the crosse of aduersite & tẽptacion & hast felte thy selfe brought vnto the very brymme of desperaciõ/ye & vnto hel gates thou canst neuer medle with the sentence of predestinaciõ without thyne owne harme/ & without secret wrath & grudgynge inwardly agaynst God / for other wyse it shall not be possible for thee to thynke that God is ryghteous & iuste. Therfore must Adã be well mortifyed & the flesshly wytte brought vtterly to nought/ yer that thou mayst awaye with this thinge/& dryncke so stronge wyne Take hede therfore vnto thy selfe/that thou drincke not wyne/whyle thou arte yet but a suckynge. For euery lernyng hath hys tyme/measure & age/and in Christ is there a certayne childhold/ in which a man must be content with mylke for a ceason/vntyll he ware stronge/ and growe vp vnto a perfecte man in Christ/and be able to eate of moare stronge meate.

In the.xij.Chap. he geueth exhortacion. For thys maner obserueth Paul in all hys pistles/fyrst he teacheth Christ and the faith/then exhorteth he to good workes/and vnto contynual mortifyinge of the flesshe. So here teacheth he good workes in dede/ and the true seruynge of God/ and maketh all men Prestes/ to offer vp/ not money/ and beastes/as the maner was in the tyme of the lawe/ but their owne bodyes/with kyllynge and mortifyinge of the lustes of the flesshe. After that he describeth the outwarde conuersacion of Christen men/how they oughte to behaue them selues in spirituak thinges/how to teache/preache & rule in the congregacion of Christ/to serue one an other/to suffre al thinges pacientlye/and to commyt the wreke and rengeaunce to God / in conclusion howe a Christen man oughte to behaue hym selfe vnto all men/ 12

to frend

to frend/foo or what soeuer he be. These are the right workes of a Christē mā which sprynge oute of fayth. For fayth kepeth not holye daye/ nether suffereth anye man to be vile/whersoeuer she dwelleth.

13 In the xiij he teacheth to honoure the worldly and temporall swearde. For though that mans lawe & ordinaunce make not a mā good before God nether iustifye him in the herte/ yet are they ordeyned for the furderaūce of the cōmune welt / to mayntene peace/to punyshe the euyl & to defende the good. Therfore ought the good to honoure the temporall swerde & to haue it in reuerence/ though as cōcernynge thē selues/ they nede it not/ but wold abstayne frō euyll of their owne accorde: ye & do good without mās lawe/ but by the lawe of the spirite which gouerneth the herte / & gydeth it vnto all that is the will of God. Finally he cōprehendeth & knetteth vp all in loue. Loue of her owne nature bestowed all that she hath/ & euen her owne selfe on that whiche is loued. Thou nedest not to byd a kynd mother to be louyng vnto her only sone. Moch lesse spirituall loue which hath eyes geuē her of god/ neadeth mās lawe to teache her to do hyr dutye. And as in the begynnynge he dyd put forth Christe as ye cause & auctor of our ryghteousnes & saluacion/ euē so here setteth he him forth as an ensample to counterfayte/ that as he hath done to vs/ euen so shulde we do one to another.

14 In the xiiij. chap. he teacheth to deale soberly with the consciences of the weake in the fayth/ which vnderstōd not yet the libertie of Christ perfectly ynough/ & to fauer them of Christen loue/ & not to vse the liberte of the fayth vnto hynderaūce/ but vnto the furderaunce & edifyinge of the weake. For where suche consyderacio is not/ ther folowety debate & despysinge of the Gospell. It is better therfore to forbere the weke a whyle, vntyl they waxe stronge/ then that the learnynge of the Gospel shuld come all to gether vnderfote. And suche worke is the singular worke of loue/ & where loue is perfecte/ there must nedes be suche a respecte vnto the weake/ a thynge that Christ commaundad and charged to be had aboue all thinges.

15 In the. xv. Chap. he setteth forthe Christ agayne to be folowed/ that we also by his ensample/ shulde suffre other that are yet weake/ as them that are frayle/ opē synners/ vnlerned/ vnexperte/ & of lotheſome maners/ & not to cast them awaye forthwith: but to suffre them tyll they wax better: and exhorte them in the meane tyme. For so dealte Christ in the Gospel & now dealeth with vs dayly/ sofferynge our vnperfetnes/ weaknes/ cōuersacio & maners/ not yet fassioned after ye doctryne of the Gospell/ but smel of the flesshe/ ye and sometyme breake forth into outwarde dedes.

After that to conclude with al he wisshyth the encreace of fayth/ peace/ and ioye of cōscience/ prayseth them and cōmitteth them to God/ & magnifyeth his office & administracion in the Gospel/ & soberly & with greate discrecion desyreth succoure & ayde of the for the poore sayntes of Jerusalem/ & it is al pure loue that he speaketh or dealeth with al. So fynde we in this epistle plenteously/ vnto the vtmoste/ whatsoeuer a Christen mā or womā ought to knowe/ that is to wete what the Lawe/ the Gospel/ Synne/ Grace/ Fayth/ Righteousnes/ Christ/ God/ good workes/ Loue/ Hope/ & the crosse are/ & euen where in the pyth of al that pertayneth to the Christen fayth stondeth/ and how a Christen mā ought to be haue him selfe vnto euery mā/ be he perfect or a synner/ good or bad/ stronge & weake/ frend or foo/ and in cōclusion how to be haue oure selues both toward God & toward onre selues also. And all thynges are profoundely grounded in the scriptures/ & declareth with ensamples of him selfe/ of the fathers and of the prophetes/ that a man can here desyre no moare.

Wherfore it appereth eupdently/ that Pauls mynde was to cōprehende breuely in this Epistle all the hole learnynge of Christes Gospel/ and to prepare an introducciō vnto all the olde testamēt. For without doute whosoeuer hath this pistle perfectly in his herte/ the same hath the lyght and the effecte of the olde testament whit him/ wherfore let euery man without exception exercyse him selfe therin diligently/ & recorde it nyght and daye continually/ vntyll he be full acquanted therwith.

16 The last Chap. is a chapter of recōmendacion/ wherin he yet myngleth a good monycion/ that we shulde beware of the tradicions and doctryne of mē/ which begyle ye simple with sophistry and lernynge that is not after the Gospel/ and draweth thē from Christ/ & noosell thē in weake & feble & (as Paul calleth them in the pistle to the Galathyans) in bedgerly ceremonyes for the entent that they wold lyue in fatte pastures

and

and be in auctorite/and be taken as Christ/ye & aboue Christ/ & syt in the temple of God/that is to wyt in the cōsciences of mē/where god only/his worde/& his Christ ought to sytte. Compare therfore al maner doctryne of men vnto the scripture/and se whether they agre or not. And cōmytte thy selfe whoale and al together vnto Christ/ and so shal he with his holy spryte and with al his fulnes dwel in thy soule.

The somme & hole cause of the wrytynge of this epistle/is/to prove that a man is iustifyed by fayth onlye/which proposicion who soeuer denyeth/to him is not onlye thys epistle and al that Paul wryteth/but also the hole scripture so locked vp/that he shal neuer vnderstonde it to his soules healthe. And to brynge a man to the vnderstondynge & felynge that fayth onlye iustifyeth: Paul proueth that the hole nature of man is so poysoned and so corrupte/yee & so deed concernynge godlye lyuynge or godlye thynkinge/that it is impossible for hyr to kepe the law in the syght of God: that is to saye/to loue it/and of loue and lust to do it as naturally as a mā eateth or drincketh: vntyll she be quyckened agayne and healed thorow fayth.

And by iustifyinge/vnderstonde none other thynge then to be reconciled to God & to be restored vnto his fauoure/and to haue thy synnes forgeuen the. As when I saye God iustifyeth vs/vnderstonde therby/that God for Christes sake merites & deseruynges only receaueth vs vnto hys mercye/fauoure and grace/and forgeueth vs oure synnes. And when I saye/Christ iustifyeth vs/vnderstonde therby that Christ onlye hath redemed vs/bought and delyuered vs oute of the wrath of God and damnacio/ & hath with his workes onlye purchased vs the mercye/the fauoure & grace of God/ and the forgeuenes of oure synnes. And when I saye that fayth onlye iustifyeth/vnderstonde therby that fayth and trust in the truthe of God and in the mercie promysed vs for Christes sake/& for his deseruynge & workes onlye/doth quyet the conscience and certifye hyr that oure synnes be forgeuen and we in the fauoure of God.

Furthermore/set before thyn eyes Christes workes & thyne owen workes. Christes workes onlye iustifye the and make satisfaccion for thi synne/& thyne owne workes nor: that is to saye/quyeteth thy conscience/& make the sure that thy synnes are forgeuen the/& not thyne owne workes. For the promyse of mercye is made the for Christes workes sake/and not for thyne owne workes sake. Wherfore seyng God hath not promysed that thyne owne workes shal saue the/therfore faith in thyne owne workes can neuer quyet thy conscience ner certifye the before God (when God cōmeth to iudge and to take a reconnynge) that thy synnes are forgeuen the. Beyonde al this/myne owne workes can neuer satisfye the lawe or paye hyr that I owe hyr. For I owe the lawe to loue hyr with all myne heart/soule/power & myght. Which thynge to paye I am neuer able whyle I am compased with flesshe. No/I cannot once begynne to loue the lawe/except I be fyrst sure by fayth that God loueth me and forgeueth me.

Finallye that we saye fayth onlye iustifyeth/ought to offende no man. For yf thys be true/that Christ onlye redemed vs/Christ onlye bare our sinnes/made satisfaccion for them & purchased vs the fauoure of God/ then must it nedes be true/that the trust onlye in Christes deseruinge & in the promyses of God the father made vs for Christes sake/doth onlye quyet the conscience and certifye hyr that the synnes are forgeuē. And when they saye/a man must repent/forsake synne/and haue a purpose to synne no more as nye as he can and loue the lawe of God. Ergo faith alone iustifieth not. I answere/that & al lyke argumētes are nought/& lyke to this. I must repēt & be sorie/ the Gospel must be preached me/& I must beleue it or elles I cannot be partaker of mercye which Christ hath deserueth for me: Ergo Christ only iustifieth me not/or Christ only hath not made satisfaciō for my synnes. As this is a naughty argumēt/so is ỳ other.

Now go to reader/& accordynge to the order of Pauls wrytynge/euen so do thou. Fyrst beholde thy selfe diligently in the lawe of God/ & se there thy iust damnacion. Secōdarely turne thyne eyes to Christ/ & se there the exceadynge mercye of thy moost kynde and louynge father. Thyr lyremember that Christ made not this attonemēt that thou shuldest anger God agayne: nether dyed he for thy synnes/that thou shuldest liue stil in them: nether clensed he the/that thou shuldest retourne (as a swyne) vnto thyne olde podel agayne: but that thou shuldest be a new creature/ & lyue a new lyue after the wil of God/& not of the flesshe. And be diligent least thorow thyne owne negligence & vnthankfulnes/thou lose this fauoure and mercye agayne. ¶ Fare well.

¶ The

¶ The Epistle of S. Paul
the Apostle to the Romayns.
¶ The fyrst Chapter. ✠

A 

PAul the seruaunt of Jesus Christ/ called to be an Apostle/ put a parte to preache ỹ Gospell of God / whiche he promysed afore by his prophetes in the holy scriptures that make mencion of his sone / the whiche was begottē of the sead of Dauid/ as pertaynynge to the flesshe: and declared to be the sone of God / with power of the holy goost that sanctifyeth/ sence the tyme that Jesus Christ our Lord rose agayne frō death/ by whom we haue receaued grace and Apostleshippe / to brynge all maner Hethen people vnto the obedience of the fayth / that is in his name: of the which Hethen are ye a part also / which are Jesus Christes by vocacion. ✠

To all you of Rome beloued of God & saynctes by callynge. Grace be with you and peace from God oure father / and from the Lorde Jesus Christ.

B Fyrst verely I thanke my God thorow Jesus Christ / for you all because your fayth is publisshed throughout all the worlde. For God is my witnes / whō I serue with my spryte in the gospell of his sone / that without cealynge I make mencion of you alwayes in my prayers / beseechynge that at one tyme or other / a prosperous iorney (by the will of God) myght fortune me / to come vnto you. For I longe to se you / that I myght bestowe among you some spirituall gyfte / to strength you with all: that is / that I myght haue consolacion together with you / through the commen fayth / which both ye and I haue.

I wolde that ye shulde knowe brethren / howe that I haue often tymes purposed to come vnto you (but haue bene let hytherto) to haue some frute amōge you / as I haue amōge other

of the Gentyls. For I am detter both to the Grekes & to them which are no Grekes/vnto the learned and also vnto the vnlearned. Lykewyse/as muche as in me is/I am ready to preache the Gospell to you of Rome also.

For I am not ashamed of the Gospell of Christ/ because it is the power of God vnto saluacion to all that beleue / namely to the Jewe/and also to the Gentyle. For by it the ryghteousnes whiche cõmeth of God/is opened/ from fayth to fayth. As it is
Aba. ij. a. Hebre. x. Gala. iij. written: The iust shall lyue by fayth.

For the wrath of God appered frõ heauẽ agaynst all vngodlynes & vnrighteousnes of men which withholde the trueth in
ephe. iiij. vnrighteousnes: seyng/ what maye be knowẽ of God/ that same is manifest amonge them. For God dyd shew it vnto them. So that his inuisible thynges: that is to saye/ his eternall power and godhed/are vnderstond and sene/by the workes from the creacion of the worlde. So that they are without excuse/in as muche as when they knewe God/ they glorified him not as God/nether were thankfull/but wexed full of vanities in their imaginacions/ & their folysshe hartes were blynded. When they coũted them selues wyse/they became foles & turned the glory of the immortall God/ vnto the similitude of the image of mortall man/and of byrdes/and foure foted beastes/ & of serpẽtes. Wherfore God lykwyse gaue them vp vnto their hartes lustes vnto vnclẽnes/to defyle their owne bodyes bitwene thẽ selues which turned his trueth vnto a lye/ & worshipped & serued the creatures moze then the maker/which is blessed for euer: Amẽ. For this cause God gaue them vp vnto shamfull lustes. For euẽ their wemẽ dyd chaunge the naturall vse vnto the vnnatural. And lykewyse also the men lefte the naturall vse of the womã/ and brent in their lustes one on another. And man with man wrought fylthynes / & receaued in them selues the rewarde of their errour/as it was accordynge.

And as it semed not good vnto them to be a knowẽ of God/ euẽ so God delyuered them vp vnto a leawde mynd/that they shuld do tho thinges which were not comly/beinge ful of all vnrighteous doyng/ of fornicacion/ wickednes/couetousnes/maliciousnes/full of enuye/murther/debate/ disseyte/euyl cõdicioned/whysperers/backbyters/haters of God/doers of wrõge/

proud/

proude/bosters/bryngers vp of euyll thinges/disobediēt to father and mother/ without vnderstandynge/ couenaunte breakers/vnlouyng/trucebreakers & merciles. Which men though they knew the righteousnes of God/ how that they which such thynges cōmyt/are worthy of death/ yet not only do the same/ but also haue pleasure in them that do them.

¶ The.ij. Chapter.

A THerfore art thou inexcusable o mā/who so euer thou be that iudgest. For in that same wherin thou iudgest another/thou cōdempnest thy selfe. For thou that iudgest doest euē the same selfe thynges. But we are sure that the iudgement of God is accordyng to trueth agaynst them that cōmyt such thinges. Thinkest thou this O thou man that iudgest them whiche do suche thynges/ and yet doest euen the very same/ that thou shalt escape the iudgemēt of God. Ether despysest thou the ryches of his goodnes/pacience & longe sufferaūce/ & remembrest not how that the kyndnes of God leadeth the to repentaūce.

B But thou after thyne harde harte that cannot repente / heapest the together the treasure of wrath agaynst the day of vengeaunce/when shal be opened the ryghteous iudgemēt of God which will rewarde euery mā accordynge to his dedes: that is to saye/prayse/honoure and īmmortalite/to them which contynue in good doynge/and seke eternall lyfe. But vnto them that are rebellious & disobeye the trueth/and folowe iniquitie/shall come indignacion and wrath/ tribulacion and anguysshe/ vpon the soule of euery man that doth euyll: of the Jewe fyrst/ & also of the Gentyll. To euery mā that doth good/shal come prayse/ honoure/and peace/to the Jewe fyrst/ and also to the Gentyll. mat.xvj.d

¶ For ther is no parcialyte with God. But who so euer hath synned with out lawe/shall perysshe with out lawe. And as many as haue synned vnder the lawe/shal be iudged by the lawe. For before God they are not righteus which heare the law: but the doers of the lawe shal be iustified. For yf the Gētyls which haue no lawe/do of nature the thynges contayned in the lawe: then they hauyng no lawe/are a lawe vnto them selues/which shew the dede of the lawe writtē in their hartes: whyl their conscīēce beareth witnes vnto them and also their thoughtes/ accusyng one another or excusyng/at the daye when God shall iudge the Deut.x.d ij.par.xix. iob.xxvij. mat.vij.d Jaco.j.d. Actu.x.c.

secretes of men by Jesus Christ/accordynge to my Gospell.

Beholde/ thou arte called a Jewe/ and trustest in the lawe/ C
and reioycest in God/and knowest his will/and hast experience
of good and bad/in that thou arte informed by the law:and be-
leuest that thou thy selfe arte a gyde vnto the blynde/a light to
them which are in darcknes/an informer of them which lacke B
discrecion/ a teacher of vnlearned/ whiche hast the ensample of
that which ought to be knowen/and of the trueth/in the lawe.
But thou which teachest another/teachest not thy selfe. Thou
preachest/a mā shuld not steale: & yet thou stealest. Thou sayst/
a man shuld not cōmyt aduoutry/ and thou breakest wedlocke.
Thou abhorrest ymages/& robbest God of his honoure. Thou
reioycest in the lawe/ and thorowe breakynge the lawe/ dishō-
nourest God. For the name of God is euyll spoken of amonge
Esa.lij.b ezec.xxxvj the Gentyls thorowe you/as it is written.

Circumcision verely auayleth/yf thou kepe the lawe. But yf D
thou breake the lawe/thy circumcision is made vncircumcision.
Therfore yf the vncircumcised kepe the ryght thynges contay-
ned in the lawe: shall not his vncircumcision be counted for cir-
cumcision? And shall not vncircumcision which is by nature (yf
it kepe the lawe) iudge the/ which beynge vnder the letter and
circumcision dooest transgresse the lawe: For he is not a Jewe/
which is a Jewe outwarde. Nether is that thinge circūcision/
which is outward in the flesshe. But he is a Jewe which is hyd
within/ and the circumcision of the harte is the true circumci-
sion/whiche is in the spryte/and not in the letter/ whose prayse
is not of men/but of God.

¶ The.iij. Chapter.

WHat preferement then hath the Jewe? other what a- A
uauntageth circumcision? Surely very muche. Fyrste
vnto them was cōmitted the word of God. What then though
some of them dyd not beleue/shal their vnbeleue make the pro-
Joh.iij.d. mes of God without effecte? God forbid. Let God be true/and
Psal. cxv. all men lyars/as it is written: That thou myghtest be iustifyed
Psalm.l. in thy sayinge/& shuldest ouercome when thou arte iudged.

If oure vnryghteousnes make the ryghteousnes of God
more excellent: what shal we saye? Is God vnrighteous which
taketh vengeaunce? I speake after the maner of men. God for-

byd.

byd. For how then shal God iudge the worlde: yf the veritie of God appere more excellēt thorow my lye/ vnto his prayse/ why am I hence forth iudged as a synner: & saye not rather (as men euyll speake of vs / and as some affirme that we saye) let vs do euyll that good maye come ther of. Whose dampnacion is iuste.

9 What say we then: Are we better then they: No/ in no wyse. For we haue all ready proued how that both Jewes and Gentyls are all vnder synne/ as it is wrytten: There is none ryghteous/ no not one: there is none that vnderstondeth / there is none that seketh after God/ they are all gone out of the waye/ they are al made vnprofitable/ ther is none that doeth good/ no not one. Their throte is an open sepulchre/ with their tounges they haue disceaued: the poyson of aspes is vnder their lyppes. Whose mouthes are full of cursinge and bytternes. Their fete are swyfte to sheed bloud. Destruccion and wretchednes are in their wayes. And ỹ waye of peace they haue not knowē. Ther is no feare of God before their eyes. galat. iij. d. Psal. xiij. Psalm. v. and. xiij. psa. cxxxix Psal. ix. Esa. lix. b Psal. xiij.

C ✠ ye & we knowe that what so euer the lawe sayth/ he sayth it to them whiche are vnder the lawe. That all mouthes maye be stopped/ and all the worlde be subdued to God/ because that by the dedes of the lawe/ shall no flesshe be iustified in the syght of God. For by the lawe cōmeth the knowledge of synne. Esaia. ij. d

Now verely is the righteousnes that cōmeth of God declared without the fulfyllinge of the lawe/ hauinge wytnes yet of the lawe and of the prophetes. The ryghteousnes no doute which is good before God / cōmeth by ỹ fayth of Jesus Christ/ vnto all and vpon all that beleue.

D Ther is no differēce: for all haue synned/ & lacke the prayse that is of valoure before God: but are iustified frely by his grace/ through the redempcion that is in Christ Jesu/ whom God hath made a seate of merey thorow faythe in his bloude/ to shewe the ryghteousnes whiche before him is of valoure / in that he forgeueth the synnes that are paste/ whiche God dyd suffre to shewe at this tyme/ the ryghteousnes that is alowed of him that he myght be counted iuste/ and a iustifyar of him which beleueth on Jesus. ✠

Where is then thy reioysing: It is excluded. By what law: by the lawe of workes: Naye: but by the lawe of fayth.

For we suppose that a man is iustifyed by fayth without the dedes of the law. Is he the God of the Iewes only? Is he not also the God of the Gentyls? yea/euen of the gentyls also. For it is God only which iustifyeth circumcision whiche is of fayth/ and vncircumcyson thorowe fayth. Do we then destroye the lawe thorowe fayth? God forbyd. But we rather mayntayne the lawe.

¶ The. iiij. Chapter.

WHat shall we saye then/ that Abraham oure father as A
pertaynynge to the flesshe/ dyd fynde? If Abrahã were
iustifyed by dedes/ then hath he wherin to reioyce: but no with
gen. xv. b God. For what sayth the scripture? Abraham beleued god/ and it was counted vnto him for ryghteousnes. To him that worketh/ is the rewarde not rekened of fauoure/ but of duetye. To hym that worketh not but beleued on him that iustifyed the vngodly/ is his fayth counted for ryghteousnes. Euen as Dauid describeth the blessednes of the man vnto whom God ascribeth
psal. xxxj. righteousnes without dedes. Blessed are they/ whose vnrighteousnes are forgeuen/ & whose synnes are couered. Blessed is that man to whom the Lorde imputeth not synne.

Came this blessednes then vpon the circumcised or vpon the B
vncircumcysed? We saye verely howe that fayth was rekened to Abraham for righteousnes. How was it rekened? in the tyme of circumcision? or in the tyme before he was ciucumcysed? Not in the tyme of circũcision: but when he was yet vncircumcysed. And he receaued the signe of circũcysyon/ as a seale of the righteousnes which is by fayth/ which fayth he had yet beynge vncircumcised: that he shulde be the father of all them that beleue/ though they be not circumcised/ that righteousnes might be imputed to them also: and that he might be the father of the circumcised not because they are circumcysed only/ but because they walke also in the steppes of the fayth that was in oure father Abraham before the tyme of circumcision.

For the promes that he shulde be the heyre of the worlde/ C
was not geuen to Abraham or to his seed thorow the law: but thorowe the ryghteousnes which cõmeth of fayth. For yf they whiche are of the lawe/ be heyres/ then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath.

For

For where no lawe is/ there is no transgression. Therefore by fayth is the inheritaunce geuē/ that it myght come of fauoure: and the promes myght be sure to all the seed. Not to them only which are of the law: but also to them which are of the fayth of Abraham/which is the father of vs al. As it is writtē: I haue made the a father to many nacions/euen before God whom thou hast beleued/ which quickeneth the dead/and called those thinges which be not/ as though they were. gene. xvij

D Which Abraham contrary to hope/ beleued in hope/ that he shulde be the father of many nacions/ accordinge to that which was spoken: So shall thy seed be. And he faynted not in the fayth/nor yet consydered his own body which was now dead/ euen whē he was almoost an hondred yere olde:nether yet that Sara was past childeberinge. He stackered not at the promes of God thorowe vnbelefe: but was made stronge in the fayth/ and gaue honour to God/ful certified/that what he had promised that he was able to make good. And therfore was it reckened to him for righteousnes. gen.xiij.d and.xv.b.

It is not wrytten for him only/ that it was reckened to him for righteousnes:but also for vs/to whom it shal be counted for ryghteousnes/ so we beleue on him that raysed vp Jesus oure Lorde from death. Which was deliuered for oure synnes/and rose agayne for to iustifye vs.

The.v.Chapter.

A BEcause therfore that we are iustifyed by fayth/we are at peace with God thorow oure Lorde Jesus Christ: by whom we haue a waye in thorow fayth/ vnto this grace wherin we stonde and reioyce in hope of the prayse that shal be geuē of God. Nether do we so only:but also we reioyce in tribulacion. For we knowe that tribulacion bringeth pacience/ pacience bringeth experience/ experience bringeth hope. And hope maketh not aschamed/for the loue of God is sheed abroade in oure hartes by the holy goost/which is geuen vnto vs. Joco.j.a.

B For when we were yet weake/according to the tyme:Christ dyed for vs whiche were vngodly.yet scace wyll any man dye for a ryghteous man. Paraduenture for a good man durst a man dye.

✝ But God setteth out his loue that he hath to vs/seinge that

whyll we were yet synners/ Christ dyed for vs. Muche more then now (seynge we are iustified in his bloud) shall we be saued from wrath thorow him.

For yf when we were enemyes/ we were reconciled to God by the death of his sone: much more/ seinge we are reconciled/ we shal be preserued by his lyfe. Not only so/ but we also ioye in God by the meanes of oure Lorde Jesus Christ/ by whom we haue receaued the attonment.

Wherfore as by one man synne entred into the worlde / and C
death by the meanes of synne. And so death went ouer all men/ in so muche that all men synned. For euen vnto the tyme of the lawe was synne in the worlde/ but synne was not regarded/ as longe as ther was no lawe: neuertheless death raygned from Adam to Moses/ euē ouer them also that synned not/ with lyke transgression as dyd Adam: which is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the synne of one many be dead: muche more plēteous vpon many was the grace of God and gyfte by grace: which grace was geuē by one man Jesus Christ.

And the gyfte is not ouer one synne/ as death came thorow one synne of one that synned. For dampnaciō came of one synne vnto cōdempnacion: but the gyfte came to iustifie frō many synnes. For yf by the synne of one/ death raigned by the meanes of one: muche more shall they which receaue aboundaūce of grace and of the gyfte of righteousnes/ raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

Lykewyse then as by the synne of one / condempnaciō came D
on all men: euen so by the iustifyinge of one cōmeth the ryghteousnes that bringeth lyfe vpon all men. For as by one mannes disobedience many be come synners: so by the obedience of one/ shall many be made righteous.

But the lawe in the meane tyme entred in/ that synne shuld encreace. Neuerthelater where aboundaunce of synne was/ ther was more plēteousnes of grace. That as synne had raygned vnto deathe/ euen so might grace raygne thorowe ryghteousnes/ vnto eternall lyfe by the helpe of Jesu Christ.

¶ The .vj. Chapter.

What shall

A What shall we saye then? Shall we continue in synne/ that there maye be aboundaūce of grace? God forbyd. How shall we that are dead as touchynge synne/ lyue any lenger therin? ✝ Remēber ye not that all we which are baptysed in the name of Jesu Christ are baptysed to dye with him? We are buryed with him by baptym/ for to dye/ that lykewyse as Christ was raysed vp from death by the glory of the father/ euē so we also shuld walke in a new lyfe. For yf we be graft in death lyke vnto him: euen so must we be in the resurrection. This we must remember/ that oure olde man is crucifyed with him also that the body of synne myght vtterly be destroyed/ that hence forth we shuld not be seruauntes of synne. For he that is dead is iustifyed from synne. gala.iiij.a

B Wherfore yf we be dead with Christ/ we beleue that we shal lyue with him: remembringe that Christ once raysed frō death/ dyeth no more. Death hath no more power ouer him. For as touchinge that he dyed/ he dyed concernynge synne/ once. And as touchynge that he lyueth/ he lyueth vnto God. Lykewyse ymagen ye also/ that ye are dead concernynge synne: but are alyue vnto God thorow Jesus Christ oure Lorde. ✝

Let not synne raygne therfore in your mortall bodyes/ that ye shulde ther vnto obey in the lustes of it. Nether geue ye your members as instrumentes of vnrighteousnes vnto synne: but geue youre selues vnto God/ as they that are alyue frō death. And geue youre members as iustrumentes of righteousnes. vnto God. Let not synne haue power ouer you. For ye are not vnder the lawe/ but vnder grace.

C What then? Shall we synne/ because we are not vnder the lawe: but vnder grace? God forbid. ✝ Remember ye not how that to whom so euer ye commyt your selues as seruauntes to obey/ his seruauntes ye are to whom ye obeye: whether it be of synne vnto death/ or of obedience vnto ryghteousnes? God be thanked/ that though ye were once the seruaūtes of synne/ ye haue yet obeyed with harte vnto the forme of doctryne whervnto ye were delyuered. ye are then made fre from synne/ and are become the seruauntes of righteousnes. ✝

D ✝ I will speake grosly because of ỹ infirmite of your flesshe. As ye haue geuen youre mēbers seruauntes to vnclennes and to iniquite

to iniquitie/ frō iniquitie vnto iniquitie: euē so now geue youre
members seruauntes vnto righteousnes/ that ye maye be san-
ctifyed. For when ye were the seruaūtes of synne/ ye were not
vnder ryghteousnes. What frute had ye then in tho thynges/ C
wherof ye are now ashamed. For ỹ end of tho thinges is death.
But now are ye delyuered frō synne / & made the seruaūtes of
God/ & haue youre frute that ye shuld be sanctifyed/ & the ende
euerlastynge lyfe. For ỹ rewarde of synne is death: but eternall
lyfe is the gyfte of God/ thorow Jesus Christ oure Lorde.

¶ The. vij. Chapter. ✠

Remember ye not brethrē (I speake to them that knowe A
the lawe) how that the lawe hath power ouer a man as
longe as it endureth. For the womā which is in subiection to a
man/ is bounde by the lawe to the man/ as longe as he lyueth.
If the man be dead/ she is lowsed from the lawe of the mā. So D
then yf whyll the man lyueth she couple her selfe with another
man/ she shal be counted a wedlocke breaker. But yf the man be
dead/ she is free frō the lawe: so that she is no wedlocke breaker/
though she couple her selfe with another man.

Euen so ye brethren/ are dead cōcerninge the lawe by the bo-
dy of Christ/ that ye shulde be coupled to another (I meane to
him that is rysen agayne frō death) that we shuld bringe forth
frute vnto God. For when we were in the flesshe/ the lustes of
synne which were stered vppe by the lawe raygned in our mē-
bers/ to bryng forth frute vnto death. But now are we delyue-
red from the lawe and dead / from that wher vnto we were in
bondage that we shuld serue in a newe cōuersaciō of the spyrete/
and not in the olde conuersacion of the letter.

What shall we saye then? is the lawe synne? God forbyd: but B A
I knew not what synne meant: but by the lawe. For I had not
knowen what lust had meant/ excepte the lawe had sayd/ thou
Exo. xx. c shalt not lust. But synne toke an occasion by the meanes of the
Deu. v. b. cōmaundement/ and wrought in me all manner of concupiscen-
ce. For verely without the lawe synne was dead. I once lyued
without lawe. But when the commaundement came/ synne re-
uyued/ and I was dead. And the very same commaundement
which was ordeyned vnto lyfe / was founde to be vnto me an
occasion of death. For synne toke occasion by the meanes of the
cōmaunde-

commaundement/and so disceaued me/and by the selfe comma
undement slewe me. Wherfore the lawe is holy / and the com- 1.Tim.1.b
maundement holy/iust and good.

C Was that then whiche is good / made death vnto me? God forbyd. Naye/synne was death vnto me/that it myght appeare/howe that synne by the meanes of that whiche is good/ had wrought death in me: that synne which is vnder the commaundement/myght be oute of measure synfull. For we knowe that the lawe is spirituall: but I am carnall/ solde vnder synne/because I wote not what I do. For what I wold/that do I not: but what I hate/that do I. If I do now that which I woulde not/ I graunte te the lawe that it is good. So then nowe/it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to say in my flesshe) dwelleth no good thing.
D To wyll is present with me/ but I fynde no meanes to performe that which is good. For I do not that good thynge whiche I wolde but that euyll do I which I wolde not. Fynally yf I do that I wolde not/ then is it not I that do it / but synne that dwelleth in me/doeth it. I fynde then by the law/ that when I wolde do good/ euyll is present with me. I delyte in the lawe of God/concernynge the ynner man. But I se another lawe in my members rebellynge agaynste the lawe of my mynde/and subduyng me vnto the lawe of synne/which is in my members. O wretched man that I am: who shall delyuer me from this body of death? I thanke God thorow Iesus Christ our Lord. So then I my selfe in my mynde serue the lawe of God/and in my flesshe the lawe of synne.

C The.viij. Chapter. ✠

A THere is then no dampnacio to them which are in Christ Iesu / whiche walke not after the flesshe: but after the spirete. For the lawe of the spirete that bryngeth lyfe thorowe Iesus Christ/hath delyuered me frome the lawe of synne and death. For what the lawe coulde not do in as muche as it was weake because of the flesshe: that performed God/and sent his sone in the similitude of synfull flesshe / and by synne dampned synne in the flesshe/that the righteousnes requyred of the lawe myght be fulfylled in vs/ which walke not after the flesshe/ but after the spirite.

For they

For they that are carnal/are carnally mynded. But they that B
are spirituall/ are goostly mynded. To be carnally mynded/ is
death. But to be spiritually mynded is lyfe & peace. ✠ Becau-
se that the flesshly mynde is enemyte agaynst God: for it is not
obedient to the lawe of God nether can be. So then they that
are geuen to the flesshe/cannot please God.

But ye are not geuen to the flesshe/ but to the spyrete: yf so be
that the spyrete of God dwel in you. If ther be any mā that hath
not the spyrete of Christ/ the same is none of his. yf Christ be in
you/ the body is dead because of synne / but the spyrete is lyfe for
righteousnes sake. Wherfore yf the spyrete of him that rayled vp
Jesus from death/ dwell in you: euen he that rayled vp Christ
from death / shall quycken youre mortall bodyes / because that
this spyrete dwelleth in you.

✠ Therfore brethrē we are now detters / not to the flesshe/ C
to lyue after the flesshe. For yf ye lyue after the flesshe/ye must
dye. But yf ye mortifye the dedes of the body/ by the healpe of
the spyrete/ye shall lyue. For as many as are led by the spyrete of
gala.iij.d. God/ they are the sones of God. For ye haue not receaued the
j.tim.j.b. spyrete of bondage to feare any moare/but ye haue receaued the
spyrete of adopcion / whereby we crye Abba father. The same
spyrete certifyeth our spyrete that we are the sones of God. yf we
be sones/ we are also heyres/ the heyres I meane of God/ and
heyres annexed with Christ: yf so be that we suffre together
that we maye be glorifyed together.

✠ For I suppose that the afflictions of this lyfe are not wor- D
thy of the glory which shal be shewed vpon vs. Also the feruent
desyre of the creatures abydeth lokyng when the sones of God
shall appeare / because the creatures are subdued to vanyte a-
gaynst their will: but for his will which subdueth them in hope.
For the very creatures shall be delyuered from the bondage of
corrupcion into the gloryous lybertye of the sones of God. For
we knowe that euery creature groneth with vs also/ and tra-
uayleth in payne euen vnto this tyme.

Not they only / but euen we also which haue the fyrst frutes
of the spyrete/ mourne in our selues/ & wayte for the adopcō: and
loke for the delyueraunce of oure bodyes. ✠ For we are saued
by hope. But hope that is sene/ is no hope. For howe can a man
hope for

hope for that whiche he seyth: But and yf we hope for that we se not/then do we with pacience abyde for it.

Lykewyse the spyrete also healpeth oure infirmities. For we knowe not what to desyre as we ought: but the spyrete maketh intercession myghtely for vs with groninges whiche cannot be expressed with tounge. And he that searcheth the hartes/knoweth what is the meanynge of the spyrete/ for he maketh intercession for the saynctes accordynge to the pleasure of God.

e ✠ For we know that all thinges worke for the best vnto them that loue God/which also are called of purpose. For those which he knew before/he also ordeyned before/that they shuld be lyke fashioned vnto the shape of his sone / that he myght be the fyrst begotten sone amonge many brethren. Moreouer which he apoynted before/them also he called. And which he called/ them also he iustifyed/which he iustifyed/them he also glorifyed.

What shall we then saye to these thinges: If God be on our syde/who can be agaynst vs: whiche spared not his owne sone/ but gaue him for vs all: how shal he not w̄ him geue vs all thinges also: Who shall laye any thing to the charge of goddes chosen: it is God that iustifyeth / who then shall condempne: it is Christ which is dead/ye rather which is rysen agayn/which is also on the ryght hande of God/& maketh intercession for vs.

f Who shall separate vs frō the loue of God: shal tribulacion: or anguysshe: or persecucion: other honger: ether nakednesse: ether parell: ether swearde: As it is wrytten: For thy sake are we kylled all daye longe/and are counted as shepe apoynted to be slayne. Neuertheless in all these thinges we ouercome strōgly thorow his helpe that loued vs. ye & I am sure that nether death/nether lyfe/nether aungels/nor rule/nether power/ nether thynges present/ nether thynges to come/ nether hyghe/ nether lowneth/nether any other creature shal be able to depart vs from the loue of God/shewed in Christ Jesu our Lorde. ✠ psal. xliij.

¶The.ix. Chapter.

A I Say the trueth in Christ/and lye not/in that wherof my conscience beareth me wytnes in the holy ghoost/that I haue greate heuynes and continuall sorowe in my harte. For I haue wysshed my selfe to be curssed from Christ/for my brethrē/ and my kynsmen/as pertaynynge to the flesshe/whiche are the

Israelites.

Israelites. To whom perteyneth adopcion/and the glorie/and the couenauntes and the lawe that was geuen/and the seruice of God/and the promyses: whose also are the fathers/and they of whom (as concernyng the flesshe) Christ came/which is God ouer all thynges blessed for euer: Amen.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all chyldren streyght waye because they
Gene.xxj. are the sead of Abraham. But in Isaac shall thy sead be called: that is to saye/they which are the chyldrē of the flesshe/are not the chyldren of God. But the chyldrē of promes are coũted the
gal.iiij.d. gen.xviij. sead. For this is a worde of promes/aboute this tyme wyll I come/and Sara shall haue a sone.

Nether was it so with her only: but also when Rebecca was B with chylde by one/I meane by oure father Isaac/yer the chyldren were borne/when they had nether done good nether bad: that the purpose of God whiche is by eleccion/myght stande/it was sayde vnto her/not by the reason of workes/but by grace of the caller: the elder shall serue the younger. As it is written:
Gen.xxv. Mala.j.a. Jacob he loued: but Esau he hated.

What shall we saye then? is there any vnrighteousnes with
exo.xxiij. God? God forbyd. For he sayeth to Moses: I will shewe mercy to whom I shewe mercy: and wyll haue compassion on whome I haue compassion. So lyeth it not then in a mans wyll or cunnynge/but in the mercye of God. For the scripture sayeth vnto
exo.ix.d. Pharao: Euen for this same purpose haue I stered the vp/to shewe my power on the/and that my name myght be declared
Isa.xlv.c hie.xxviij throwow out all the worlde. So hath he mercy on whom he wil: and whom he wyll/he maketh hearde harted.

Thou woylt saye then vnto me: why then blameth he vs yet? C
sapi.xv.b. For who can resyst his wyll? But o man/what arte thou which disputest with God? Shall the worke saye to the worke man: why haste thou made me on this fashyon? Hath not the potter power ouer the claye/euen of the same lampe to make one vessel vnto honoure/and another vnto dishonoure? Euen so/God wyllinge to shewe his wrath/and to make his power knowen suffered with longe pacience the vessels of wrath/ordeyned to dampnacion/that he myghte declare the ryches of his glory

on the

on the vessels of mercye / whiche he had prepared vnto glorye: that is to saye / vs whiche he called / not of the Jewes only / but also of the Gentyls. As he sayth in Osee: I wyll call them my people / which were not my people: and her beloued which was not beloued. And it shal come to passe in the place where it was sayde vnto them / ye are not my people / that there shall be called the chyldren of the lyuinge God. Osee.ij.d 1.pet. ij.d Osee.ij.d

But Esayas cryeth concernynge Jsrael / though the nomber of the chyldrē of Jsrael be as the sonde of the sea / yet shal a remnaunt be saued. He fynisheth the worde verely and maketh it shorte in ryghteousnes. For a shorte worde wyll God make on earth. And as Esaias sayd before: Except the Lord of Saboth had lefte vs sead / we had bene made as Sodoma / and had bene lykened to Gomorra. Esaie.x.c. Esaie.j.c.

What shall we saye then? We saye that the Gentyls whiche folowed not ryghteousnes / haue ouer taken ryghteousnes: I meane the ryghteousnes whiche cōmeth of fayth. But Jsrael which folowed the lawe of ryghteousnes / coulde not attayne vnto the lawe of ryghteousnes. And wherfore? Because they sought it not by fayth: but as it were by the workes of the law. For they haue stombled at the stomblynge stone. As it is wrytten: Beholde I put in Syon a stomblynge stone / and a rocke which shall make men faule. And none that beleue on him / shall be ashamed. esa.xxviij. j.Pe.ij.b. Esa.viij.c esa.xxviij

¶ The.x. Chapter. ✠

BRethrē / my hartes desyre and prayer to God for Jsrael / is that they myght be saued. For I beare them recorde that they haue a feruent mynde to God warde / but not accordynge to knowledge. For they are ignorant of the righteousnes which is alowed before God / & go about to stablisshe their owne ryghteousnes / and therfore are not obedient vnto the ryghtousnes which is of valewe before God. For Christ is the ende of the lawe / to iustifye all that beleue.

Moses describeth the ryghteousnes whiche commeth of the lawe / how that the men whiche doeth the thynges of the lawe / shall lyue therin. But ỹ ryghteousnes / which cōmeth of fayth / speaketh on this wyse. Say not in thyn harte / who shall ascēde into heauen? (that is nothyng els then to fetche Christ doune.) Leu.xviij Eze.xx.b. Deu.xxx.

Other

Other who shall descende into the depe: (that is nothynge els but to fetch vp Christ frō death.) But what sayth the scripture:
deu. xxx.c The worde is nye the/euen in thyne mouth & in thyne harte.

This worde is the worde of fayth which we preache. For yf thou shalt knowledge with thy mouth that Jesus is ỹ Lorde/ and shalt beleue with thyne harte that God rayſed hym vp from death/thou shalt be safe. ✠ For the belefe of the hart iustifyeth/ and to knowledge with the mouth maketh a man safe.
esa. xxviij For the scripture sayth: Who so euer beleueth on him/ shall not be ashamed.

There is no difference betwene the Jewe and the Gentyll. For one is Lorde of all/ which is ryche vnto all that cal on him.
Joel. ij.g For who so euer shall call on the name of the Lorde/ shal be safe.
Actu. ij.c. But how shal they call on him/ on whom they beleued not: how shall they beleue on him of whō they haue not hearde: how shal they heare without a preacher: And howe shall they preache
Esa. lij.b. except they be sent: As it is wrytten: howe beautyfull are the
Nah. j. b. fete of them which bryngе glad tydynges of peace/ and bryngе glad tydynges of good thynges. But they haue not all obeyed
Esa. liij.a to the Gospell. For Esayas sayth: Lorde/ who shal beleue oure
iohn. xij.k sayinges: So then faythe cōmeth by hearynge/ and hearynge cōmeth by the word of God: But I axe: haue they not hearde:
psal. xviij. No dout/ their sounde went out into al landes: and their wordes into the endes of the worlde. ✠

But I demaunde whether Israel dyd knowe or not: Fyrst
deu. xxxij Moses sayth: I will prouoke you for to enuy/ by them that are no people/ and by a folysshe nacion I will anger you. Esaias af-
esa. lxv.a. ter that/ is bolde and sayth: I am founde of them that sought me not/ & haue appeared to them that axed not after me. And agaynst Israell he sayth: All daye longe haue I stretched forth my handes vnto a people that beleueth not/ but speaketh agaynst me.

The. xj. Chapter.

I Saye then: hath God cast awaye his people: God forbyd. For euen I verely am an Israelite/ of the sead of Abraham/ & of the trybe of Beniamin/ God hath not cast awaye his people which he knewe before. Ether wote ye not what the scripture sayth by ỹ mouth of Helias/ how he maketh intercession to

sion to God agaynste Israel / sayinge: Lorde they haue kylled thy prophetes / and dygged doune thyne alters: and I am lefte only and they seke my lyfe. But what sayth the answer of God to him agayne? I haue reserued vnto me seuen thousande men which haue not bowed the knee to Baal. Euen so at this tyme is there a remnaunt lefte thorow the eleccion of grace. yf it be of grace / then is it not of workes. For then were grace no more grace. yf it be of workes / thē is it no more grace. For then were deseruynge no lenger deseruynge. iij. re. xix.

B What then? Israel hath not obtayned that / that he sought. No but yet the electiō hath obtayned it. The remnaūt are blinded / accordinge as it is wrytte: God hath geue them the spyrite of vnquietnes: eyes that they shuld not se: and eares that they shulde not heare / euen vnto this daye. And Dauid sayeth: Let their table be made a snare to take them with all / & an occasion to faule / and a rewarde vnto them. Let their eyes be blynded that they se not: and euer bowe doune their backes. Esa. vj. c. Mat. xiij. Joā. xij. f act. xxviij psa. lxviij

C I saye then: Haue they therefore stombled / that they shulde but faule only? God forbyd: but thorow their faule is saluacion happened vnto the gētyls / for to prouoke them with all. Wherefore yf the faule of them / be the ryches of the worlde / & the mynyshynge of them the ryches of the gentyls: How muche more shulde it be so / yf they all beleued. I speake to you gentyls / in as muche as I am the apostle of the Gentyls / I wil magnify myn office / that I myght prouoke them whiche are my flesshe / and might saue some of them. For yf the castinge awaye of them / be the reconcilyng of the world: what shall the receauyng of them be / but lyfe agayne frō death? For yf one pece be holy / the whole heepe is holy. And yf ỹ rote be holy / the braūches are holy also.

D Though some of the braunches be brokē of / and thou beynge a wylde oliue tree / arte graft in amonge them / and made partaker of the rote and fatnes of the olyue tree / boste not thy selfe agaynst the braūches. For yf thou bost thy selfe / remember that thou beareste not the rote / but the rote the. Thou wilt say then: the braunches are broken of / that I myght be grafte in. Thou sayest wel: because of vnbeleue they are broken of / & thou stōdest stedfast in fayth. Be not high mynded / but feare seyng that God spared not ỹ natural braunches / lest haply he also spare not the.

Beholde the kyndnes & rigorousnes of God: on them which fell/rigorousnes: but towardes the kyndnes/ yf thou continue in his kyndnes. Or els thou shalt be hewen of/and they yf they byde not styll in vnbelefe/shal be grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wylde olyue tree/ & wast grafted contrary to nature in a true olyue tree/howe muche more shall the naturall braunches be grafted in their owne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre owne conseytes) that partly blyndnes is happened in Israel/ vntyll the fulnes of the gentyls be come in: and so all Israel shal be saued. As it is written: Esa.lix.b. There shall come oute of Syon he that doth delyuer/and shall tourne awaye the vngodlynes of Jacob. And this is my couenaunt vnto thē/when I shall take awaye their synnes. As concerninge the gospell they are enemyes for youre sakes: but as touchinge the eleccion they are loued for the fathers sakes. D B C

For verely the gyftes and callynge of God are suche/ that it cannot repente him of them: for loke/ as ye in tyme passed haue not beleued God/yet haue nowe obtayned mercy thorow their vnbelefe: euen so now haue they not beleued the mercy which is happened vnto you / that they also maye obtayne mercy. God hath wrapped all nacios in vnbeleue/that he myght haue mercye on all.

O the depnes of the aboundaunt wysdome and knowledge E
sapiē.ix.c. of God/how vnsercheable are his iudgemētes/ and his wayes
Esai.xl.d. past findinge out. For who hath knowen the mynde of the Lord
i.cor.ij.d. de. or who was his counseler. other who hath geuen vnto him fyrst/that he myght be recompensed agayne. For of him/ & thorow him/ and for him are all thynges. To him be glorye for euer. Amen D

¶ The.xij. Chapter. ✠

phil.iiij.c. I Beseche you therfore brethren / by the mercyfulnes of A
God/ that ye make youre bodyes a quicke sacrifice / holy and acceptable vnto God: which is youre resonable seruinge of God/and fassion not youre selues lyke vnto this worlde: but be ye chaunged in youre shape / by the renuynge of youre wyttes that ye maye fele what thynge that good/that acceptable/ and perfaycte

perfaycte wil of God is. For I saye (thorow the grace that vnto me geuen is) to euery man amonge you/ that no man esteme of him selfe moare then it becõmeth him to esteme: but that he discretely iudge of him selfe/ accordynge as God hath dealte to euery man the measure of fayth.

As we haue many members in one bodye/ and all members haue not one office: so we beynge many/ are one body in Christ/ and euery man amonge our selues/ one anothers members. ✠

B ✠ Seynge that we haue dyuers gyftes accordynge to the grace that is geuẽ vnto vs: yf any man haue the gyft of prophesye/ let him haue it that it be agreyng vnto the fayth. Let him that hath an office/ wayte on his office. Let him that teacheth/ take hede to his doctrine. Let him that exhorted/ geue attendaunce to his exhortacion. If any man geue/ let him do it with synglenes. Let him that ruleth/ do it with diligence. If any mã shewe mercy/ let him do it with cherefulnes. i.Cor.xij. ephe. iiij.

C Let loue be without dissimulacion. Hate that which is euyl/ and cleaue vnto that which is good. Be kynde one to another with brotherly loue. In geuynge honoure/ goo one before another. Let not that busynes which ye haue in hande/ be tedyous to you. Be feruẽt in the spirete. Applye your selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessite of the sainctes/ & be ready to harboure. Blesse them which persecute you: blesse but course not. Be mery with thẽ that are mery. Wepe with them that wepe. Be of lyke affeccion one towardes another. Be not hygh mynded: but make your selues equall to them of the lower sorte. ✠ Amos. v. ephe. iiij. i.pet.v.b. Hebr.xiij. i.pet.iij.a

D ✠ Be not wyse in your own opiniõs. Recompence to no man euyll for euyll. Prouide afore hande thinges honest in the sight of all men. If it be possible/ how be it of youre parte haue peace with all mẽ. Derely beloued auenge not youre selues/ but geue roume vnto the wrath of God. For it is written: vengeaunce is myne/ and I will reward sayth the Lorde. Therfore yf thyne enemye honger/ fede him: yf he thurst/ geue him drynke. For in so doyng thou shalt heape coles of fyre on his head. Be not ouercome of euyll: but ouercome euyll with goodnes. ✠ Pro.iij.a. i.pet.iij.d ij.cor.viij. Heb.xj.d deu.xxxij. Hebr x.c. prou.xxv.

¶ The.xiiij. Chapter.

LEt euery soule submyt hym selfe vnto the auctho-
rite of the hygher powers. For there is no power but of God. A
The powers that be/ are ordeyned of God. Who so euer ther-
fore resyst power/resisteth the ordinaūce of God. And they that
resisteth/shal receaue to them selfe dampnacion. For rulers are
not to be feared for good workes / but for euyll. Wylt thou be
with out feare of the power? do well then/ and so shalt thou be B
praysed of the same. For he is the minister of God/for thy welt.
But & yf thou do euyll/then feare: for he beareth not a swearde
for naught: but is the minister of God/ to take vengeaunce on
them that do euyll. Wherfore ye must nedes obey/not for feare
of vengeaunce only: but also because of conscience. And euen for
this cause paye ye tribute. For they are Goddes ministers/ser-
uynge for the same purpose. ✠

Geue to euery man therfore his duetye: Tribute to whome B
tribute belongeth: Custome to whom custome is due: feare to
whom feare belongeth: honour to whom honour pertayneth.
✠ Owe nothynge to any man: but to loue one another. For he
that loueth another/ fulfylleth the lawe. For these cōmaunde-
Exo. xx. c. mentes: Thou shalt not cōmyt aduoutry: Thou shalt not kyll: C
Deut. v. b Thou shalt not steale: Thou shalt not beare false witnes: Thou
shalt not desyre and so forth (yf there be any other cōmaunde-
ment) they are all comprehended in this sayinge: Loue thyne
Ieuit. xix. d neyghboure as thy selfe. Loue hurteth not his neyghboure.
Therfore is loue the fulfyllynge of the lawe. ✠

✠ This also we knowe/ I meane the season/howe that it is C
tyme that we shulde now awake out of slepe. For now is oure
saluacion nearer then when we beleued. The nyght is passed/ &
the daye is come nye. Let vs therfore caste awaye the dedes of
darcknes/and let vs put on the armoure of light. Let vs wal-
ke honestly as it were in the daye lyght: not in eatynge & dryn-
kynge: nether in chamburynge and wantānes/ nether in stryfe
and enuyinge: but put ye on the Lorde Jesus Christ. ✠ And
make not prouision for the flesshe/to fulfyll the lustes of it.

¶ The. xiiij. Chapter.

HIm that is weake in the fayth / receaue vnto you/not in A
disputinge and troublynge his conscience. One beleueth D
that he maye eate all thynge. Another which is weake/eateth
earbes.

earbes. Let not him that eateth/ despyse him that eateth not. And let not him that eateth not / iudge him that eaaeth. For God hath receaued him. What arte thou that iudgest another mannes seruaũt? Whether he stande or faule/ that pertayneth vnto his master: yea / he shall stande. For God is able to make him stande. iaco.iiij.d

B This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Se that no man wauer in his owne meanynge. He that obserueth one daye moare then another/doth it for the lordes pleasure. And he that obserueth not one daye moare then another/ doeth it to please the Lorde also. He that eateth/doth it to please ỹ lorde/for he geueth God thãkes. And he that eateth not/eateth not/to please the Lorde with all / and geueth God thankes. For none of vs lyueth his owne seruaunt: nether doeth any of vs dye his owne seruaunt. If we lyue/ we lyue to be at the Lordes wil. And yf we dye we dye at the Lordes wyll. Whether we lyue therfore or dye/ we are the Lordes. For Christ therfore dyed and rose agayne/and reuiued that he myght be Lorde both of dead and quicke.

C But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is written: as truely as I lyue sayth the Lorde/ all knees shall bowe to me/and all tounges shall geue a knowledge to God. So shall euery one of vs geue accomptes of himselfe to God. Let vs not therfore iudge one another any moare. i.Cor.v.b Esa.xlv.d Philip.ij.

But iudge this rather/that no man put a stomblynge blocke or an occasion to faule in his brothers waye. For I knowe and am full certifyed in the Lorde Jesus that ther is nothynge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comẽ. If thy brother be greued with thy meate: now walkest thou not charitably. Destroy not him with thy meate/for whõ Christ dyed. Cause not your treasure to be euyl spoken of. For the kyngdom of God is not meate & drinke: but righteousnes/peace & ioye in the holy goost. For who so euer in these thinges serueth Christ/ pleased well God/ & is commended of men.

D Let vs folowe tho thinges which make for peace/ & thynges wherewith one maye edifye another. Destroye not the worke

of God for a lytell meates sake. All thynges are pure: but it is euyll for that man/ which eateth with hurte of his cõscience. It
Titũ.j.d. is good nether to eate flesshe / nether to dryncke wyne/ nether any thynge wherby thy brother stombleth/eyther falleth/or is made weake. Hast thou fayth? haue it w̃ thy selfe/before God. Happy is he that cõdempned not him selfe in that thinge which he alloweth. For he that maketh conscience / is dampned yf he eate/because he doeth it not of fayth. For what so euer is not of fayth/that same is synne. ✠

¶ The.xv. Chapter.

WE which are stronge / ought to beare the fraylnes of A
them which are weake/ and not to stande in our owne consaytes. Let euery man please his neighbour vnto his welth
D and edifynge. For Christ pleased not him selfe: but as it is writ-
psal.lxviij ten. The rebukes of them which rebuked the/fell on me.

✠ What so euer thynges are wrytten afore tyme/are wrytten for oure learnynge/ that we thorow pacience and cõfort of the scripture/myght haue hope.

The God of pacience and cõsolacion/ geue vnto euery one of you / that ye be lyke mynded one towardes an other after the ensample of Christ Jesu: that ye all agreynge together / maye with one mouthe prayse God the father of oure Lorde Jesus. Wherfore receaue ye one another as Christ receaued vs/to the prayse of God.

And I say that Jesus Christ was a minister of the circũcision B
for the trueth of God/to conferme the promises made vnto the fathers. And let the gentyls prayse God for his mercy/as it is
psal. xviij. writen: For this cause I wyll prayse the amonge the gentyls/
vj.re. xxij. and synge in thy name. And agayne he sayth: reioyse ye gẽtyls
psal. cxvj. with his people. And agayne/prayse the Lorde all ye gentyls/
Esay.xj.c and laude him all nacions. And in another place Esaias sayth: ther shal be the rote of Jesse/ & he that shall ryse to raygne ouer the gentyls/in him shall the gentyls trust. The God of hope fyl you with all ioye and peace in beleuynge: that ye may be ryche in hope thorow the power of the holy goost. ✠

I my selfe am full certifyed of you my brethren/that ye your selues are full of goodnes and fylled with all knowledge/ & are able to exhorte one an other. Neuertheless brethren I haue somwhat

some what boldly wrytten vnto you/as one that putteth you in remembraūce/thorow the grace that is geuen me of God/ that I shuld be the minister of Jesu Christ amonge the gentyls/and shuld minister the glad tydynges of God/that ỹ gentyls might be an acceptable offerynge sanctifyed by the holy goost. I haue therfore where of I maye reioyse in Christ Jesu in tho thynges whiche pertayne to God. For I dare not speake of any of tho thinges which Christ hath not wrought by me/to make the gētyls obedient/ with worde & dede/ in myghty signes and wonders/by the power of the spyrete of God:so that from Jerusalem and the coostes rounde about vnto Illyricum/I haue fylled all couutres with the gladde tydynges of Christ.

D So haue I enforsed my selfe to preache the gospel/not wher Christ was named/least I shulde haue bylt on another mannes foundacion:but as it is wrytten: To whom he was not spoken of/they shall se:and they that hearde not/shal vnderstande. esa.liij. d. For this cause I haue bene ofte let to come vnto you:but now seyng I haue no more to do in these countres / and also haue bene desyrous many yeares to come vnto you / when I shall take my iorney into Spayne/I will come to you. I trust to se you in my iorney/ and to be brought on my waye thyther warde by you/ after that I haue somwhat enioyed you.

Now go I vnto Jerusalem/and minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore sayntces which are at Jerusalem. It hath pleased them verely/& their detters are they. For yf the gentyls be made partetakers of their spirituall thinges/theyr duetye is to minister vnto them in carnall thynges. When I haue perfourmed this/& haue brought them this frute sealed. I will come backe agayn by you into Spayne. And I am sure when I come / that I shall come with aboundaunce of the blessynge of the gospell of Chriſt. i.cor.ix.b.

E I beseche you brethrē for our Lord Jesus Christes sake/and for the loue of the spyrete/ that ye healpe me in my busynes with youre prayers to God for me / that I maye be delyuered from them which beleue not in Jewry/& that this my seruice/ which I haue to Jerusalem/ maye be accepted of the saynctes/that I maye come vnto you with ioye/by the wil of God/& maye with

you be refreshed. The God of peace be with you: Amen.

¶ The. xvj. Chapter.

I Commende vnto you Phebe our syster (which is a minister of the congregacion of Cenchrea) that ye receaue her in the Lorde as it becōmeth sayncte̅s/and that ye assyste her in what so euer busynes she neadeth of youre ayde. For she hath. A
succkered many/ & myne owne selfe. Grete Priscа and Aquila my
actu. xviij. helpers in Christ Jesu/which haue for my lyfe layd doune their owne neckes. Unto which not I only geue thākes/but also the congregacion of the Gentyls. Lykewyse grete the congregacion that is in their housse. Salute my welbeloued Epenetes/ which is the fyrste frute amonge them of Achaia. Grete Mary which bestowed muche labour on vs. Salute Andronicus and Junia my cosyns/ whiche were presoners with me also/ which are well taken amonge the Apostles/ and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban B
oure helper in Christ/ and Stachys my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete them of the housholde of Narcyscus whiche are in the Lorde. Salute Tryphena and Tryphosa/which wemen dyd labour in the Lorde. Salute the beloued Persis/ whiche laboured muche in the Lorde. Salute Rufus chosen in the Lorde/ & his mother and myne. Grete Asyncritus/Phlegon/Herman/Patrobas/Hermen/ and the brethren which are with them. Salute Philologus and Julia/ Nereus and his syster/ & Olympha/and all the sayncte̅s whiche are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

I beseche you brethren/ marke them whiche make diuisyon/ C
and geue occasions of euyll/ contrary to the doctryne which ye haue learned/and auoyde them. For they that are suche/ serue not the Lorde Jesus Christ/ but their owne bellyes: and with swete preachinges and flatterynge wordes deceaue the hartes of the innocentes. For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde haue you wyse vnto that which is good/ & to be innocent as concernyng euyll. The God of peace treade Satan vnder your fete shortly. The grace of oure Lorde Jesus Christ be with you.

Timotheus

Timotheus my worke felowe/ and Lucius/and Jason/and Sopater my kynsmen/salute you. ¶ Tertius salute you which wrote this epistle in the Lord. Gayus myne hoste and the hoste of all the congregaciõs saluteth you. Erastus the chamberlayn of the cyte saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christ be with you all. Amen.

To hym that is of power to stablysshe you accordynge to my gospell and preachyng of Jesus Christ/in vtterynge of the mystery which was kept secret sence the world began / but now is opened by the scriptures of prophesie/at the commaundement of the euerlastynge God/to stere vp obedience to the fayth/published amonge all nacions. To the same God/whiche alone is wyse/be prayse thorow Jesus Christ for euer. Amen.

¶ Sent from Corinthum by Phebe she that was the minister vnto the congregacion at Cenchrea

¶ The prologe vpon the fyrst Epistle of Saynct Paul to the Corinthyans.

This epistle declareth it selfe frõ Chapter to Chapter/that it needeth no prologe or introducciõ to declare it. when Paul had cõuerted a great nombre at Corinthum/as ye reade Actu.xviij. & was departed/ ther came immediatly false Apostles/ and sectemakers/drue euery mã disciples after him/so that ỹ people were whole vnquieted/deuided & at variaũce amõg thẽ selues/euery mã for the zele of his doctoure/ those newe Apostles not regardynge what deuysion/what vnclennes of lyuynge/or what false opiniõs were among the people/as longe as they myght be in auctorite and well at ease in their bellies. But Paul in the.iiij.fyrste chapters with great wysedom & sobernes rebuketh/fyrst the deuision and the auctores therof/& calleth the people to Christ agayne/& teacheth how & for what the preacher is to be taken.

In the.v. he rebuketh the vnclennes that was amonge them.

In the.vj. he rebuketh the debate and goyng to lawe to gether/pleatynge their causes before the Hethen.

In the.vij. he informeth them concernynge chastite and maryage.

In the.viij.ix.x.&.xj. he teacheth the stroge to forbeare ỹ weake that yet vnderstode not the libertie of the Gospell/and that with the ensample of him selfe: whiche thoughe he were an Apostle and had auctorite / yet of loue he abstayned to wynne other. And he feareth them with the ensampies of the olde testament: and rebuketh dyuerse dysorders that were amonge them concernynge the Sacrament and the goynge bare headed and maryed wemen.

In the.xij.xiij. and.xiiij. he teacheth of the manyfolde gyftes of the spirite/ and proueth by a similitude of the bodye/that all gyftes are geuen that eche shulde helpe other/and thorowe loue do seruice to other/ & proueth that where loue is not/there is nothynge that pleaseth God. For that one shuld loue another/ is all that God requyreth of vs. And therfore yf we desyre spirituall gyftes/he teacheth those gyftes to be desyred that helpe oure neyghbours.

In the.xv. he teacheth of the resurrection of the bodye.

And in the last he exhorted to helpe the poore saynctes.

¶ The fyrst

¶ The fyrst Epistle of S. Paul the Apostle to the Corinthyans.

¶ The fyrst Chapter. ✠



PAul by vocacion A
an Apostle of Jhesus Christe / thorowe the wyll of God / and brother Sosthenes.

Unto the cõgregacion of God whiche is at Corinthum. To thẽ that are sanctifyed in Christ Jesu / saynctes by callynge / with all that cal on the name of our Lord Jesus Christ in euery place / both of theirs and of oures.

Grace be with you and peace from God oure father / and from the Lorde Jesus Christ.

✠ I thanke my God alwayes on your behalfe / for the grace of God which is geuen you by Jesus Christ / that in all thinges ye are made ryche by him / in all learnynge & in all knowledge / (euen as the testimony of Jesus Christ was confermed in you) so that ye are behynde in no gyft / and wayte for the appearyng of oure Lorde Jesus Christ which shall strengthe you vnto the ende / that ye maye be blameles in the daye of oure Lorde Jesus Christ. ✠ For God is faythful / by whom ye are called vnto the feloushippe of his sone Jesus Christ oure Lorde. 1.thes.v.d

I beseche you brethrẽ in the name of our lorde Jesus Christ / B
that ye all speake one thynge and that there be no dissencion amonge you: but be ye knyt to gether in one mynde and in one meanynge. It is shewed vnto me (my brethrẽ) of you / by them that are of the housse of Cloe / that ther is stryfe amõg you. And this is it that I meane: how that comenly amõg you one sayth / I hold of Paul: another / I holde of Apollo: the thyrde / I holde of Cephas: the fourth I hold of Christ. Is Christ deuided? was Paul crucifyed for you? ether were ye baptysed in the name of Paul? I thãke God that I christened none of you / but Crispus and

and Gayus/ leaſt any ſhulde ſaye that I had baptyſed in myne owne name. I baptyſed alſo the houſſe of Stephana. Furthermoze knowe I not whether I baptyſed any man oz no.

C For Chriſt ſent me not to baptiſe/ but to preache the goſpell/ not with wyſdome of wozdes/ leſt the croſſe of Chriſt ſhuld haue bene made of none effecte. For the preachyng of the croſſe is to them that periſſhe folyſhnes: but vnto vs which are ſaued it is the power of God. For it is wzitten: I will deſtroye the wyſdome of the wyſe/ & will caſt awaye the vnderſtandynge of the pzudent. Where is the wyſe? Where is the ſcrybe? Where is the ſearcher of this wozlde? Hath not God made the wyſdome of this wozlde folyſhnes? eſa. xxix.c abdie. ſ.c. eſa.xxxiij.

For when the wozlde thozow wyſdome knewe not God / in the wyſdome of God: it pleaſed God thozow folyſhnes of preachyng to ſaue them that beleue. For the Jewes require a ſigne/ & the Grekes ſeke after wyſdome. But we pzeache Chriſt crucifyed/ vnto the Jewes an occaſion of fallynge/ & vnto the Grekes folyſhnes: but vnto them which are called both of Jewes & Grekes/ we pzeache Chriſt the power of God & the wyſdome of God. For the folyſhnes of God is wyſer then men: & the weaknes of God is ſtronger then men.

D Bzethzē loke on your callinge how that not many wyſe men after the fleſſhe/ not many mighty/ not many of hygh degre are called: but God hath choſen the folyſhe thinges of the wozlde/ to confounde the wyſe. And God hath choſen the weake thynges of the wozlde/ to cōfounde thinges which are mighty. And vyle thinges of the wozlde/ & thinges which are deſpyſed/ hath God choſen/ yea and thynges of no reputacion foz to bzynge to naught thynges of reputacion / that no fleſſhe ſhulde reioyce in his pzeſence. And vnto him pertayne ye/ in Chriſt Jeſu/ which of God is made vnto vs wyſdome/ and alſo ryghteouſnes/ and ſanctifyinge and redempcion. That accozdinge as it is wzitytē/ He which reioyſeth ſhulde reioyce in the Lozde. Hie. ix.g. ij.coz.x.d.

C The.ij. Chapter.

A AND I bzethzen when I came to you/ came not in glozioufnes of wozdes oz of wyſdome / ſhewynge vnto you the teſtimony of God. Nether ſhewed I my ſelfe that I knewe any thynge amonge you ſaue Jeſus Chriſt/ euen the ſame that was cru-

was crucified. And I was amonge you in weaknes/ & in feare/ and in muche tremblynge. And my wordes and my preachyng was not with entysynge wordes of mannes wysdome: but in shewinge of the spyrete and of power/ that youre fayth shuld not stande in the wysdome of men: but in the power of God

B That we speake of/ is wysdome amouge them that are perfecte: not the wysdome of this worlde / nether of the rulars of this worlde (which go to naught) but we speake the wysdome of God/ which is in secrete and lyeth hyd/ which God ordeyned before the worlde/ vnto oure glory: which wysdom none of the rulars of this worlde knewe. For had they knowē it/ they wold
Esa.lxiiij. not haue crucified the Lord of glory. But as it is writte: The eye hath net sene/ & the eare hath not hearde/ nether haue entred into the hart of man/ the thynges which God hath prepared for them that loue him.

C But God hath opened them vnto vs by his spyrete. For the spyrete searcheth all thinges/ ye y̆ bottome of Goddes secretes. For what man knoweth the thinges of a man: saue the spyrete of a man which is with in him. Euē so the thinges of God knoweth no man/ but the spyrete of God. And we haue not receaued the spyrete of the worlde: but the spyrete which commeth of God: for to knowe the thinges that are geuen to vs of God / which thinges also we speake / not in the connynge wordes of mānes wysdom/ but with the conninge wordes of the holy goost/ makinge spyretuall comparisons of spyretuall thinges. For the naturall man perceaueth not the thynges of the spyrete of God. For they are but folishnes vnto him. Nether can he perceaue them/
Esa.xl. d. because he is spyretually examined. But he that is spyretuall/ discusseth all thinges: yet he him selfe is iudged of no mā.
Sapi.ix.c
Rom.xj.d For who knoweth the mynde of the Lord/ other who shal informe him. But we vnderstonde the mynde of Christ.

C The.iij. Chapter.

A AND I could not speake vnto you brethren as vnto spyretuall/ but as vnto carnal/ euen as it were vnto babes in Christ. I gaue you mylke to drinke and not meate. For ye then were not stronge/ no nether yet are. For ye are not carnall. As longe verely as ther is among you enuynge/ stryfe and dissencion: are ye not carnall / and walke after the manner of men.

As longe

As lõge as one sayth/ I hold of Paul/ & another I am of Apollo/ are ye not carnall? What is Paul? What thynge is Apollo? Only ministers are they by whõ ye beleued/ euen as the Lorde gaue euery mã grace. I haue planted/ Apollo watred: but God gaue the increace. So then nether is he that plãted any thyng/ nether he that watreth: but God that gaue the increace.

He that plãteth and he that watreth/ are nether better then the other. Euery mã shall yet receaue his rewarde accordynge to his laboure. We are goddes labourers/ ye are goddes housbandrye/ ye are goddes byldynge. Accordynge to the grace of God geuẽ vnto me/ as a wyse bylder haue I layde the foundacion/ and another bylt theron. But let euery mã take hede how he byldeth vpon. For other foundaciõ can no mã laye then that which is layde/ which is Jesus Christ. If any mã bylde on this foundacion/ golde/ syluer/ precious stones/ tymber/ haye or stoble: euery mãnes worke shall appeare. For the daye shall declare it/ and it shal be shewed in fyre. And the fyre shall trye euery mannes worke what it is. If any mannes worke that he hath bylt vpõ/ byde/ he shal receaue a rewarde. If any mãnes worke burne/ he shall suffre losse/ but he shal be safe him selfe: neuertheless yet as it were thorow fyre. psal.xj. d. Galat. v.

✠ Are ye not ware that ye are the temple of God/ and how that the spirite of God dwelleth in you? If any man defyle the temple of God/ him shall God destroye. For the temple of God is holy/ which temple ye are. Let no man deceaue him selfe. If any man seme wyse amonge you/ let him be fole in this worlde/ that he maye be wyse. For the wysdom of this worlde is folyshnes with God. For it is writtẽ: he compaseth the wyse in their craftynes. And agayn: God knoweth ỹ thoughtes of the wyse that they be vayne. Therfore let no man reioyce in men. For all thinges are youres: whether it be Paul/ eyther Apollo/ eyther Cephas: whether it be the worlde/ eyther lyfe/ eyther death/ whether they be present thynges or thynges to come: all are youres/ and ye are Christes/ and Christ is Goddes. ✠ 1. Cor. vj. Job. v. c. psal. xciij.

¶ The. iiij. Chapter. ✠

LEt men this wyse esteme vs/ euen as the ministers of Christ/ & dispolers of the secretes of God. Furthermore it is requyred of the dispolers that they be founde faythfull.

With

With me it is but a very small thynge/ that I shulde be iudged of you/ether of mans daye/ No I iudge not myn owne selfe. I knowe nought by my selfe: yet am I not therby iustifyed. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme/ vntyll the Lorde come/ which wyll lyghten thynges that are hyd in darcknes/ and open the counsels of the hartes. And then shall enery man haue prayse vnto God.

These thinges brethren I haue descrybed in myn owne per- B
son & Apollos/ for youre sakes that ye might learne by vs/ that no mã counte of him selfe beyonde that which is aboue wrytte: that one swell not agaynst another for any mãs cause. For who preferreth the? What hast thou/ that thou hast not receaued? yf thou haue receaued it/ why reioycest thou as though thou haddest not receaued it? Now ye are full: now ye are made ryche: ye raygne as kynges without vs: and I wolde to God ye dyd raygne/ that we myght raygne with you.

We thynketh that God hath set forth vs which are Apos- C
tles/ for the lowest of all/ as it were men apoynted to death. For we are a gasyngstocke vnto the world/ and to the aungels/ and
actu. xx. g. to men. We are foles for Christes sake/ and ye are wyse thorow
i. thes. ij. b Christ. We are weake/ and ye are strõge. ye are honorable/ and
ij. thes. iij. we are despysed. Euen vnto this daye we honger & thyrst/ and are naked/ and are boffetted with fystes/ and haue no certayne dwellynge place/ and laboure worckynge with oure owne handes. We are reuyled/ and yet we blesse. We are persecuted/ and suffer it. We are euyll spoken of/ and we pray. We are made as it were the fylthines of the worlde/ the of scowringe of all thinges/ euen vnto this tyme.

I wryte not these thynges to shame you: but as my beloued D
sones I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Iesu/ I haue begottē you thorow the gospel. Wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus which is my deare sone/ and faythfull in the Lorde/ which shall put you in remembraũce of my wayes which I haue in Christ/ euen as I teache euery where in all congregaciõs. Some swel as though I wold come no moare at you. But I wyll come to you shortely/ yf God wyll: and wyll knowe/ not the wordes of them

them which swell/ but the power: for the kyngdome of God is not in wordes/but in power. What will ye? Shal I come vnto you with a rodde/ or els in loue & in the spyrete of mekenes.

¶ The.v.Chapter.

¶ It is reported commonly/ that there is fornicacion among you/ & such fornicacion as is not once named among the gentyls: that one shuld haue his fathers wyfe. And ye swel and haue not rather sorowed/ that he which hath done this dede/ myght be put from among you. For I verely as absent in body/ euen so present in spyrete haue determined al redy (as though I were present) of him that hath done this dede / in the name of oure Lorde Jesus Christ / when ye gathered together/ and my spyrete/ with the power of the Lorde Jesus Christ / to delyuer hym vnto Satan/ for the destruccion of the flesshe/ that the spyrete maye be saued in the daye of the Lorde Jesus. Colo. ij.a

¶ youre reioysynge is not good: knowe ye not that a lytle leuen sowreth the whole lompe of dowe. ✝ Pourge therfore the olde leuen/ that ye maye be newe dowe/ as ye are swete bread. For Christ oure easterlambe is offered vp for vs. Therfore let vs kepe holy daye/ not with olde leuen / nether with the leuen of maliciousnes and wickednes: but with the swete bread of purenes and truthe. ✝ Galat. v.

¶ I wrote vnto you in a pistle / that ye shulde not cõpany with fornicatours. And I meãt not at all of the fornicatours of this worlde/ ether of coueteous/ or of extorsioners/ ether of ydolaters: for then must ye nedes haue gone oute of the worlde. But now I wryte vnto you/ that ye company not to gether / yf any that is called a brother/ be a fornicator/ or coueteous/ or a worshipper of ymages/ ether a raylar/ ether a dronkard/ or an extorsionar: with him that is suche se that ye eate not. For what haue I to do/ to iudge them which are without? Do ye not iudge them that are with in? Them that are without/ God shall iudge. Put awaye from among you that euyll person.

¶ The.vj. Chapter.

¶ How dare one of you hauynge busynes with another go to lawe vnder the wycked / and not rather vnder the saynctes? Do ye not knowe that the saynctes shall iudge the worlde? If the worlde shall be iudged by you: are ye not good ynough

ynough to iudge small trifles / knowe ye not how that we shall iudge the aungels? How muche more maye we iudge thynges that pertayne to the lyfe? If ye haue iudgemēt of worldly matters/ take them which are despysed in the congregacion/ & make them iudges. This I saye to youre shame. Is there vtterly no wyse man amonge you? What not one at all/ that can iudge bitwene brother & brother/but one brother goeth to lawe with another:and that vnder the vnbeleuers?

A

Now therfore is there vtterly a faute amonge you/ because ye go to lawe one w̄ another. Why rather suffre ye not wrōge? why rather suffre ye not youre selues to be robbed? naye / ye youre selues do wronge/and robbe:and that the brethren. Do ye not remember how that the vnryghteous shall not inheret the kyngdome of God? Be not deceaued. For nether fornicatours/nether worshippers of ymages / nether whoremongers/ nether weaklynges / nether abusers of them selues wyth the mankynde/nether theues/nether the coueteous/ nether dronkardes/nether cursed speakers/nether pyllers/shal inheret the kyngdome of God. And suche ware ye verely: but ye are welshed/ye are sanctifyed/ ye are iustifyed by the name of ỹ Lorde Iesus/and by the spyrete of oure God.

B

All thinges are lawfull vnto me:but all thinges are not profytable. I maye do all thinges:but I wyll be brought vnder no mans power. Meates are ordeyned for the belly/ and the belly for the meates: but God shall destroye bothe/ it and them. Let not the body be applyed vnto fornicacion/but vnto the Lorde/ and the Lorde vnto the body. God hath raysed vp the Lorde/ and shall rayse vs vp by his power.

cc.xxxbij.

C

✠ Ether remember ye not / that your bodyes are the members of Christ? Shall I now take the members of Christ/ and make them the members of an harlot? God forbyd. Do ye not vnderstonde that he which coupleth him selfe with an harlot/is be come one body? For two (sayth he) shal be one flesshe. But he that is ioyned vnto the Lorde/is one spyrete.

D

cn.ij.d.

Fle fornicacion. All synnes that a mā doeth/ are without the body. But he that is a fornicatour / synneth agaynst his owne body. Ether know ye not how that youre bodyes are the temple of the holy goost/whiche is in you/whome ye haue of God/

.pet.j.d.

and how

and how that ye are not your owne. For ye are dearly bought. Therfore glorifye ye God in your bodyes and in youre spretes/ for they are goddes. ✠

¶ The.vij. Chapter. ✠

A AS concerninge the thinges wherof ye wrote vnto me: it is good for a mā/ not to touche a woman. Neuertheles to a voyde fornicacion/let euery mā haue his wyfe: and let euery woman haue her husbande. Let the man geue vnto the wyfe due beneuolence. Lykwyse also the wyfe vnto the man. The wyfe hath not power ouer her own body: but the husbāde. And lykwyse the mā hath not power ouer his owne body: but the wyfe. Withdrawe not youre selues one from another / excepte it be with consent for a tyme / for to geue youre selues to fastynge and prayer. And afterwarde come agayne to the same thynge/lest Satan tempt you for youre incontinence. ✠ i. Pet. iij. d

B This I saye of fauoure/ and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hath his proper gyfte of God / one after this manner/ another after that. I saye vnto the vnmaried men and widdowes: it is good for them yf they abyde euē as I do. But and yf they cannot abstayne/let them mary. For it is better to mary then to burne.

Unto the maryed commaūde not I/ but the Lorde: that the wyfe separate not her selfe frō the mā. If she separate her selfe/ let her remayne vnmaryed or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe frō him. Mat. v.c. and. x.b. Mar. x. b. Lu. xvj. b.

C To the remnaunt speake I and not the Lorde. If any brother haue a wyfe that beleueth not/yf she be cōtēt to dwel with him/ let him not put her awaye. And the woman which hath to her husbande an infidell/yf he consent to dwel with her/let her not put him awaye. For the vnbeleuinge husbande is sanctified by the wyfe: and the vnbeleuinge wyfe is sanctified by the husbande. Or els were youre chyldren vnclene: but now are they pure. But and yf the vnbeleuynge departe/ let him departe. A brother or a syster is not in subiection to suche. God hath called vs in peace. For howe knowest thou o woman / whether thou shalt saue that man or no? Other howe knowest thou o man whether thou shalt saue that woman or no? but euen as God hath distribnted to euery man.

As the Lorde hath called euer person/ so let him walke: and so orden I in all congregacions. If any man be called beynge circumcised/let him adde nothynge therto. If any be called vncircumcised: let him not be circumcised. Circumcision is nothyng/ vncircumcision is nothyng: but the kepinge of the commaundementes of God is altogether. D

Let euery mā abyde in the same state wherin he was called. Arte thou called a seruaūt: care not for it. Neuertheless yf thou mayst be free/vse it rather. For he that is called in the Lorde beynge a seruaunt is the Lordes freman. Lykwyse he that is called beynge free/is Christes seruaunt. ye are dearly bought/ be not mennes seruauntes. Brethren let euery man wherin he is called/therin abyde with God.

As concerninge virgins/ I haue no commaundement of the Lorde: yet geue I counsell/ as one that hath obtayned mercye of the Lord to be faythful. I suppose that it is good for the present necessite. For it is good for a man so to be. Arte thou bound vnto a wyfe: seke not to be lowsed. Arte thou lowsed frome a wyfe: seke not a wyfe. But & yf thou take a wyfe thou synnest not. Lykwyse yf a virgin mary/ she synneth not. Neuertheless suche shall haue trouble in their flesshe: but I fauer you. E

This saye I brethrē/ the tyme is shorte. It remayneth that they which haue wiues/be as though they had none/ and they that wepe be as though they wept not: and they that reioyce/ be as though they reioysed not: and they that bye/be as though they possessed not: and they that vse this worlde/ be as though they vsed it not. For the fashion of this worlde goeth awaye.

I wolde haue you without care. The syngle man careth for the thinges of the Lorde how he maye please the Lorde. But he that hath maried/careth for the thinges of the worlde/how he maye please his wyfe. There is differēce bitwene a virgin & a wyfe. The single woman careth for the thinges of the Lord/ that she may be pure both in body & also in spirite. But she that is maried / careth for the thinges of the worlde / how she maye please her husband. This speake I for your profyt/not to tangle you in a snare: but for that which is honest and comly vnto you/ and that ye maye quyetly cleaue vnto the Lorde without separacion. F

If any

G If any man thynke that it is vncomely for his virgyn / yf she passe the tyme of maryage / and yf so neade requyre / let him do what he lusteth / he synneth not: let him be coupled in mariage. Neuertheless he that purposed surely in his harte / hauynge none neade: but hath power ouer his owne will / and hath so decreed in his harte / that he wyll kepe his virgyn / doth well. So then he that ioyneth his virgyn in mariage / doth well. But he that ioyneth not his virgyn in mariage / doth better. The wyfe is bound to the law as longe as her husband liueth. If her husbande slepe / she is at liberte to mary with whom she will / onely in the Lorde. But she is happyar yf she so abyde / in my iudgement. And I thynke verely that I haue the spyrete of God. Rom.vij.

¶ The.viij. Chapter.

A TO speake of thynges dedycate vnto ydols / we are sure that we all haue knowledge. Knowledge maketh a mā swel: but loue edifyeth. If any mā thynke that he knoweth any thinge / he knoweth nothyng yet as he ought to knowe. But yf any man loue God / the same is knowen of him.

To speake of meate dedicate vnto ydols / we are sure that there is none ydol in the worlde / & that there is none other God but one. And though there be that are called goddes / whether in heauen other in earth (as there be goddes many and lordes many) yet vnto vs is ther but one God / which is the father / of whom are all thynges / and we in him: & one Lord Jesus Christ by whom are all thynges / and we by him.

B But euery man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre / & eate as of a thinge offered vnto ỹ ydol / & so their consciẽces beyng yet weake / are defyled. Meate maketh vs not acceptable to God. Nether yf we eate / are we the better. Nether yf we eate not / are we the worse.

But take hede that your libertie cause not the weake to fall. For yf some man se the which hast knowledge / syt at meate in the ydoles temple / shall not the conscience of him whiche is C weake be boldened to eate those thynges whiche are offered to the ydole? And so thorow thy knowledge shall the weake brother perisshe / for whom Christ dyed. When ye synne so agaynst the brethren / and wounde their weake consciences / ye synne agaynst Christ. Wherfore yf meate hurte my brother / I wyll

eate no flesshe whyle the worlde standeth / because I wyll not hurte my brother.

¶The.ix.Chapter.

AM I not an Apostle? am I not fre? haue I not sene Je- A
sus Christ our Lorde? Are ye not my worke in ỹ lorde?
yf I be not an apostle vnto other: yet am I vnto you: For ỹ seale
of myne Apostleshyppe are ye in the Lorde. Myne answere to
them that axe me / is this. Haue we not power to eate and to
drynke? Ether haue we not power to leade aboute a syster to
wyfe / as well as other apostles / & as the brethren of the Lorde
and Cephas? Ether onely I & Barnabas haue not power this
to do? Who goeth a warfare any tyme at his owne coste? who
planteth a vyneyarde / and eateth not of the frute? Who fedeth
a flocke and eateth not of the mylke?

Saye I these thynges after the maner of mẽ? Or sayth not B
the lawe the same also? For it is wrytte̅ in the lawe of Moyses:
deu.xxv.a Thou shall not mosell the mouth of the oxe that treadeth oute
the corne. Doth God take thought for oxen? Ether sayth he it
not all to gether for oure sakes? For oure sakes no doute this is
wrytten: that he which eareth / shulde eare in hope: and that he
which threshcth in hope / shulde be parttaker of his hope. yf we
sowe vnto you spiritual thinges: is it a greate thynge yf we re-
pe your carnall thynges? yf other be parttakers of this power
ouer you / wherfore are not we rather?

Neuertheless we haue not vsed this power: but suffre all C
thynges lest we shulde hynder the gospell of Christ. Do ye not
deu.xviij. vnderstande how that they which minister in the temple / haue
their fyndinge of the temple? And they which wayte at the aul-
ter / are partakers with the aultre? Euen so also dyd the Lorde
ordayne / that they which preache the gospell / shulde lyue of the
gospell. But I haue vsed none of these thynges.

Nether wrote I these thinges that it shulde be so done vnto
me. For it were better for me to dye / then that any man shulde
take this reioylinge frō me. In that I preache the gospel: I ha-
ue nothynge to reioyce of. For necessite is put vnto me. Wo is it
vnto me yf I preach not the gospel. yf I do it with a good wyl /
I haue a rewarde. But yf I do it agaynst my wyll / an office is
cōmitted vnto me. What is my reward then? Verely that whē

I preache

I preache the gospell/ I make the gospell of Christ free/ that I
myslse not myne auctho3ite in the gospell.

D For though I be free from all men/ yet haue I made my selfe
seruaunt vnto all men/ that I myght wynne the mo. Unto the
Jewes/ I became as a Jewe/ to wynne the Jewes. To them
that were vnder the lawe/ was I made as though I had bene
vnder the lawe/ to wynne them that were vnder the lawe. To
them that were without lawe/ became I as though I had bene
with out lawe (when I was not with out lawe as pertaynynge
to God/ but vnder a lawe as cõcernyng Christ) to wynne them
that were without lawe. To the weake became I as weake/ to
wynne ỹ weake. In all thinges I fashioned my selfe to all men/
to saue at the lest way some. And this I do for the gospels sake/
that I myght haue my parte therof.

E ✝ Perceaue ye not how that they whiche runne in a course/
runne all/ yet but one receaueth the rewarde. So rũne/ that ye
maye obtayne. Euery man that proueth masteries/ abstayneth
frõ all thynges. And they do it to obtayne a co3ruptible croune:
but we to obtayne an vnco3ruptible croune. I therfo3e so rũne
not as at an vncertayne thynge. So fyghte I/ not as one that
beateth the ayer: but I tame my body/ and b3ynge it into sub-
iection/ lest after that I haue preached to other I my selfe shuld
be a cast awaye.

¶ The.x. Chapter.

I BRethren I wolde not that ye shulde be ignoraũt of this/
howe that oure fathers were all vnder a clowde/ and all
passed tho3ow the sea/ & were all baptised vnder Moses/ in the
clowde & in the sea: and dyd all eate of one spirituall meate/ and
dyd d3ynke of one maner of spirituall d3ynke. And they dranke
of that spirituall rocke that folowed them: whiche rocke was
Christ. ✝ But in many of them hadde God no delyte. Fo3 they num.ix.d.
were ouerthrowen in wyldernes. exo.xiij.d
exo.xiij.c.
exo.xvj.d
exo.xij.b.
Nu.xx.b.
Nu.xxvj.
exo.xxiij.
Nu.xxj.b
Exo.xiiij.
Jud.viij.c

These are enlanples to vs ✝ that we shulde not luste after
euyll thynges/ as they lusted. Nether be ye wo3shippers of y-
mages as were some of them acco3dynge as it is w3itten: The
people sate doune to eate & d3ynke/ & rose vp agayne to playe.
Nether let vs commyt fornicacion as some of them commytted
fornicacion/ and were destroyed in one daye. xxiij. thousande.

Nether let vs tempte Christ/as some of them tempted/& were destroyed of serpentes. Nether murmure ye as some of them murmured and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples/& were wrytten to put vs in remembraunce/ whom the endes of the worlde are come vpon. Wherfore let him that thynketh he standeth/take hede least he fall. There hath none other temptacion taken you/ but suche as foloweth the nature of man. But God is faythful/which shall not suffre you to be tempted aboue your strength:but shall in the myddes of the temptacō make a waye to escape out. ✠ Wherfore my deare beloued/ flee from worshippynge of ydols.

I speake as vnto them which haue discrecion/iudge ye what I say. Is not the cuppe of blessinge which we blesse/partakyng of the bloud of Christ:is it not the bread which we breake/partakynge of the body of Christ:because that we (though we be many) yet are one bread / and one bodye in as muche as we all are partetakers of one bread. Beholde Israel whiche walketh carnally. Are not they whiche eate of the sacrifice/ partetakers of the aultre:

What saye I then:that the ymage is any thynge:or that it which is offered to ymages is any thyng:Nay/but I say/that these thynges which the Gētyls offer/they offer to deuyls/and not to God. ✠ And I wolde that ye shuld not haue fellyshippe with the deuyls. ye can not drynke of the cup of the Lord/ and of the cup of the deuyls. ye can not be partetakers of the Lordes table/& of the table of deuylles. Ether shall we prouoke the Lord:Or are we stronger then he:All thinges are lawfull vnto me/but all thynges are not expedient. All thynges are lawfull to me/but all thynges edifye not. Let no man seke his own proffet:but let euery man seke anothers welthe.

Ec.xxxvj.

What so euer is solde in the market/that eate/& are no questions for conscience sake. For the earthe is the Lordes/and all that there in is. yf any of them whiche beleue not/ byd you to a feast/and yf ye be disposed to go/ what so euer is set before you/ eate:axinge no question for conscience sake. But and yf any mā saye vnto you: this is dedicate vnto ydols/ eate not of it for his sake that shewed it/and for hurtynge of conscience. The earthe

psal.xxiij.

is the

is the Lordes and all that there in is. Conscience I saye/ not thyne: but the conscience of that other. For why should my liberte be iudged of an other mannes conscience. For yf I take my parte with thankes: why am I euyll spoken of for that thynge wherfore I geue thankes.

G Whether therfore ye eate or drynke/ or what so euer ye do/ Col.iij.b.
do all to the prayse of God. ¶ Se that ye geue none occasion of euyll/ nether to the Iewes/ nor yet to the gētyls/ nether to the congregacion of God: euen as I please all mē in al thinges/ not sekynge myne owne profyt/ but the profyt of many/ that they myght be saued. Folowe me as I do Christ.

¶ The.xj. Chapter.

A I Commende you brethrē that ye remēber me in all thynges/ and kepe the ordinaunces euē as I delyuered them to you. I wolde ye knew that Christ is the head of euery man. And the man is the womans head. And God is Christes head. Euery man prayinge or prophesyinge hauynge any thynge on his head/ shameth his head. Euery womā that prayeth or pro- Ephe.v.e
phesyeth bare headed/ dishonesteth hyr head. For it is euen all one/ and the very same thinge/ euen as though she were shauē. If the womā be not couered/ let her also be shorē. If it be shame for a woman to be shorne or shauen/ let her couer her head.

B A man ought not to couer his head/ for as muche as he is the
ymage and glory of God. The woman is the glory of the man. Gen.ij.d.
For the man is not of the woman/ but the woman of the man. Nether was the man created for the womās sake: but the woman for the mannes sake. For this cause ought the womā to haue a power on her head/ for the aūgels sake. Neuertheless nether is the man with out the woman/ nether the woman with out the man in the Lorde. For as the womā is of the man/ euen so is the man by the woman: but all is of God.

C Iudge in youre selues whether it be comly that a woman praye vnto God bare headed. Or els doeth not nature teache you/ that it is a shame for a man/ yf he haue longe heere: and a prayse to a womā/ yf she haue longe heere. For her heere is geuen her to couer her with all. If ther be any man amonge you that lusteth to stryue/ let him knowe that we haue no suche custome/ nether the congregacions of God.

This I warne you of/and commende not that ye come toge-
ther:not after a better maner but after a worsse. Fyrst of all whē
ye come to gether in the congregacion/I heare that ther is dis-
cencion amonge you:and I partly belene it. For ther must be se-
ctes amōge you/ that they which are perfect amōg you/ myght
be knowen. ✣ When ye come to gether/a man cannot eate the
Lordes supper. For euery mā begynneth afore to eate his owne
supper. And one is hongrye/ & another is dronkē. Haue ye not
housses to eate & to drinke in? Or els despyse ye the congrega-
cion of God and shame them that haue not? What shall I saye
vnto you? shall I prayse you? In this prayse I you not. ✣

Mat.xxvj. mar.xiiij. Luc.xxij. ✣ That which I deliuered vnto you I receaued of the Lor-
de. For the Lord Jesus the same nyght in which he was betra-
yed/toke bread/and thāked and brake/and sayde. Take ye/and
eate ye:this is my body which is broken for you. This do ye in
the remembraūce of me. After the same maner he toke the cup/
when supper was done/ sayinge. This do as ofte as ye drynke
it/ in the remembraūce of me. For as often as ye shall eate this
bread/and drynke this cup ye shall shewe the lordes death/ tyll
he come. Wherfore who so euer shal eate of this bread/or drinke
of the cup vnworthely/shall be gyltie of the body & bloud of the
Lord. Let a man therfore examen him selfe/and so let him eate
of the bread and drynke of the cup. For he that eateth or dryn-
keth vnworthely/ eateth and drynketh his owne dampnacion/
because he maketh no difference of the lordes body. ✣

For this cause many are weake and sycke amonge you / and
many slepe. If we had truly iudged oure selues / we shuld not
haue bene iudged. But whē we are iudged of the Lord/we are
chastened / because we shuld not be dampned with the worlde.
Wherfore my brethrē when ye come together to eate / tary one
for another. If any man honger / let him eate at home/ that ye
come not to gether vnto cōdempnacion. Other thynges will I
set in order/when I come.

¶ The.xij. Chapter.

In spirituall thinges brethrē I wold not haue you igno-
raunt. ✣ ye knowe that ye were Gentyles / and went
your wayes vnto dōme ydoles/ euen as ye were ledde. Wher-
fore I declare vnto you that no man speakynge in the spyrete of
God/

God / defyeth Jesus. Also no man can saye that Jesus is the Lorde: but by the holy goost.

B Ther are diuersities of gyftes verely / yet but one spyete. And ther are differences of administracions / and yet but one Lord. And ther are diuers maners of operacions / and yet but one God which worketh al thinges that are wrought / in al creatures. The gyftes of the spyete are geuen to euery man / to profit the congregacion. To one is geuen thorow the spirite / the vtteraũce of wysdom. To another is geuen the vtteraunce of knowledge by the same spyete. To another is geuen fayth / by the same spyete. To another the gyftes of healynge / by the same spyete. To another power to do miracles. To another prophesye. To another iudgement of spyetes. To another diuers toũges. To another the interpyetaciõ of toũges. And these all worketh euen the selfe same spyete / deuidynge to euery man seuerall gyftes / euen as he will. ✠ rom. xij. a. ephe. iij. b

C For as the body is one / and hath many membres / and all the membres of one body though they be many / yet are but one body: euen so is Christ. For in one spyete are we all baptised to make one body / whether we be Jewes or Gẽtyls / whether we be bonde or fre: and haue all dronke of one spyete. For the body is not one mẽber / but many. If the fote saye: I am not the hande / therfore I am not of the body: is he therfore not of the body? And yf the eare saye / I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye / where were then the eare? If all were hearynge: where were the smellynge?

D But now hath God disposed the mẽbres / euery one of them in the body / at his owne pleasure. If they were all one mẽber: where were the body? Now are ther many membres / yet but one body. And the eye can not saye vnto the hande / I haue no nede of the: nor the head also to the fete / I haue no nede of you. ye rather a greate deale those mẽbres of the body which seme to be most feble / are most necessary. And vpon those membres of ỹ body which we thinke lest honest / put we most honestie on. And oure vngodly parties haue most beauty on. For oure honest mẽbres nede it not. But God hath so disposed the body / & hath geuẽ most honoure to ỹ parte which laked / lest there shuld

be any

be any stryfe in the body/but that ỹ members shuld indifferẽtly care one for another. And yf one member suffer/all suffer with him: yf one member be had in honoure/all mẽbers be glad also.

Ephe.iiij ye are the body of Christ/and membres one of another. And God hath also ordeyned in the congregacõ/fyrst the Apostles/ secondarely Prophetes/thyrdly Teachers/then them that do myracles: after that/ỹ gyftes of healyng/helpers/gouerners/ diuersyte of tounges.

Are all Apostles? Are all Prophetes? Are all teachers? Are al doars of myracles? Haue all the gyftes of healynge? Do all speake with tounges? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

The.xiij.Chapter.

THough I speake with the tounges of mẽ and aungels/ and yet had no loue/I were euen as soundynge brasse/ or as a tynklynge cymbal. And though I coulde prophesy/and vnderstode al secretes/& all knowledge: yea/yf I had all fayth/ so that I coulde moue mountayns out of their places/and yet had no loue/I were nothynge. And though I bestowed all my goodes to fede the poore/& though I gaue my body euen that I burned/and yet had no loue/it profyteth me nothinge.

Phil.ij.c. Loue suffreth longe & is corteous. Loue enuyeth not. Loue doeth not frowardly/swelleth not/dealeth not dishonestly/ seketh not her own/is not prouoked to anger/thinketh not euill/ reioyseth not in iniquite: but reioyseth in the trueth/suffreth al thinge/beleueth all thinges/hopeth all thinges/endureth in all thinges. Though ỹ prophesying fayle/other toũges shal cease/ or knowledge vanysshe awaye/yet loue falleth neuer awaye.

For oure knowledge is vnperfect/and oure prophesyinge is vnperfect. But when that which is perfect/is come/then that which is vnperfect/shall be done awaye. When I was a chylde I spake as a chylde: I vnderstond as a chylde: I ymagened as a chylde. But assone as I was a mã/I put away chyldesshnes. Now we se in a glasse/eũ in a darcke speakynge: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am knowen. Now abydeth fayth/hope/and loue/euen these thre: but the chefe of these is loue.

The.xiiij.Chapter.

Laboure

A LAbour for loue and couet spretual gyftes: and most chefly for to prophesye. For he that speaketh with touges/ speaketh not vnto men/but vnto God. For no mā heareth him. How be it in the spyrete he speaketh mysteries. But he that prophesyeth/speaketh vnto men to edifynge/ to exhortacio and to comforte. He that speaketh with tounges/ profyteth him selfe: he that prophesyeth/edifyeth the congregacion. I woulde that ye all spake with tounges: but rather that ye prophesyed. For greater is he that prophesyeth/then he that speaketh with touges: except he expounde it also/ that the cōgregacion may haue edifynge. Now brethren/ yf I come vnto you speakynge with tounges/what shall I profyt you/except I speake vnto you/ether by reuelacion or knowledge/or prophesynge/or doctrine.

B Moreouer whē thinges with out lyfe/geue sounde/whether it be a pype or an harpe: except they make a distinction in the sounes/how shall it be knowē what is pyped or harped. And also yf the trōpe geue an vncertayn voyce (who shall prepare him selfe to fyght. Euen so lykwyse when ye speake with tounges/ except ye speake wordes that haue significacion/ how shall it be vnderstond what is spoken. For ye shall but speake in the ayer.

C Many kyndes of voyces are in the world/ and none of them are with out significacion. yf I know not what the voyce meaneth/ I shal be vnto him that speaketh/an alient: & he that speaketh shall be an alient vnto me. Euen so ye (for as muche as ye couet spirituall gyftes) seke that ye may haue plentye vnto the edifynge of the congregacion.

Wherfore let him that speaketh with tounges praye that he may interprete also. yf I pray with tounges/my spyrete prayeth but my mynde is with out frute. What is it then. I wyll praye with the spyrete/ & will praye with the mynde also. I will synge D with the spyrete/ & will synge with the mynde also. For els when thou blessest with the spyrete/ how shall he that occupieth ỹ roume of ỹ vnlearned/ say Amen at thy geuyng of thankes/ seyng he vnderstādeth not what thou sayest. Thou verely geuest thākes well/but the other is not edifyed. I thāke my God I speake with touges moare then ye all. yet had I leuer in the cōgregacion / to speake fyue wordes with my mynde to the informacion of other/rather then ten thousand wordes with ỹ touges.

Brethren/

Brethrē/ be not chyldrē in witte. How be it as cōcerning ma-
esa. xxviij liciousnes/ be chyldren: but in witte be perfect. In the lawe it is
writtē: with other tounges/ & with other lippes will I speake
vnto this people/ & yet for all that/ wil they not heare me sayth
the Lorde. Wherfore/ tounges are for a signe/ not to them that
beleue: but to them that beleue not. Cōtrary wyse/ prophesying
serueth not for thē that beleue not/ but for them which beleue.
yf therfore when all the congregacion is come together/ and E
all speake with tounges/ ther come in they that are vnlearned/
or they which beleue not: wyll they not saye that ye are oute of
youre wittes? But and yf all prophesy/ & ther come in one that
beleueth not/ or one vnlearned/ he is rebuked of all men/ and is
iudged of euery man: and so are the secretes of the hart opened
and so falleth he doune on his face/ and worshyppeth God/ and
sayth that God is with you in dede.
How is it then brethren? When ye come together/ euery mā
hath his songe/ hath his doctrine/ hath his tounge/ hath his re-
uelacion/ hath his interpretacion. Let all thinges be done vnto
edifyinge. If any mā speake with tounges let it be two atonce/
or at the most thre atonce/ & that by course: & let another inter-
prete it. But yf there be no interpreter/ let him kepe silēce in the
congregacion/ and let him speake to him selfe and to God.
Let the prophetes speake two atonce/ or thre atonce: and let F
other iudge. If any reuelacion be made to another that sytteth
by/ let the fyrst holde his peace. For ye maye all prophesy one by
one/ that all maye learne/ and all maye haue comforte. For the
spretes of the Prophetes are in the power of the Prophetes.
For God is not causer of stryfe/ but of peace: as he is in all other
congregacions of the saynctes.
Let your wyues kepe silence in the congregacions. For it is G
not permitted vnto them to speake: but let them be vnder obe-
1. Tim. ij. dience/ as sayth the lawe. If they wil learne any thinge/ let them
gene. iij. c axe their husbādes at home. For it is a shame for wemē to spea-
ke in the congregacion. Spronge the worde of God from you?
Ether came it vnto you only? If any mā thynke him selfe a pro-
phet/ ether spiritual: let him vnderstāde/ what thinges I wryte
vnto you. For they are the cōmaundementes of the Lord. But
and yf any mā be ignorāt/ let him be ignorāt. Wherfore brethrē
D
couet

couet to prophesye/ and forbyd not to speake with tōges. And let all thynges be done honestly and in order.

¶ The.xv. Chapter. ✠

A BRethren as pertaynynge to the gospel which I preached vnto you/ which ye haue also accepted/ and in the which ye continue/ by the which also ye are saued: I do you to wyt/ after what maner I preached vnto you / yf ye kepe it/ excepte ye haue beleued in vayne.

For fyrst of all I deliuered vnto you that which I receaued: how that Christ dyed for our synnes/ agreing to the scriptures and that he was buried/ & that he arose agayne the thyrd daye accordinge to the scriptures: and that he was sene of Cephas/ then of the twelue. After that he was sene of mo then fyue hondred brethren atonce: of which many remayne vnto this daye/ and many are fallen a slepe. After that appeared he to Iames/ then to all the Apostles. Esa.liij.b Ione. ij.a Ozee.vj.a Ioan.xx.c Actu. ix.a ephe.iij.d

B And last of al he was sene of me/ as of one that was borne out of due tyme. For I am the lest of all the apostles/ which am not worthy to be called an apostle/ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace whiche is in me/ was not in vayne: ✠ but I laboured more aboundantly then they all/ yet not I/ but the grace of God whiche is with me. Whether it were I or they/ so we preache/ and so haue ye beleued.

C ✠ yf Christ be preached how that he rose from the dead: how saye some that are amonge you/ that ther is no resurreccion of the dead. yf ther be no rysyng agayn of the dead: then is Christ not rysen. yf Christ be not rysen/ then is our preachynge vayne/ and your fayth is also in vayne. ye and we are founde falle witnesses of God. For we haue testified of God/ how that he rayled vp Christ/ whom he rayled not vp/ yf it be so that the dead ryse not agayne. For yf the dead ryse not agayne/ then is Christ not rysen agayne. yf it be so that Christ rose not/ then is your fayth in vayne/ and yet are ye in your synnes. And therto they which are fallen a slepe in Christ are perysshed. yf in this lyfe only we beleue on Christ/ then are we of all men the miserablest.

D But now is Christ rysen frō the dead/ & is be come ꝑ fyrst frutes of thē that slept. For by a mā came death/ & by a mā came the resurreccion Apoc.j.b. i.the.iiij.b

resurreccion of the dead. For as by Adã all dye: euẽ so by Christ
i.thes.iiij. shall all be made alyue/ & euery man in his owne order. ✠ The fyrst is Christ/then they ꝑ are Christes at his cõming. Then cõmeth the ende/ whẽ he hath deliuered vp ꝑ kyngdõ to God the father/when he hath put doune all rule/auctorite & power. For he must raygne tyll he haue put all his enemyes vnder his fete.

Psal.cix.a Hebre.j.d. and.x.c. Psal.viij. Hebr.ij.d. The last enemye that shal be destroyed/is death. For he hath put all thynges vnder his fete. But when he sayth all thynges are put vnder him / it is manifeste / that he is excepted/ whiche dyd put all thynges vnder him. When all thynges are subdued vnto him/ then shall the sone also him selfe be subiecte vnto him that put all thynges vnder him/that God may be all in all thinges. Ether els what do they which are baptised ouer the dead/ yf the dead ryse not at all? Why are they then baptised ouer the dead? yea and why stande we in ieoperdy euery houre? By our reioysinge which I haue in Christ Iesu our Lorde/ I dye dayly. That I haue fought with beastes at Ephesus after the maner of men/what auaũtageth it me/yf the dead ryse not agayn?

Esai.xxij. Sap.ij.b. Let vs eate and drynke/to morow we shall dye. Be not deceaued: malicious speakynges corrupte good manners. Awake truely out of slepe/and synne not. For some haue not the knowledge of God. I speake this vnto your rebuke.

But some man wyl saye: how arise the dead? with what bodyes come they in? Thou fole/ that whiche thou sowest/ is not quickened excepte it dye. And what sowest thou? Thou sowest not that boby ꝑ shal be: but bare corne (I meane ether of wheat or of some other) and God geueth it a body at his pleasure / to euery sead a seuerall body.

✠ All flesshe is not one maner of flesshe/ but ther is one maner flesshe of mẽ/another maner flesshe of beastes/ another maner flesshe of fyshes/and another of byrdes. Ther are celestiall bodyes/ & there are bodyes terrestriall. But the glory of the celestiall is one/ & the glory of the terrestriall is another. Ther is one maner glory of the sonne/ & another glory of the mone/and another glory of the starres. For one starre differt frõ another in glory. So is the resurreccion of the dead. It is sowen in corrupcion/ & ryseth in incorrupcion. It is sowẽ in dishonoure/and ryseth in honoure. It is sowen in weaknes/ & ryseth in power.

It is

It is sowen a naturall body/ and ryseth a spirituall body.

There is a naturall body/ and ther is a spirituall body: as it is wrytten: The fyrste man Adam was made a lyuynge soule: and the last Adam was made a quickenynge spyrete. How be it/ that is not fyrst which is spirituall/ but that which is naturall/ and then ỹ whiche is spirituall. ℔ The fyrst mā is of the earth/ earthy: the seconde man is the Lorde from heauen. As is the earthy/ suche are they that are earthy. And as is the heauenly/ suche are they that are heauenly. And as we haue borne the ymage of the earthy/ so shal we beare the ymage of the heauēly. Gene.ij.b

This saye I brethren/ that flesshe and bloud cannot inheret the kyngdom of God. Nether doth corrupcion inheret vncorrupcion. Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged/ and that in a moment/ and in the twinclynge of an eye/ at the sounde of the last trompe. For the trompe shall blowe/ and the dead shall ryse incorruptible/ & we shal be chaunged. For this corruptible must put on incorruptibilite/ and this mortall must put on immortalite.

When this corruptible hath put on incorruptibilite/ and this mortall hath put on immortalite: then shal be brought to passe the sayinge that is wrytten. Death is consumed into victory. Death wher is thy stinge? Hel wher is thy victory? The stinge of death is synne: & the strength of synne is ỹ lawe. But thākes be vnto God/ which hath geuen vs victory thorow oure Lorde Jesus Christ. Therfore my deare brethrē/ be ye stedfast & vnmoueable/ alwayes ryche in ỹ worckes of the Lord/ for as much as ye knowe how that youre labour is not in vayne in the Lorde. ozc.xiij.d. Hebr.ij.d. i. Joan.v.

¶ The.xvj. Chapter.

Of the gatherynge for the saynctes/ as I haue ordeyned in the congregacions of Galacia/ euen so do ye. Upon some sondaye let euery one of you put a syde at home/ and laye vp what so euer he thynketh mete/ that there be no gatherynges when I come. When I am come/ who so euer shall alowe by youre letters/ then wyll I sende to brynge youre liberalite vnto Jerusalem. And yf it be mete that I go/ they shal go with me. I will come vnto you after I haue gone ouer Macedonia. For I will go thorowout Macedonia. With you peraduēture I will abyde a whyle: or els wynter/ that ye may bringe me on my waye

my waye whyther so euer I go.

I wyll not se you nowe in my passage/but I trust to abyde a
whyle with you/yf God shal suffre me. I wyll tary to Ephesus
vntyll whyt sontyde. For a great doze and a frutefull is opened
vnto me/ and ther are many aduersaries. If Timotheus come
se that he be with out feare with you. For he worketh the woz-
ke of the Lozde as I do. Let no man despyse him: but conuaye
him forthe in peace/ that he maye come vnto me. For I loke foz
him with the brethren.

To speake of brother Apollo: I greatly desyred him to come
vnto you with the brethren/but his mynde was not at all to co-
me at this tyme. How be it he will come when he shal haue con-
uenięt tyme. Watche ye/stande fast in the fayth/quyte you lyke
men/and be stronge. Let all youre busynes be done in loue.

Brethren (ye knowe the houssе of Stephana/how that they
are the fyrste frutes of Achaia/& that they haue apoynted them
selues to minister vnto the laynctes .) I beseche you that ye be
obedięt vnto suche/& to al that helpe and laboure. I am gladde
of the commynge of Stephana / Fortunatus and Achaicus:
for that whiche was lackynge on youre parte/they haue sup-
plyed. They haue comforted my sprete & youres. Loke there-
foze that ye knowe them that are suche.

The congregacions of Asya salute you. Aquila and Prisscilla
salute you muche in the Lozde / and so doeth the congregacion
that is in their houssе. All the brethren grete you. Grete
ye one another with an holy kysse. The salutacion of
me Paul with myne owne hande. yf any man lo-
ue not the Lozde Jesus Christ/the same be
anathema maranatha . The grace of
the Lozd Jesus Christ be with
you all. My loue be with
you all in Christ Jesu:
Amen.

¶ The fyrst Epistle vnto the Cozinthyans/sent
from Philippos/by Stephana/and
Fortunatus/and Achaicus/
and Timotheus.

¶ The prologe

¶ The prologe vpon the seconde Epistle of Saynct Paul to the Corinthyans.

AS in the fyrste epistle he rebuketh the Corinthyans sharpye/ so in this he comforteth them and prayseth them/and cõmaundeth him that was excommunicat/ to be receaued louyngly into the congregacion agayne.

And in the fyrst & seconde chapters he sheweth his lone to them ward how that all that he spake/ dyd or suffred was for their sakes and for their saluacion.

Then in the.iij.iiij.and.v.he prayseth the office of preachynge the gospel/aboue the preachynge of the lawe/and sheweth that the gospell groweth thorow persecucion and thorowe the crosse/ which maketh a man sure of eternall lyfe/ and here and there he toucheth the false prophetes/which studieth to tourne the fayth of the people from Christ vnto the workes of the lawe.

In the.vj.and.vij.chapters/he exhorteth them to suffre with the gospell/and to lyue as it becõmeth the gospell/and prayseth them in the later ende.

In the.viij.and.ix.chapters he exhorteth them to helpe the poore saynctes that were at Jerusalem.

In the.x.xj.and.xij.chapters/he inueyeth agaynst the false prophetes.
And in the last chapter he threateneth thẽ that had synned & not amended thẽselues.

¶ The secõde Epistle of S. Paul the Apostle to the Corinthyans.

¶ The fyrst Chapter.



PAul an apostle of Jesu Christ by ỹ wyll of God / and brother Timothẽus.

Unto the cõgregacion of God whiche is at Corinthum with all the saynctes whiche are in all Achaia. Grace be with you & peace from God oure father/and from the Lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ/the father of mercy/ and the God of all comforte/ whiche comforteth vs in all our tribulacion/ in so much that we are able to comforte them which are troubled/in what so euer tribulacion it be/ with the same comforte wherwith we our selues are comforted of God. For as the afflictiõs of Christ are plẽteous in vs/euẽ so is our cõsolacion plẽteous by Christ.

Whether we be troubled for your consolacion and saluacion/

whiche saluacion sheweth her power in that ye suffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and saluacion: yet our hope is stedfast for you in as muche as we knowe howe that as ye haue youre parte in afflictions/ so shall ye be parttakers of consolacion.

Brethren I wolde not haue you ignorant of oure trouble/ C
which happened vnto vs in Asia. For we were greued oute of measure passynge strength / so greatly that we despeared euen of lyfe. Also we receaued an answer of death in oure selues/ and that because we shulde not put oure trust in oure selues: but in God/ which rayled the dead to lyfe agayne/ & which delyuered vs from so great a death/ & doth delyuer. On whom we trust/ that yet here after he will delyuer/ by the helpe of youre prayer for vs: that by the meanes of many occasions/ thankes maye be geuen of many on our behalfe/ for the grace geuen vnto vs.

Oure reioysinge is this/ the testimony of oure cõscience/ that in synglenes and godly purenes & not in fleshly wysdome/ but by the grace of God/ we haue had our cõuersacion in the worlde/ and moost of all to you wardes. We wryte no nother thynges vnto you/ then that ye reade and also knowe. yea and I truste ye shall fynde vs vnto the ende/ euẽ as ye haue founde vs partly/ for we are your reioysinge/ euen as ye are oures in the daye of the Lorde Jesus.

And in this confidẽce was I mynded the other tyme to haue D
come vnto you/ that ye myght haue had yet one pleasure more C
and to haue passed by you into Macedonia / and to haue come agayne out of Macedonia vnto you/ & to haue bene ledde forth to Jewrye warde of you.

When I thus wyse was mynded / dyd I vse lyghtnes? Or thynke I carnally those thynges whiche I thynke? that with me shulde be ye ye/ & naye naye. God is faythfull: For our preachinge vnto you was not ye and naye. For Goddes sone Jesus Christ which was preached amonge you by vs (that is to saye/ by me and Siluanus and Timotheus) was not ye & naye/ but in him it was ye: For all the promyses of God in him are ye/ and are in him Amen/ vnto the lawde of God thorowe vs. For it is God which stablisshed vs & you in Christ / and hath annoynted vs/ which hath also sealed vs / and hath geuen the erneste of the

spirite

spyete into oure hartes. ¶ The.ij. Chapter. ✠

A I Call God for a recorde vnto my soule/ ꝑ for to sauer you
w̄ all/ I came not any more vnto Corinthū. Not that we
be lordes ouer your fayth: but helpers of our ioye. For by fayth
ye stande. But I determined this in my selfe/ that I wolde not
come agayne to you in heuynes. For yf I make you sorye/ who
is it that shulde make me glad/ but the same which is made sory
by me. And I wrote this same pistle vnto you/ lest yf I came/ I
shuld take heuynes of them of whom I ought to reioyce. Cer-
taynly this cōfidence haue I in you all/ that my ioye is the ioye
of you all. For in great affliccion and anguisshe of hart I wrote
vnto you with many teares: not to make you sory/ but that ye
might perceaue ꝑ loue which I haue/ most specially vnto you.

B If any man hath caused sorowe/ the same hath not made me
sory/ but partly: lest I shuld greue you all. It is sufficient vnto
the same man that he was rebuked of many. So that now con-
trary wyse ye ought to forgeue him and comforte him: lest that
same persone shuld be swalowed vp with ouer muche heuynes.
Wherfore I exhorte you / that loue maye haue strengthe ouer
him. For this cause verely dyd I wryte/ that I myght knowe
the profe of you/ whether ye shulde be obedient in all thynges.
To whom ye forgeue any thinge/ I forgeue also. And verely yf
I forgeue any thynge / to whom I forgaue it/ for youre sakes
forgaue I it/ in the roume of Christ/ lest satan shuld preuēt vs.
For his thoughtes are not vnknowen vnto vs.

C When I was come to Troada for Christes gospels sake (and
a great dore was opened vnto me of the Lorde) I had no reste
in my spyete/ because I founde not Titus my brother: but toke
my leaue of them & went awaye into Macedonia. Thankes be
vnto God which alwayes geueth vs the victory in Christ / and
opened the sauer of his knowledge by vs in euery place. For we
are vnto God ꝑ swete sauoure of Christ/ both amōge them that
are saued/ & also amōge them which perysshe. To the one parte
are we the sauoure of death vnto death. And vnto ꝑ other part
are we ꝑ sauoure of lyfe vnto lyfe. And who is mete vnto these
thynges. For we are not as many are whiche choppe & chaūge
with the word of God/ but euē out of purenes/ & by the power
of God/ and in the syghte of God/ so speake we in Christ.

¶ The.iij. Chapter.

BEgyn we to prayse oure selues agayne. Nede we as A
some other of pistles of recommendacion vnto you: or
letters of recõmendacion from you: ye are oure pistle writtẽ in
oure hartes/ which is vnderstonde & read of all men/ in that ye
are knowẽ/how that ye are the pistle of Christ/ ministred by vs
and written/ not with ynke: but with the spyrete of the lyuynge
God/not in tables of stone/but in fleshly tables of the harte.
Hebr. viij. ✠ Such trust haue we thorow Christ to God ward/not that B
we are sufficient of oure selues to thinke any thinge as it were
of our selues/but oure ablenes cõmeth of God/which hath ma-
de vs able to minister the newe testament/not of the letter/but
of the spyrete. For the letter kylleth/ but the spyrete geueth lyfe.
If the ministracio of death thorow the letters figured in sto- C
nes was glorious/ so that the chyldren of Israel coulde not be-
holde the face of Moses for the glory of his cõountenaũce (which
glory neuertheless is done awaye) why shall not the ministra-
cion of ỹ spyrete be muche more glorious? For yf the ministringe
of condempnacio be glorious/muche more doth the ministracio
of ryghteousnes excede in glore. ✠ For no doute that whiche
was there glorifyed is not once glorifyed in respecte of this re-
cedinge glory. Then yf that which is destroyed was glorious/
muche more shall that which remayneth/be glorious.
Seynge then that we haue such trust/ we vse great boldnes D
Exodi. xxxiiij. and do not as Moses/ which put a vayle ouer his face that the
chyldren of Israel shuld not se for what purpose ỹ serued which
is put awaye. But their myndes were blinded. For vntyll this
daye remayneth the same coueringe vntakẽ awaye in the olde
testamẽt whẽ they reade it / which in Christ is put awaye. But
euen vnto this daye when Moses is redde/ the vayle hangeth
before their hartes. Neuertheless whẽ they tourne to ỹ Lord
the vayle shal be takẽ away. The Lord no dout is a spyrete. And
where the spyrete of the Lorde is/there is libertie. But we al be-
holde ỹ glory of the Lorde w̃ his face open/ & are chaũged vnto
the same similitude/frõ glory to glory/euẽ of ỹ spyrite of ỹ Lord.

¶ The.iiij. Chapter.

THerfore seynge that we haue such an office/euẽ as mer- A
cy is come on vs / we faynte not: but haue cast from vs
the clokes

the clokes of vnhoneſtie/and walke not in craftines nether cor-
rupte we the worde of God: but walke in open trueth/ and re-
porte oure ſelues to euery mānes conſcīēce in the ſyght of God.
B ✠ If oure goſpell be yet hyd/ it is hyd amonge them that are
loſt/in whom the God of this worlde hath blynded the myndes
of them which beleue not/leſt the light of the glorious goſpel of
Chriſt which is the ymage of God/ſhulde ſhyne vnto them.
C ✠ For we preache not oure ſelues/but Chriſt Jeſus to be the
Lorde/and oure ſelues youre ſeruaūtes/for Jeſus ſake. For it
is God that commaunded the lyght to ſhyne oute of darckнes/
which hath ſhyned in oure hartes / for to geue the lyght of the
knowledge of the glory of God/in the face of Jeſus Chriſt.
But we haue this treaſure in earthē weſſels / that the excel-
lent power of it might appeare to be of God/and not of vs. We
are troubled on euery ſyde / yet are we not without ſhyft. We
are in pouertie:but not vtterly whitout ſomwhat. We are per-
ſecuted/ but are not forſaken. We are caſt doume/ neuertheleſſe
we perylſhe not. And we alwayes beare in our bodyes the dy-
nge of the Lord Jeſus/that the lyfe of Jeſu myght appeare in
oure bodyes. ✠
For we which liue/are alwayes deliuered vnto death for Je-
ſus ſake/that the lyfe alſo of Jeſu myght appere in oure mortall
fleſſhe. So then worketh in vs/and lyfe in you. ✠
D ✠ Seynge then that we haue the ſame ſpyrete of fayth/ accor-
dinge as it is written: I beleued / and therfore haue I ſpoken. pſal. cxv.
We alſo beleue/ & therfore ſpeake. For we knowe that he which
rayſed vp the Lord Jeſus/ ſhal rayſe vp vs alſo by the meanes
of Jeſus/ & ſhall ſeet vs with you. For all thinges do I for your
ſakes/that the plenteous grace by thākes geuē of many/ maye
redounde to the prayſe of God.
Wherfore we are not weried / but though oure vtwarde mā
perylſhe / yet the inwarde man is renewed daye by daye. For
oure excedinge tribulacion which is momentany and light/pre-
pareth an extedynge and an eternall wayght of glory vnto vs/
whil we loke not on the thinges which are ſene/but on the thin-
ges which are not ſene. For thinges which are ſene/are tempo-
rall:but thinges which are not ſene/are eternall. ✠
¶ The.v. Chapter.

WE knowe surely yf our earthy mansiō wherin we nowA
dwell were destroyed/ that we haue a byldinge ordey-
ned of God/ an habitacion not made with handes/ but eternall
in heauē. And therfore sygh we/ desiring to be clothed with our
mansion whiche is from heauen: so yet yf that we be founde clo-
2 Cor. xvj. thed/ and not naked. For as longe as we are in this tabernacle/
we sygh & are greued/ for we wolde not be vnclothed/ but wold
be clothed vpon/ that mortalite myght be swalowed vp of lyfe.
He that hath ordeyned vs for this thinge/ is God: which very
same hath geuen vnto vs the erneste of the spyrete.

Therfore we are alway of good chere/ and knowe well thatB
as long as we are at home in the body/ we are absent frō God.
For we walke in fayth and se not. Neuertheless we are of good
cōforte/ and had leuer to be absent from the body and to be pre-
Ro. xiiij. sent with the Lorde. Wherfore/ whether we be at home or frō
home we endeuoure our selues to please him. For we muste all
appere before the iudgemēt seate of Christ/ that euery mā maye
receiue the workes of his body accordinge to that he hath done
whether it be good or bad.

✠ Seynge then that we knowe/ how the Lorde is to be fea-C
red: we are fayre with men. For we are knowen well ynough
vnto God. I trust also that we are knowen in your cōsciences.
We prayse not our selues agayne vnto you/ but geue you an
occasion to reioyce of vs/ that ye maye haue some what agaynst
them/ whiche reioyce in the face/ and not in the harte. For yf we
be to feruent/ to God are we to feruent yf we kepe measure/ for
your cause kepe we measure. For the loue of Christ cōstrayneth
vs/ because we thus iudge/ yf one be dead for all/ that then are
all dead/ and that he dyed for all/ that they whiche lyue/ shulde
not hence forth lyue vnto thē selues/ but vnto him which dyed
for them and rose agayne. ✠

Wherfore hence forth knowe we no man after the flesshe. InD
so muche though we haue knowen Christ after the flesshe/ now
hence forth knowe we him so no more. Therfore yf any man be
in Christ/ he is a newe creature. Olde thinges are passed away
beholde all thynges are become newe. Neuertheless all thyn-
ges are of God/ which hath reconciled vs vnto him selfe by Je-
sus Christ/ and hath geuen vnto vs the office to preache the at-

tonement.

tonement. For God was in Christ/ & made agrement bytwene the worlde & him selfe/ & imputed not their synnes vnto them/ and hath committed to vs the preachynge of the attonement. Nowe then are we messengers in the roume of Christ euen as though God dyd beseche you thorowe vs. So praye we you in Christes stede/ that ye be atone with god: for he hath made him to be synne for vs/ whiche knewe no synne/ that we by his meanes shuld be that righteousnes which before God is alowed.

¶ The. vj. Chapter. ✣

A WE as helpers therfor exhorte you/ that ye receaue not the grace of God in vayne. For he sayth: I haue hearde the in a tyme accepted: & in the daye of saluacion haue I suckered the. Beholde/ now is that well accepte tyme: beholde/ now is that daye of saluacion. Let vs geue no man occasion of euyl/ that in oure office be founde no faute: but in all thynges let vs behaue oure selues as the ministers of God.

B In muche pacience/ in afflictions/ in necessite / in anguysshe/ i. Cor. iiij. in strypes/ in presonment/ in stryfe/ in laboure/ in watchynge/ in fastynge/ in purenes/ in knowledge/ in lōge sufferinge/ in kyndnes/ in the holy goost/ in loue vnfayned/ in ỹ wordes of trueth/ in the power of God/ by the amoure of ryghteousnes of the ryght haude & on the lyfte/ in honoure and dishonoure/ in euyll reporte and good reporte/ as deceauers and yet true/ as vnknowen and yet knowen / as dyinge and beholde we yet lyue / as chastened and not kylled/ as sorowynge and yet alwaye mery/ as poore and yet make many ryche/ as hauynge no thynge and yet possessynge of all thynge. ✣

C O ye Corinthyans/ our mouth is open vnto you. Our harte Rom. xiij. is made large: ye are in no strayte in vs / but are in a strayte in your owne bowelles: I promyse you lyke rewarde with me/ as to my chyldrē. Set your selues therfore at large/ and ✣ beare not a straungers yoke with the vnbeleuers. For what fellyshyp hath ryghteousnes wyth vnryghteousnes? What companye hath lyghte wyth darcknes? What concorde hath Christ with Beliall? Ether what parte hath he that beleueth with an infydell? Howe agreeth the temple of God with ymages? And ye are the temple of that lyuing God/ as sayde God. I wyll dwell amonge them and walke amonge them / and wyll be theyr

Leui.xxvj. God/and they shal be my people. Wherfore come oute frome a-
Esaie. lij. monge them/ and separate youre selues (sayth the Lorde) and touche none vncleane thynge: so wyll I receaue you/ and wyll be a father vnto you/ and ye shal be my sones and daughters/
Mich.xxxj. sayth the Lorde almyghty.

¶ The.vij. Chapter.

SEynge that we haue suche promyses/ dearely beloued/ A
let vs clense oure selues from all fylthynes of the flesshe and spirite/ and growe vp to full holynes in the feare of God. Understande vs/ we haue hurte no man: we haue corrupte no man/we haue defrauded no mā. I speake not this to condempne you: for I haue shewed you before that ye are in oure hartes to dye & lyue with you. I am very bolde ouer you/ and reioyce greatly in you. I am fylled with comforte and am exceedinge ioyfull in all our tribulacios. For when we were come into Macedonia/ our flesshe had no rest/ but we were troubled on euery syde. Outwarde was fyghtynge/ inwarde was feare. Neuertheles God that comforteth the abiecte/ comforted vs at the commynge of Titus.

And not with his comminge only/ but also with the consola- B
cion wherwith he was comforted of you. For he tolde vs youre desyre/ your mournynge/ youre feruent mynde to me warde: so that I nowe reioyce the moare. Wherfore though I made you sory with a letter/ I repente not: though I dyd repente. For I perceaue that that same pystle made you sory/ though it were but for a season. But I now reioyce/ not that ye were sory/ but
1.Petr.ij. that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. For godly sorow causeth repentaunce vnto saluacion not to be repented of: when worldely sorowe causeth death.

Behold what diligence this godly sorowe that ye toke/ hath wrought in you: yea it caused you to cleare your selues. It caused indignacion/ it caused feare/ it caused desyre/ it caused a feruent mynde/ it caused punishment. For in all thynges ye haue shewed your selues that ye were cleare in that matter. Wherfore though I wrote vnto you/ I dyd it not for his cause that dyd hurte/ nether for his cause that was hurte: but that oure good mynde which we haue towarde you in the syght of God/

myght

myght appeare vnto you.

D Therfore we are comforted/because ye are cõforted:yea and excedyngly the more ioyed we/for the ioye that Titus had:because his spyrete was refreshed of you all. I am therfore/ not now a shamed / though I bosted my selfe to him of you. For as all thinges which I preached vnto you are true/euen so is our bostinge/that I bosted my selfe to Titus with all/founde true. And nowe is his inwarde affeccion more aboundant towarde you/when he remẽbreth the obedience of euery one of you:how with feare and tremblynge ye receaued him. I reioyce that I maye be bolde ouer you in all thinges.

ℂ The.viij. Chapter.

I I Do you to wyt brethren / of the grace of God whiche is geuen in the cõgregacions of Macedonia/ how that the aboundance of their reioysinge is/ that they are tried w̃ muche tribulaciõ. And ther to though they were excedinge poore/ yet haue they geuen excedinge richly/and that in singlenes. For to their powers(I beare recorde)yea & beyonde their power they were wyllynge of their owne accorde(& prayed vs with greate instaunce/that we wold receaue their benefite/and suffre them to be parttakers with other in ministryng to the saynctes. And this they dyd/ not as we loked for: but gaue their owne selues fyrst to the Lorde/and after vnto vs by the will of God:so that we coulde not but desyre Titus to accõplisshe the some beneuolence amonge you also/euen as he had begonne.

B Now therfore as ye are ryche in all parties/in fayth/in worde/in knowledge/in all feruentnes/and in loue/whiche ye haue to vs:euen so se/that ye be plenteous in this beneuolence. This saye I not as commaundinge/but because other are so feruent/ therfore proue I your loue whether it be parfayt or no. ye knowe the liberalite of oure Lorde Jesus Christ/which though he were riche yet for your sakes became poore:that ye thorow his pouertie/myght be made ryche.

And I geue counsell here to. For this is expedient for you/ which begãne/not to do only:but also to will a yeare ago: Now therfore performe the dede: that as ther was in you a redynes to wyll / euen so ye maye performe the dede / of that whiche ye haue. For yf ther be fyrst a willynge mynde/it is accepted accor-

dynge to

dynge to that a mā hath/ & not accordinge to that he hath not.
It is not my mynde that other be set at ease/and ye brought
into combraunce: but that there be egalnes now at this tyme/ C
that your aboundance sucker their lacke: that their aboundan-
ce maye supplye youre lacke: that there maye be equalite/agre-
Exo. xvj. ynge to that which is writtē. He that gathered much/had ne-
uer the more aboundance/ and he that gathered lytell/had ne-
uer the lesse. Thākes be vnto God/which put in the hart of Ti-
tus the same good mynde toward you. For he accepted the re-
quest/yea rather he was so well wyllynge/that of his owne ac-
corde/came vnto you.
We haue sent with hym that brother / whose lawde is in the D
gospell thorow out all the congregacions: and not so onely/but
is also chosen of the congregaciōs to be a felowe with vs in our
iorney cōcernyng this beneuolence that is ministred by vs vn-
to the prayse of the Lorde & to stare vp youre prompt mynde.
For this we eschue/that any mā shuld rebuke vs in this plen
teous distribucion that is ministred by vs/ & therfore make pro-
uision for honest thinges/not in the syght of God only/but also
in the syght of men.
We haue sent with them a brother of oures whom we haue E
oft tymes proued diligēt in many thynges/but now much more
diligent. The greate cōfidence which I haue in you/ hath cau-
sed me this to do: partly for Titus sake which is my felowe and
helper as cōcernyng you/partly because of other which are our
brethrē and the messengers of the cōgregacions / & the glory of
Christ. Wherfore shew vnto them proffe of your loue/ & of ȳ re-
ioysinge that we haue of you / that the cōgregacions may se it.

¶ The.ix. Chapter.

OF the ministrynge to the saynctes / it is but superfluous A
for me to wryte vnto you: for I knowe youre redynes of
mynde/ whereof I bost my selfe vnto them of Macedonia/ and
saye that Achaia was prepared a yere a go/and youre feruent-
nes hath prouoked many. Neuertheless yet haue I sent these
brethren / least oure reioysynge ouer you shulde be in vayne in
this behalfe/and that ye (as I haue sayd) prepare your selues/
least peradventure yf they of Macedonia come with me / and
fynde you vnprepared / the bbost that I made in this matter/
shulde

shulde be a shame to vs/I saye not vnto you.

B Wherfore I thought it necessary to exhorte the brethren/to come before hande vnto you for to prepare youre good blessynge promysed a fore/that it might be redy:so that it be a blessynge/ and not a defraudynge. ✠ This yet remember/ how that he which soweth lytell/shall reepe lytell/ & he that soweth plenteously/shal reepe plenteously. And let euery mā do accordinge as he had purposed in his harte/not grudgingly/or of necessite. For God loueth a chearfull geuer. eccle.xxxv

C God is able to make you ryche in al grace/that ye in all thinges/hauinge sufficient vnto the vtmost/maye be ryche vnto all māner good workes/as it is writtē. He hath sparsed abrode/ & hath geuē to the poore: his ryghteousnes remayneth for euer. He that fyndeth the sower sead/shal minister bread for fode/and shall multiplie youre sead & increace the frutes of youre righteousnes: ✠ that on all parties/ ye may be made ryche in all synglenes/which causeth thorow vs/thankes geuinge vnto God. Psal.cxj.

D For the office of this ministracion/not only supplyeth the nede of the sayntes:but also is aboundaunt here in/ that for this laudable ministrynge/thankes myght be geuen to God of many/which prayse God for the obedience of your professynge the Gospell of Christ/and for youre synglenes/ in distributynge to them and to all men:and in their prayers to God for you/longe after you / for the aboundaunt grace of God geuen vnto you. Thankes be vnto God for his vnspeakeable gyfte.

¶ The.x. Chapter.

A I Paul my selfe beseche you by the mekenes and softnes of Christ/which whē I am present amōge you/am of no reputacion/ but am bolde towarde you beynge absent. I beseche you that I nede not to be bolde when I am present(with that same confidence/wherwith I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Neuertheless though we walke cōpased with ỹ flesshe / yet we warre not fleshlye. For the weapēs of our warre are not carnall thinges/but thinges myghty in God/to cast doune stronge holdes/ wherwith we ouerthrowe ymaginaciōs / & euery hygh thinge that exalteth it selfe agaynst the knowledge of God/and bryng into captiuite all vnderstanding to the obediēce of Christ/ & are

redy

redy to take vengeaũce on all disobediẽce/ when your obedience is fulfilled. Loke ye on thinges after the vtter apperaũce.

yf any man trust in him selfe that he is Christes/ let the same also consydre of him selfe/that as he is Christes/euen so are we Christes. And though I shulde bost my selfe somwhat moare of oure auctorite which the Lorde hath geuen vs to edifye and not to destroye you/it shulde not be to my shame. This saye I/ lest I shuld seme as though I went about to make you afrayde with letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake/and his speache is rude. Let him that is suche thynke on this wyse/ that as we are in wordes by letters when we are absent / suche are we in dedes when we are present.

For we cannot fynde in oure hartes to make oure selues of the noumbre of them/or to compare our selues to them/ which lawde them selues/neuertheless whyll they measure them selues with them selues/and compare them selues with them selues/ they vnderstande naught. But we will not reioyce aboue measure:but accordinge to the quantite of the measure whiche God hath distributed vnto vs/a measure that reacheth euen to you. For we stretche not oute oure selues beyonde measure as though we had not reached vnto you. For euen to you haue we come with the gospel of Christ/and we bost not oure selues out of measure in other mens labours. ye and we hope/when your fayth is increased amonge you/ to be magnifyed accordynge to oure measure/more largely/ and to preache the gospell in those regiõs which are beyonde you:and not to reioyce of that which is by anothers mans measure prepared all redy. Let him that reioyseth/ reioyse in the Lorde. For he that prayseth him selfe/ is not alowed: but he whom the Lorde prayseth.

Hie.ix.g.

The.xj. Chapter.

Would to God / ye coulde suffre me a lytell in my folysshnes/ yea and I praye you forbeare me. For I am gelous ouer you with godly gelousy. For I coupled you to one man/to make you a chaste virgen to Christ. But I feare lest as the serpẽt begyled Eue thorow his sutteltie/euen so your wyttes shulde be corrupte from the synglenes that is in Christ. For yf he that commeth preache another Jesus then him whome we preached:

Gen.iij.a

we preached: or yf ye receaue another spyete then that which ye haue receaued: ether another gospell then that ye haue receaued/ye myght right well haue bene content.

B I suppose that I was not behynde ỏ chefe Apostles. Though I be so rude in speakynge/yet I am not in knowledge. How be it amonge you we are knowen to the vtmost what we are in all thinges. Dyd I therin synne/because I submitted my selfe that ye might be exalted/and because I preached to you the Gospell of God free? I robbed other cõgregacions/and toke wages of them/to do you seruice with all. And whẽ I was present with you/and had nede/ I was greuous to no man for that whiche was lackynge vnto me/ the brethren which came from Macedonia/supplyed: and in all thinges I kept my selfe/that I shuld not be greuous to you: and so will I kepe my selfe.

C If the trueth of Christ be in me/ this reioysynge shall not be taken from me in the regions of Athaia. Wherfore? Cecause I loue you not? God knoweth. Neuertheless what I do/ that wyll I do to cut awaye occasion from them which desyre occasion that they myght be founde lyke vnto vs in that wherein they reioyce. For these false apostles are disceatfull workers/ and fashion them selues lyke vnto the Apostles of Christ. And no marnayle/ for Satan him selfe is chaunged into the fashion of an aungell of lyght. Therfore it is no gacat thynge/ though his mynisters fashyon them selues as thoughe they were the mynisters of ryghteousnes/ whose ende shall be accordynge to their dedes.

D I saye agayne/lest any man thynke that I am folysshe: or els euen now take me as a fole/ that I maye bost my selfe a lyttell. That I speake/ I speake it not after the wayes of the Lorde: but es it were foulishly/ whyl we are now come to bosting. Seynge that many reioyce after the flesshe/ I wyll reioyce also. For ye suffre foles gladly/because that ye your selues are wyse. For ye suffre euen yf a man bryngе you into bondage: yf a man deuoure/yf a man take/yf a man exalte him selfe/yf a man smyte you on the face. I speyke as concernynge rebuke/as though we had bene weake.

How be it wherin so euer any man dare be bolde (I speake folishly) I dare be bolde also. They are Hebrues/so am I. They are Isra-

are Israelites/ euen so am I. They are the seade of Abraham/ euen so am I. They are the ministers of Christ (I speake as a fole) I am moare: In labours moare aboundant: In strypes aboue measure: In prison moare plenteously: In death ofte. Of the Iewes fyue tymes receaued I euery tyme.xl. strypes saue
Actu.xvj. one. Thryse was I beaten with roddes. I was once stoned. I
Accu.xiiij suffered thryse shipwracke. Nyght and daye haue I bene in the
Actu. vij. depe of the sea. In iorneying ofte: in parels of waters: in parels of robbers: in ieoperdies of myne owne nacion: in ieoperdies amonge the Hethen. I haue bene in parels of cyties/ in parels in wildernes/ in parels in the sea/ in parels amonge false brethre/ in laboure & trauayle/ in watchynge often/ in honger in thyrst/ in fastynges often/ in colde and nakednes.

And beside the thynges which outwardly happen vnto me/ I am combred dayly/ and do care for all congregacions. Who is sycke/ and I am not sycke? Who is hurte in the faythe and my harte burneth not? If I must nedes reioyce/ I wyll reioyce of myne infirmities.

¶ The.xij.Chapter.

Actu.ix.d THe God and father of oure Lorde Iesus Christ/ which A
is blessed for euermore/ knoweth that I lye not. ✣ In the citie of Damascon/ the gouerner of the people vnder kynge Aretas/ layde watche in the citie of the Damascens/ and wolde haue caught me/ & at a wyndowe was I let doune in a basket thorow the wall/ and so scaped his handes.

Actu.ix.a It is not expedient for me no dout to reioyce. Neuertheles I will come to visions and reuelacions of the Lorde. I knowe a man in Christ aboue.xiiij.yeares agone (whether he were in the body I cannot tell/ or whether he were oute of the body I cannot tell God knoweth) which was taken vp into the thyrd heauen. And I knowe the same man (whether in the body/ or out of the body I cannot tell God knoweth) how that he was taken vp into Paradise/ and hearde wordes not to be spoken/ which no man can vtter. Of this man wil I reioyce/ of my selfe will I not reioyce/ except it be of myne infirmyties. And yet though I wolde reioyce/ I shulde not be a fole: for I wold saye the trouthe. Neuertheles I spare/ lest any man shulde thynke of me aboue that he seith me to be/ or heareth of me.

And

And lest I shuld be exalted out of measure thorow the aboun
daunce of reuelacions / ther was geuen vnto me vnquietnes of
the flesshe: the messenger of satan to buffet me / because I shuld
not be exalted out of measure. For this thynge besought I the
Lorde thryse / that it myght departe frō me. And he sayde vn-
to me: my grace is sufficient for the. For my strength is made
parfayt thorow weaknes. Very gladly therfore will I reioyce
of my weaknes / that the strēgth of Christ maye dwel in me. ¶
Therfore haue I delectacion in infirmities / in rebukes / in nede
in persecucions / in anguysshe for Christes sake. For when I am
weake / then am I stronge.

I am made a fole in bostinge my selfe. ye haue compelled me /
I ought to haue bene commended of you. For in nothinge was
I inferior vnto the chefe Apostles / though I be nothynge / yet
the tokens of an Apostles were wrought amonge you with all
pacience / with sygnes / and wonders / and myghty dedes. For
what is it wherin ye were inferiors vnto other cōgregacions /
except it be therin that I was not greuous vnto you. Forgeue
me this wronge done vnto you. Beholde nowe the thyrde ty-
me / I am ready to come vnto you: & yet will I not be greuous
vnto you. For I seke not youres / but you. Also the chyldren
ought not to laye vp for the fathers and mothers: but the fa-
thers and mothers for the chyldren.

I wyll very gladly bestowe / and wyll be bestowed for youre
soules: though the moare I loue you / the lesse I am loued a-
gayne. But be it that I greued you not: neuertheless I was
crafty and toke you with gyle. Dyd I pyll you by any of them
which I sent vnto you? I desyred Titus / and with him I sent
a brother. Dyd Titus defraude you of any thinge? walked we
not in one spyrete? walked we not in lyke steppes? Agayne thyn-
ke ye that we excuse oure selues? We speake in Christe in the
syght of God.

But we do all thynges / deatly beloued / for youre edifyinge.
For I feare lest it come to passe / that when ye come / I shall not
fynde suche as I wold: and I shal be foūde vnto you suche as I
wolde not: I feare lest ther be founde amōge you debate / enuy-
inge / wrath / stryfe / backbytinges / whisperinges / swellinges: &
discorde. I feare lest when I come agayn God bringe me lowe
amonge

amonge you / and I be constrayned to bewayle many of them which haue synned already / & haue not repented of the vnclennes / fornication and wantonnes which they haue cõmitted.

¶ The.xiij. Chapter.

Deut.xix. Mytt.viij. Joã.viij.c Hebre.x.c.

NOw come I the thyrd tyme vnto you: In the mouth of I
two or three witnesses shall euery thinge stande. I tolde you before / and tell you before: and as I sayde whē I was present with you the second tyme / so wryte I now beynge absent: to them whiche in tyme past haue synned / and to all other: that yf I come agayne / I wyll not spare: seynge that ye seke experience of Christ which speaketh in me / which among you is not weake / but is myghty in you. And verely thoughe it came of weaknes that he was crucifyed / yet lyueth he thorowe the power of God. And we no dout are weake in him: but we shall lyue with him / by the myght of God amonge you.

Proue your selues whether ye are in the fayth or not. Exa- B
men youre owne selues: knowe ye not youre owne selues how that Jesus Christ is in you / excepte ye be cast awayes. I truste that ye shall know that we are not cast awayes. I desyre before God that we do no euyll / not that we shulde seme cõmendable: but that ye shulde do that whiche is honest: and let vs be counted as lawde persones. We can do nothyng agaynst the trueth / but for the trueth. We are gladde when we are weake / and ye stronge. This also we wysshe for / euē that ye were perfect. Therfore wryte I these thynges beynge absent / lest when I am present / I shuld vse sharpenes accordynge to the power which the Lorde hath geuen me / to edifye / and not to destroye.

Fynallye brethren fare ye well / be perfecte / be of good com- C
forte / be of one mynde / lyue in peace / and the God of loue shall be with you. Grete one another in an holy kysse. All the saynctes salute you. The grace of oure Lorde Jesus Christ / and the loue of God / and the felishyppe of the holy goost be with you all: Amen.

¶ The seconde Epistle to the Corinthyans / Sent from Philippos a cyte in Macedonia / by Titus and Lucas.

¶ The pro-

¶ The prologe vpon the epistle of Saynct Paul to the Galathyans.

AS ye reade Actu. xv. how certayn came from Jerusalem to Antioche and vexed the disciples there/affirmyng that they could not be saued except they were circumcysed. Euen so after Paule had conuerted the Galathyans/ and coupled them to Christ: to trust in him only for the remission of synne/and hope of grace & saluacion/ and was departed: there came false apostles vnto them (as vnto the Corinthyans/ and vnto all places where Paul had preached) and that in the name of Peter/James and John/whom they called the hygh apostles/ and preached circūcision and the kepynge of the lawe/to be saued by/and minisshed Pauls auctorite.

To the confoundynge of those Paule magnifyeth his office and apostleshype in the two fyrste chapters/and maketh hym selfe equall vnto the hygh apostles/and concludeth that euery man must be iustifyed without deseruynges/without workes/ and without helpe of the lawe/but alone by Christ.

And in the thyrde and fourth/he proueth the same with scripture/ensamples and similitudes/and sheweth that the lawe is cause of moare synne & bryngeth the curse of God vpon vs/and iustifyeth vs not: but that iustifyinge cōmeth by grace promysed vs of God thorowe the deseruynge of Christ/by whome (yf we beleue) we are iustifyed without helpe of the workes of the lawe.

And in the fyfte and syxte/he exhorted vnto the workes of loue whiche folowe fayth & iustifyinge. So that in all his epistle he obserueth this order. Fyrst he preacheth the dampnacion of the lawe: then the iustifyinge of fayth: & thyrdly the workes of loue. For on that condicion that we hence forth loue and worke/is the mercye geuen vs. Or els yf we wyll not worke the wyll of God hence forwarde/we fall from fauoure and grace: and the inheritaunce that is frely geuen vs for Christes sake/thorowoute owne faulte/we lose agayns.

¶ The Epistle of S. Paul the Apostle to the Galathyans.

¶ The fyrst Chapter.



PAule an Apostle not of men/nether by mā: but by Jesus Christe/& by God ỹ father/ which rayled him frō death: & all the brethrē which are with me.

Unto the congregacyōs of Galacia. Grace be with you & peace from God the father/& from our Lorde Jesus Christ/whiche gaue hym selfe for our synnes/to deliuer vs from this present euyll worlde/thorow the wyll of God oure father/to whome be prayse for euer and euer: Amen.

I maruayle that ye are so sone turned from him that called B
you in the grace of Christ / vnto another Gospell: which is no-
thinge els / but that ther be some which trouble you / and untẽde
to peruert the Gospel of Christ. Neuertheless though we our-
selues / or an aungel from heauẽ / preache any other gospel vnto
you / then that which we haue preached vnto you / holde him as
a cursed. As I sayde before / so saye I now agayne / yf any man
preache any other thing vnto you / then that ye haue receaued /
1.cor.xv.a holde him accursed. Preache I mãnes doctrine or Goddes: O-
ther go I about to please men? If I studyed to please men / I
were not the seruaunt of Christ.

✠ I certifye you brethren / that the Gospell which was prea- C B
ched of me / was not after the manner of men / nether receaued
I it of man / nether was I taught it: but receaued it by the reue
lacion of Jesus Christ. For ye haue hearde of my conuersacion
in tyme past / in the Jewes wayes / how that beyonde measure
I persecuted the congregacion of God / and spoyled it: and pre-
uayled in the Jewes law / aboue many of my cõpanions / which
were of myne owne nacion / & was a muche more feruẽt mayn-
tener of the tradicions of the elders.

But when it pleased God (which seperated me from my mo- D
thers wombe / and called me by his grace / for to declare his sone
by me) that I shuld preache him amõge the hethen: immedyat-
ly I cõmened not of the matter with flesshe and bloud / nether
returned to Jerusalẽ to them which were Apostles before me:
but went my wayes into Arabia / and came agayne vnto Da- C
masco. Then after thre yere / I returned to Jerusalẽ to se Pe-
ter / & abode with him. xv. dayes no nother of the Apostles saw
I / saue James the Lordes brother. The thinges which I wri-
te / beholde / God knoweth I lye not.

After that I went into the costes of Syria and Cylicia: and
was vnknowẽ as touching my person vnto the cõgregacios of
Jewry / which were in Christ. But they heard only / ẏ he which
persecuted vs in tyme past / now preacheth the fayth which be-
fore he destroyed. And they glorified God on my behalfe. ✠

¶ The. ij. Chapter.

Then. xiiij. yeres ther after / I went vp agayne to Jeru- A
salem with Barnabas / and toke with me Titus also. ye

and I

and I went vp by reuelacion/and commened with them/ of the
gospell which I preach amõge the gentyls: but betwene our sel-
ues/with them which were coũted cheke/ lest it shuld haue bene
thought that I shuld runne or had runne in vayne. Also Titus
which was with me/though he were a Greke/ yet was not cõ-
pelled to be circumcised/ and that because of incommers beyng
false brethrẽ which came in amonge other to spye out our liber-
tie whiche we haue in Christ Jesu/that they myght bringe vs
into bondage. To whõ we gaue no roume/ no not for the space
of an houre/as cõcernynge to be brought into subiection: & that
because that the trueth of the gospel might contmue with you.

B Of them whiche seme to be greate (what they were in tyme
passed it maketh no matter to me: God loketh on no mans per-
son) neuertheless they whiche seme great/added no thynge to
me. But contrary wyse/when they sawe that the gospell ouer
the vncircũcision was cõmitted vnto me/as the gospel ouer the
circumcision was vnto Peter: for he that was mighty in Peter
in the apostleshippe ouer the circumcision/the same was mygh-
ty in me amonge the Gentyls: and therfore when they perceа-
ued the grace that was geuen vnto me/then James/Cephas/
and John/whiche semed to be pylers/ gaue to me and Barna-
bas the ryght handes and agreed with vs/that we shuld preа-
che amonge the Hethen / and they amonge the Jewes: war-
nynge only that we shulde remember the poore. Which thynge
also I was diligent to do.

Deu.x.d. j.par.xix. Job. xxxiiij. Sap.vj.b Rom.v.b ephe.vj.b Col.iij.b. Actu.x.c. i.Petr.j.c

C And when Peter was come to Antioche/I withstode him in
the face/for he was worthy to be blamed. For yer that certayne
came frõ James/he ate with the gentyls. But when they were
come/he withdrue & separated him selfe/ fearynge them which
were of the circumcysion. And the other Jewes dissembled ly-
kewyse/in so muche that Barnabas was brought in to their si-
mulacion also. But when I sawe/that they went not the right
waye after the trueth of the gospel/ I sayde vnto Peter before
all mẽ/yf thou beyng a Jewe / lyuest after ỹ maner of the Gen-
tyls/& not as do the Jewes: why causest thou the Gentyls to
lyue as do the Jewes. We whiche are Jewes by nature/& not
synners of the Gentyls/knowe that a mã is not iustified by the
dedes of the lawe: but by ỹ fayth of Jesus Christ. And therfore

we haue beleued on Jesus Christ/ that we myght iustifyed by the fayth of Christ/ & not by the dedes of the lawe: because that by the dedes of the lawe no flesshe can be iustified.

If then whyll we seke to be made ryghteous by Christ / we D oure selues are founde synners/ is not then Christ the minister of synne? God forbyd. For yf I bylde agayne that which I destroyed/ then make I my selfe a trealpaser. But I thorowe the law/ am dead vnto the law: that I might lyue vnto God. I am crucifyed with Christ/ I lyue verely: yet now not I/ but Christ lyueth in me. For the lyfe which I now lyue in the flesshe/ I lyue by the fayth of the sone of God/ whiche loued me/ & gaue him selfe for me. I despyse not the grace of God. For yf ryghteoulnes come of the lawe/ then Christ dyed in vayne.

¶ The. iij. Chapter.

O Foliſshe Galathyans: who hath bewytched you / that ye I ſhuld not beleue the trueth? To whom Jesus Christ was described before the eyes/ and amonge you crucified. This only wold I learne of you/ receaued ye the spyrete by the dedes of the lawe/ or els by preachynge of the fayth? Are ye so vnwyse/ that after ye haue begonne in the spyrete/ ye wolde nowe ende in the flesshe? So many thinges then ye haue suffred in vayne/ yf that be vayne. Which ministred to you the spyrete/ & worketh mira-
G cles amõge you/ doth he it thorow the dedes of the lawe/ or by
Gen. xxv. preachynge of the fayth? Euẽ as Abraham beleued God/ and it
Ro. iiij. a. was assciibed to him for righteoulnes. Understande therfore/ D
Jaco. ij. d. that they which are of fayth/ ỹ same are the chyldrẽ of Abrahã.

For the scripture sawe afore hande/ that God wolde iustifye B
the hethen thorow fayth/ & therfore shewed before hande glad
genc. xxij tydynges vnto Abrahã: In the shall all nacions be blessed. So
eccl. xxxiij. then they which be of fayth / are blessed with faythfull Abrahã.

For as many as are vnder the dedes of the law/ are vnder ma-
deu. xxvij. lediccion. For it is written: Cursed is euery mã that cõtinueth not in all thinges which are written in the boke of the lawe/ to fulfyll them. That no man is iustified by the lawe in the syght
Abac. ij. a. of God/ is euident. For the iuste shall lyue by fayth. The lawe A is not of fayth: but the mã that fulfylleth the thinges cõtayned in the lawe / shall lyue in them. But Christ hath delyuered vs from the curse of the lawe/ & was made a cursed for vs. For it is

writtẽ

wrytten: curssed is euery one ỹ hangeth on tree/ ỹ the blessinge of Abrahā myght come on the gentyls thorow Jesus Christ/ & that we myght receaue the promes of the spyrete thorow fayth. deu. xxj.d

C Brethren I wyll speake after the maner of men. Though it be but a mans testamēt/ yet no man despyseth it/ or addeth any thinge therto when it is once alowed. ✝ To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy sede/ as in one/ which is Christ. This I saye/ that the lawe which beganne afterwarde/ beyonde. iiij. C. and xxx. yeres/ doth not disanul the testament/ that was confermed afore of God vnto Christ ward/ to make the promes of none effect. For yf the inheritaūce come of the lawe/ it commeth not of promes. But God gaue it vnto Abraham by promes. Hebr. ix.c.

Wherfore then serueth ỹ lawe? The lawe was added because of transgression (tyll the seed came to which the promes was made) & it was ordeyned by aūgels in the hande of a mediator. A mediator is not a mediator of one. But God is one. Is the law then agaynst the promes of God? God forbyd. How be it yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute righteousnes shulde haue come by the lawe. But the scripture concluded al thinges vnder synne that he promes by ỹ fayth of Jesus Christ/ shuld be geuē vnto thē that beleue. ✝ Before that fayth came/ we were kept and shut vppe vnder the lawe/ vnto the fayth which shulde afterwarde be declared.

D Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made righteous by fayth. But after that fayth is come/ nowe are we no lēger vnder a scolemaster. For ye are all the sones of God/ by the fayth whiche is in Christ Jesus. For al ye that are baptised/ haue put on Christ. Now is ther no Jewe nether Gentyll/ there is nether bounde ner free: there is nether man/ ner woman: but ye are all one thynge in Christ Jesu. yf ye be Christes/ then are ye Abrahams seed/ and heyres by promes.

C The. iiij. Chapter. ✝

A AND I say that the heyre as longe as he is a chylde/ differth not from a seruaunt/ though he be Lorde of all/ but is vnder tuters and gouerners/ vntill the tyme appoynted of the father. Euen so we/ as longe as we were chyldren/ were

in bondage vnder the ordinaunce of the worlde. But when the tyme was full come / God sent his sone borne of a woman and made bonde vnto the lawe / to redeme them which were vnder the lawe: that we thorowe eleccion / myght receaue the inheritaunce that belongeth vnto the naturall sones. Because ye are sones / God hath sent the spyrete of his sone into oure hartes / D which cryeth Abba father. Wherfore now / thou arte not a seruaunt / but a sone. If thou be the sone / thou arte also the heyre of God thorow Christ. ✠

Notwithstandynge / when ye knewe not God ye dyd seruice B vnto them / which by nature were no goddes. But now seying ye knowe God (yea rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly ceremonyes / wher vnto agayne ye desyre afresshe to be in bondage: ye obserue dayes / and monethes / and tymes / and yeres. I am in feare of you / lest I haue bestowed laboure on you in vayne.

Brethren I beseech you / be ye as I am: for I am as ye are. ye haue not hurte me at al. ye knowe / how thorow infirmite of the A flesshe / I preached the Gospell vnto you at the fyrst. And my temptacion which I suffred by reason of my flesshe / ye despysed not nether abhorred: but receaued me as an aungell of God: ye as Christ Jesus. How happy were ye then: for I beare you recorde that yf it had bene possible ye wold haue plucked out your owne eyes / and haue geuen them to me. Am I therfore become youre enemye / because I tell you the trueth:

They are gelous ouer you amysse. ye / they intende to exclu- C de you / that ye shulde be feruent to them warde. It is good alwayes to be feruent / so it be in a good thynge / & not only when I am present with you.

My lyttel chyldre (of whom I trauayle in byrth agayn / vntyll Christ be fashioned in you) I wold I were with you now / B and coulde chaunge my voyce / for I stande in adoute of you.

Tell me ye that desyre to be vnder the lawe / haue ye not
Gene. xxj. hearde of the lawe: ✠ For it is writte / that Abraham had two sones / the one by a bonde mayde / the other by a fre woma. yea and he whoch was of the bonde woman: was borne after the flesshe: but he which was of the fre woman / was borne by promes. Which thynges be token mystery. For these wemen are

two

two testamentes/ the one from the mounte Syna/ which gen-
dreth vnto bondage/ which is Agar. For mounte Sina is cal-
led Agar in Arabia/ and bordreth vpon the cyte/ which is now
Jerusalem/and is in bondage with her chyldren.

D But Jerusalem/which is aboue/is fre: which is the mother
of vs all. For it is wrytten: reioyce thou baren/ that beareſt no Esaie.liv.
chyldrē: breake forth and crye/thou that trauelest not. For the
desolate hath many moo chyldren then she which hath an hus-
bande. Brethren we are after the maner of Jsaac/ chyldren of Rom.ix.b
promes. But as then he that was borne carnally / persecuted
him that was borne spiritually. Euen so is it now. Neuerthe-
lesse what sayth the scripture: put awaye the bonde womā and gen.xxi.a.
her sone. For the sone of the bōde womā shal not be heyre with
the sone of the fre woman. So then brethren we are not chyl-
dren of the bonde woman:but of the fre woman. ✠

¶ The.v. Chapter.

A STand fast therfore in the libertie wherwith Christ hath
made vs fre/and wrappe not your selues agayne in the
yoke of bondage. Beholde I Paul saye vnto you/ that yf ye be
circumcised/ Christ shall profit you nothinge at all. I testifye a-
gayne to euery man whiche is circumcised that he is bounde to
kepe the whole lawe. ye are gone quyte from Christ as many
as are iustifyed by the lawe/and are fallen from grace. We loke
for a hope in the sprete/to be iustified thorow fayth. For in Jesu
Christ/nether is circumcision any thinge worth/nether yet vn-
circumcision/ but fayth which by loue is myghty in operacion.
ye dyd runne well: who was a let vnto you/ that ye shulde not
obey the trueth? Euen that counsell that is not of him that cal-
led you. A lytell leuen doth leuen the whole lompe of dowe.

B ✠ I haue trust towarde you in the Lorde / that ye wyll be
none other wyse mynded. He that troubled you/ shal beare his
iudgemēt/ what so euer he be. Brethren yf I yet preache circū-
cision: why do I then yet suffre persecucion? For then had the
offence which the crosse geueth / ceased. I wolde to God they
were separated from you/which trouble you. Brethrē ye were Leui.ix. b
called into libertie only/let not your libertie be an occasion vnto Mat.xxij.
the flesshe/but in loue serue one another. For all the lawe is ful- Mar.xv.c
fylled in one worde/which is this: ỹ shalt loue thyne neighbour Rom. xiij
Jaco.ij.b.
i.Pet.ij.c

as thy selfe. If ye byte and deuoure one another: take hede lest ye be consumed one of another.

✠ I saye walke in the spyrete/and fulfyll not the lustes of the C
flesshe. For the flesshe lusteth contrary to the spyrete/ & the spyrete contrary to the flesshe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde of the spyrete/ then are ye not vnder the lawe. The dedes of the flesshe are manifest/which are these/aduoutrie/fornicacion/vnclennes/wantannes/ydolatrie/ witchecraft/hatred/variaũce/ zele/wrath/stryfe/sedicion/sectes/enuying/murther/ dronkennes/glottony/ and suche lyke: of the which I tell you before as I haue tolde you in tyme past/ that they whicke commyt suche thynges/shal not inherite/ the kyngdom of God. But the frute of the spyrete is/ loue/ ioye/peace/ longe sufferynge/gentlenes/ D
goodnes/ faythfulnes/ mekenes/ temperancye. Agaynst suche ther is no law. They that are Christes/haue crucifyed the flesshe with the appetytes & lustes. ✠ ✠ If we lyue in the spyrete/ let vs walke in the spyrete. Let vs not be vayne glorious/ prouokynge one another/and enuyinge one another.

ℂ The.vj. Chapter.

BRethren/yf any man be fallen by chaunce into any faute/ A
ye which are spirituall/helpe to amende him in the spyrete of mekenes: consyderynge thy selfe/least thou also be tempted. Beare ye one anothers burthen/ & to fulfyll the lawe of Christ. If any man seme to him selfe that he is somwhat/when in dede he is nothyng/ the same deceaueth him selfe in his ymaginaciõ.
j.cor.iij.b Let euery man proue his owne worke / and then shall he haue reioysynge in his owne selfe/and not in another. For euery man shall beare his owne burthen.

Let him that is taught in the worde/minister vnto him that B
teacheth him/in al good thinges. Be not deceaued/God is not mocked. For what so euer a man soweth/that shall he reepe. He that soweth in his flesshe / shall of the flesshe reepe corrupcion. But he that soweth in the spyrete / shall of the spyrete reepe lyfe euerlastinge. Let vs not be wery of well doyng. For when the
j.thes. iij tyme is come/we shall reepe without werynes. Whyl we haue therfore tyme/ let vs do good vnto all men / and specially vnto them which are of the housholde of fayth. ✠

Beholde

¶ Beholde howe large a letter I haue wrytten vnto you with myne owne hande. As many as desyre with vtward aperaunce to please carnally/they constrayne you to be circumcised/only because they wolde not suffre persecucion with the crosse of Christ. For they themselues whiche are circumcysed/kepe not the lawe: but desyre to haue you circumcysed/that they myght reioyce in youre flesshe.

D God forbydde/that I shulde reioyce/but in the crosse of oure Lord Jesu Christ/wherby the world is crucified as touchynge me/and I as concernyng the world. For in Christ Jesu nether circumcision auayleth any thinge at all/nor vncircumcision: but a new creature. And as many as walke accordyng to his rule/ peace be on them/and mercy/and vpō Israel that pertayneth to God. From hence forth/let no man put me to busynes. For I beare in my body the markes of the Lord Jesu. Brethren the grace of oure Lorde Jesu Christ be with your spyrete. Amen.

¶ Unto the Galathyans wrytten/from Rome.

¶ The prologe vpon the epistle of Saynct Paul to the Ephesyans.

In this Epistle/and namely in the thre fyrste Chapters/Paul sheweth that the Gospell and grace thereof/was foresene and predestinate of God from before the begynnynge/and deserued thorowe Christ/and now at the laste sent forth that all men shulde beleue theron/thereby to be iustifyed/made ryghteous/lyuynge/and happye/and to be delyuered frome vnder the dampnacion of the lawe and captiuyte of ceremonyes.

And in the fourthe he teacheth to auoyde tradicions and mennes doctrines/and to beware of puttynge trust in anye thynge saue Christ/affirmynge that he onlye is sufficient/and that in him we haue all thynges/and besyde him nede nothynge.

In the fyfte and syxte Chapiters/he exhorted to exercyse the faythe/and to declare it abroade thorowe good workes/and to auoyde synne/and to arme them with spirituall armoure agaynst the deuyll/that they myght stande in tyme of tribulacion and vnder the crosse.

¶ The epistle

¶ The Epistle of S. Paul
the Apostle to the Ephesyans.
¶ The fyrst Chapter.



PAule an Apostle a of Jesu Christ / by the wyll of God.

To the Saynctes which are at Ephesus / & to them which beleue on Jesus Christ.

Grace be with you and peace from God oure father / and from the Lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ / which hath blessed vs with all maner of spirituall blessynges in heauenly thinges by Christ / accordinge as he had chosen vs in him / before the foundacion of the worlde was layde / that we shuld be saynctes / & without blame before him / thorow loue. And ordeyned vs before thorow Jesus Christ to be heyres vnto him selfe / accordinge to the pleasure of his will to the prayse of the glorie of his grace / wherwith he hath made vs accepted in the beloued.

By whom we haue redempcion thorow his bloude / euen the B forgeuenes of synnes / accordynge to the ryches of his grace / which grace he shed on vs aboundantly in all wysdom / and perceueaunce. And hath opened vnto vs the mystery of his will accordynge to his pleasure / and purposed the same in him selfe / to haue it declared whē the tyme were full come / that al thinges / both the thinges which are in heauen / & also the thinges which are in earth / shuld be gathered together / euen in Christ: that is to saye / in him in whom we are made heyres / and were therto predestinate accordynge to the purpose of him whiche worketh
1. Cor. 1. a. all thinges after the purpose of his own will: that we which be-
1. Pet. 1. a. fore beleued in Christ shuld be vnto the prayse of his glory.

In whom also ye (after that ye hearde the worde of trueth / C I meane the gospel of your saluacion / wherin ye beleued) were sealed

sealed with the holy spyrete of promes/ which is the ernest of our inheritaunce/ to redeme the purchased possession/ and that vnto the laude of his glory.

D Wherfore euen I (after that I hearde of the fayth which ye haue in the Lorde Jesu/ & loue vnto all the saynctes) cease not to geue thankes for you / makynge mencion of you in my prayers that the God of oure Lorde Jesus Christ and the father of glory/ myght geue vnto you the spyrete of wysdome / and open to you the knowledge of him selfe/and lyghten the eyes of your myndes that ye myght knowe what that hope is / where vnto he hath called you/ & what the ryches of his glorious inheritaunce is vpon the sanctes/ & what is the excedynge greatnes of his power to vs warde whiche beleue accordynge to the workynge of that his myghty power/which he wrought in Christ/ when he rayled him from the dead / and set him on his ryghte hande in heauenly thynges/aboue all rule/power/and myghte and dominacion / and aboue all names that are named / not in this worlde only/ but also in the worlde to come: and hath put all thinges vnder his fete/ & hath made him aboue al thynges/ the head of the congregacion whiche is his body and the fulnes of him that fylleth all in all thynges.

¶ The.v. Chapter.

A And you hath quickened also that were dead in treaspas se and synne/in the which in tyme passed ye walked/accordynge to the curse of this worlde/ & after the gouerner that ruleth in the ayer/ the spyrete that now worketh in the chyldrē of vnbelefe/amonge which we also had our couersacion in tyme past/in the lustes of our flesshe/and fulfylled the wyll of the flesshe & of the mynde: and were naturally the chyldren of wrath/ euen as well as other. Col.iij.d.

B But God whiche is ryche in mercy thorowe his greate loue wherwith he loued vs/ euē when we were dead by synne/hath quickened vs to gether in Christ (for by grace are ye saued) and hath rayled vs vp to gether/ & made vs sytte to gether in heauenly thynges thorowe Christ Jesus/ for to shewe in tymes to come the excedyng ryches of his grace/ in kyndnes to vs warde in Christ Jesu. For by grace are ye made safe thorow fayth and that not of youre selues. For it is the gyfte of God / and

commeth

commeth not of workes/ lest any man shulde bost him selfe. For we are his worckmanshyp created in Christ Jesu vnto good workes/ vnto ỹ which God ordeyned vs before/ that we shulde walke in them.

Wherfore remember that ye beynge in tyme passed gentyls in the flesshe / and were called vncircumcision to them whiche are called circumcision in the flesshe/ which circumcision is made by handes: Remember I saye / that ye were at that tyme with out Christ / and were reputed aliantes from the commen welth of Israel/ and were straungers from the testamentes of promes/ and had no hope/ & were with out God in this world. But now in Christ Jesu/ ye which a whyle agoo were farre of/ are made nye by the bloude of Christ.

For he is oure peace/ which hath made of both one/ and hath broken doune the wall that was a stoppe betwene vs/ and hath also put awaye thorow his flesshe/ the cause of hatred (that is to saye/ the lawe of commaundementes contayned in the lawe wrytten) for to make of twayne one newe man in him selfe / so makynge peace: & to reconcile both vnto God in one body thorowe his crosse / and slewe hatred therby: and came and preached peace to you which were a farre of / & to them that were nye. For thorowe him we both haue an open waye in / in one spryte vnto the father.

✠ Now therfore ye are no moare straungers and forener: but cytesins with the saynctes / & of the housholde of God: and are bylt vpon the foundacion of the Apostles and Prophetes/ Jesus Christ beynge the head corner stone/ in whom euery byldynge coupled to gether/ groweth vnto an hoyle temple in the Lorde/ in whome ye also are bylt to gether/ and made an habitacion for God in the spryte. ✠

The. iij. Chapter.

For this cause I Paul am in the bondes of Jesus Christ for youre sakes which are Hethen: yf ye haue hearde of the mynistracion of the grace of God which is geuen me to you warde. For by reuelacion shewed he this mystery vnto me/ as I wrote aboue in feawe wordes/ wherby whē ye reade/ ye may knowe myne vnderstandynge in the mystery of Christ/ whiche mistery in tymes passed was opened vnto the sones of men / as it is now

it is now declared vnto his holy Apostles & Prophetes by the spyete: that the Gentyls shulde be inheritours also / and of the same body/and partetakers of his promes that is in Christ/ by the meanes of the Gospell / wherof I am made a mynister / by the gyfte of the grace of God geuen vnto me thorowe the workynge of his power.

B Unto me the leste of all sayntes is this grace geuen / that I shulde preache amonge the gentyls the vnsearchable ryches of Christ / and to make all men se what the felishippe of the mystery is/which from the begynninge of the worlde hath bene hyd in God which made all thinges thorow Jesus Christ/to the intent/ that now vnto the rulers and powers in heauē myght be knowen by the cōgregacion / the manyfolde wysdome of God/ accordinge to the eternall purpose/ which he purposed in Christ Jesu oure Lorde / by whom we are bolde to drawe nye in that trust / which we haue by fayth on him. ✠ Wherfore I desyre that ye faynt not because of my tribulacions for youre sakes: which is youre prayse.

C For this cause I bowe my knees vnto ỹ father of our Lorde Jesus Christ/which is father ouer al that is called father in heauen & in earth/that he wold graūt you accordyng to the ryches of his glorie / that ye maye be strengthed with myghte by his spyete in the ynner man that Christ maye dwell in your hartes by fayth/that ye beynge roted and grounded in loue/myght be able to comprehende with all sayntes/what is that bredth and length/deepth & heyth: & to knowe what is the loue of Christ/ which loue passeth knowledge:that ye myght be fulfylled with all maner of fulnes which commeth of God.

D Unto him that is able to do excedynge aboundantly aboue al that we axe or thynke accordyng to the power that worketh in vs be prayse in the cōgregacion by Jesus Christ/ thorowout all generacions from tyme to tyme. Amen. ✠

¶ The.iiij. Chapter. ✠

A I Therfore whiche am in bondes for the Lordes sake / exhorte you / that ye walke worthy of the vocacion wherwith ye are called in all humblenes of mynde/ & mekenes/ and longe sufferynge / forbearynge one another thorowe loue/ and that ye be dūligēt to kepe the vnitie of the spyete in the bonde of peace/ Rom. xij. 1.cor.xij.b

mala.ij.b. peace/beynge one body/and one spyrete/euen as ye are called in one hope of youre callynge. Let there be but one Lorde/ one fayth/one baptyme/one God & father of vs all/ which is aboue all/thorow all/and in you all.

Rom. xij. i.Cor. xij ij.Cor. x. psa.lxxbij ✠ Unto euery one of you is geuen grace accordynge to the B measure of the gyft of Christ. Wherfore he sayth: He is gone vp an hyghe/and hath led captiuitie captiue/ and hath geuen gyftes vnto men. That he ascended/what meaneth it/but that he also descended fyrst in the lowest parties of the earth? He that descended is euen the same also that ascended/ euen aboue all heauens/to fulfyll all thynges.

i.Cor.xij. And the very same made some Apostles/ some Prophetes/ some Euãgelistes/ some shepherdes/ and some Teachers: that the saynctes myght haue all thynges necessarye to worke and minister with all/to the edifyinge of the body of Christ/ tyll we euery one (in the vnitie of fayth/ and knowledge of the sone of God) growe vp vnto a perfayte man/ after the measure of age of the fulnes of Christ. ✠ That we hence forthe be no moare chyldren/ wauerynge and caryed with euery wynde of doctrine/by the wylynes of men and craftynes/whereby they laye a wayte for vs to deceaue vs.

But let vs folowe the trueth in loue/and in all thynges growe in hym which is the head/that is to saye Christ/in whom al the bodye is coupled and knet to gether in euery ioynte wherwith one ministreth to another (accordyng to the operacion as euery parte hath his measure) & increaseth the body/ vnto the edifyinge of it selfe in loue.

✠ This I saye therfore & testifye in the Lord/ that ye hence C forth walke not as other gẽtyls walke/in vanitie of their mynde/blindes in their vnderstandyng/beyng straungers from the lyfe which is in God thorow the ignorancy that is in them/ because of the blyndnes of their hartes: which beynge past repentaũce/haue geuẽ them selues vnto wantãnes/to worke all mãner of vnclẽnes/euen with gredynes. But ye haue not so learned Christ/yf so be ye haue heard of him/ & are taught in him/ euen as the trueth is in Jesu. So then as concernyng the conuersacion in tyme past/ laye from you that olde man/whiche is corrupte thorowe the deceauable lustes: ✠ and be ye renued in

the spyrete

the spyrete of your myndes / & put on that new man which after the ymage of God is shapen in righteousnes & true holynes. Rom. b.a Col.iij.b.

D ✠ Wherfore put awaye lyinge / and speake euery man trueth vnto his neyghbour: for as muche as we are members one of another. Be angrye / but synne not: let not the sonne go doune vpon youre wrath / nether geue place vnto the backbyter. Let him that stole / steale no moare: but let him rather labour with his handes some good thynge / that he maye haue to geue vnto him that needeth. ✠ Hebr. xiij. j.pet. iij.a. and. iij.a. Psal. xxxvij.

Let no fylthy cõmunicacion procede oute of youre mouthes: but that which is good to edifye withall / when nede is: that it maye haue faueoure with the hearers. And greue not the holy spyrete of God by whom ye are sealed vnto the daye of redempcion. Let all bytternes / fearsnes and wrath / rorynge and cursed speakynge put awaye from you / with all maliciousnes. Be ye courteouse one to another / and mercyfull / forgeuynge one another / euen as God for Christes sake forgaue you.

¶ The.v. Chapter. ✠

A BE ye folowers of God as deare chyldrẽ / and walke in loue euen as Christ loued vs / and gaue himselfe for vs / an offerynge and a sacrifyce of a swete sauer to God. So that fornicacion and all vnclennes / or coueteousnes be not once named amonge you as it becõmeth sayncte: nether fylthynes / nether folysshe talkinge / nether gestynge which are not comly: but rather geuynge of thankes. For this ye know that no whoremonger / ether vnclene person / or coueteous person / whiche is the worshypper of ymages / hath any inheritaunce in the kyngdome of Christ and of God.

B Let no man deceaue you with vayne wordes. For thorowe suche thinges commeth the wrath of God vpon the chyldren of vnbelefe. Be not therfore companions with them. ye were once darcknes / but are now lyght in the Lorde.

Walke as chyldrẽ of lyght. For the frute of the spyrete is in all goodnes: righteousnes & trueth. ✠ Accept that whiche is pleasynge to the Lorde: and haue no fellisshippe with the vnfrutfull workes of darcknes / but rather rebuke them. For it is shame euen to name those thinges which are done of them in secrete: but all thinges whẽ they are rebuked of the light / are manifest. ij.tess.iij.a Mat.xxiij. Mar.xiij. Lu.xxj.b.

For what

for what so euer is manifest/ that same is lyght. Wherfore he
sayth: awake thou that slepest/ and stande vp frome death/ and
Christ shall geue the lyght.

✝ Take hede therfore that ye walke circūspectly: not as foles B
but as wyse redemynge the tyme: for the dayes are euyl. Wher-
fore / be ye not vnwyse / but vnderstande what the wyll of the
Col.iiij.a Lorde is/ & be not dronke with wyne/ wherin is excesse: but be
rom.xij.a. fulfylled with the spyrete/ speakyng vnto your selues in psalmes
i.thes.iiij. and ymnes/ & spyretuall songes/ syngynge & makynge melodie to
the Lorde in your hartes/ geuyng thākes alwayes for all thyn-
ges vnto God ỳ father/ in the name of our Lorde Jesus Christ
submittyng your selues one to another in the feare of God. ✝

i.cor.xj.a. Wemen submyt youre selues vnto youre owne husbandes/ C
as vnto the Lorde. For the husbande is the wyues head/ euen
as Christ is the head of the congregacion: & the same is the sa-
Col.iij.c. ueoure of the body. Therfore as the congregacion is in subiec-
i.pet.iij.a. cion to Christ/ lykewyse let the wyues be in subiection to their
husbandes in all thynges. Husbandes loue youre wyues/ euen
as Christ loued the congregacion / and gaue him selfe for it / to
sanctifye it/ and clensed it in the fountayne of water thorow the
worde/ to make it vnto him selfe/ a glorious cōgregacion with
out spot or wrynckle/ or any suche thynge: but that it shulde be
holy and without blame.

So ought men to loue their wyues/ as their owne bodyes. ỻ
He that loueth his wyfe/ loueth him selfe. For no man euer yet
hated his owne flesshe: but norisheth and cherisheth it/ euē as
the Lorde doth the congregacion. For we are membres of his D
Gen.ij.d. body/ of his flesshe/ and of his bones. For this cause shall a man
mat.xix.a. leaue father and mother/ and shall continue with his wyfe/ and
Mar.x.a. two shal be made one flesshe. This is a great secrete/ but I spe-
i.cor.vj.d. ke betwene Christ and the congregacion. Neuertheles do ye
so that euery one of you loue his wyfe truely euen as him selfe.
And let the wyfe se that she feare her husbande.

The.vj. Chapter.

Col.iij.d. Chyldren obeye your fathers and mothers in the Lorde: A
Exo.xx.c. for so is it right. Honoure thy father and mother/ that is
Deu.v.c. the fyrst cōmaundemēt that hath any promes/ that thou mayst
Eccl.iij.b be in good estate/ and lyue longe on the earth. And ye fathers
Mat.xv.a
mar.viij.b

moue

moue not youre chyldren to wrath: but bringe them vp with the norter and informacion of the Lorde. Seruauntes be obe- Col.iij.d.
dient vnto your carnall masters/with feare and tremblinge in Tit.ij.c.
B singlenes of youre hartes/as vnto Christ: not with seruice in i.Pe.ij.c.
the eye sight/as men pleasers:but as the seruauntes of Christ/ doyng the will of God from the harte with good will/ seruinge the Lorde/& not men. And remember that what so euer good thynge any mā doeth that shal he receaue agayne of the Lord/ whether he be bonde or free. And ye masters/do euen the same thynges vnto them/puttynge away threatenynges:& remember that euen your master also is in heauē/ nether is there any respecte of person with him.

C ✠ Finally my brethren/ be stronge in the Lorde/ and in the power of his myght. Put on the armour of God/that ye maye stande stedfast agaynst the crafty assautes of the deuyll. For we wrestle not agaynst flesshe and bloud:but agaynst rule/agaynst power/ & agaynst worldly rulers of ỹ dercknes of this worlde/ agaynst spretuall wyckednes/for heauenly thinges.

For this cause take vnto you the armoure of God / that ye maye be able to resyst in the euyll daye/and stande perfect in all thynges. Stande therfore/and your loynes gyrde about with veritie/hauynge on the brest plate of ryghteousnes/ and shood with showes prepared by the Gospell of peace. Aboue all take to you the shelde of fayth/ wherewith ye maye quenche all the fyrye dartes of the wycked. And take the helmet of saluacion/ and the swearde of the spryte / which is the worde of God. ✠
D And praye all wayes with all māner prayer & supplicacion/and that in the spryte: & watch ther vnto with all instance & supplicacion for all saynctes and for me/that vttraūce maye be geuen vnto me/ that I maye opē my mouth boldly/to vtter the secretes of the gospell/wherof I am messenger in bondes/that therin I maye speake frely/as it becōmeth me to speake.

But that ye maye also knowe what condicion I am in / and what I do/ Tichicus my deare brother and faythfull minister in the Lorde/shall shewe you of all thinges/whom I sent vnto you for the same purpose/ that ye myght knowe what case I stande in/and that he myght comforte youre hartes.

Peace be with the brethren / and loue with fayth from God

A the father

the father and frome the Lorde Jesu Christ. Grace be with all them which loue oure Lorde Jesus Christ in purenes. Amen.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

¶ The prologe vpon the Epistle of S. Paul to the Philippians.

PAul prayseth the Philippyans/and exhorteth them to stande fast in the true fayth and to encrease in loue. And because that false Prophetes studye alwayes to impugne and destroye the true fayth/he warneth them of suche worke learners or teachers of workes/and prayseth Epaphroditus. And all this doeth he in the fyrste and seconde Chapters.

In the thyrde he reproueth faythlesse & mannes righteousnes/whiche false prophetes teache and mayntayne. And he setteth him selfe for an ensample/ howe that he him selfe had lyued in suche false righteousnes and holynes vnrebukable/that no man coulde come playne on him/ and yet nowe setteth naught thereby for Christes righteousnes sake. And finally he admyneth that suche false Prophetes are the enemyes of the crosse/and make their bellyes their god. For further then maye sakelye and without all parell and sufferynge/wyll they not preache Christ.

¶ The Epistle of S. Paul

the Apostle to the Philippyans.

¶ The fyrst Chapter.



PAul and Timotheus the seruauntes of Jesu Christ. To all the saynctes in Christ Jesu / whiche are at Philippos/ with the Bilshops & Deacons. 1

Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

I thanke my God with all remembraunce of you/ alwayes in all my prayers for you/& praye with gladnes/because of the felloushyp which ye haue in the gospell frō the fyrst daye vnto now/ ✝ and am suerly certified of this/that he which begāne a good worke

worke in you / shall go forthe with it vntyll the daye of Jesus Christ / as it becommeth me so to iudge of you all / because I haue you in my harte / and haue you also enery one companions of grace with me / euē in my bondes / as I defende and stablysshe the Gospell.

B For God beareth me recorde how greatly I longe after you al from the very harte rote in Jesus Christ. And this I praye / that youre loue maye increace more & more in knowledge / and in all fealynge / that ye myght accepte thinges mooste excellent / that ye myght be pure and such as shulde hurte no mānes conscience / vntyll the daye of Christ / fylled with the frutes of righteousnes / which frutes come by Jesus Christ vnto the glory and laude of God. F

I wolde ye vnderstode brethren that my busynes is happened vnto the greate furtherynge of the Gospell. So that my bondes in Christ / are manifest thorowout al the iudgemēt hall and in all other places: In so muche that many of the brethrē in the Lorde are boldned thorow my bondes / & dare more largely speake the word with out feare. Some ther are which preache Christ of enuye and stryfe / and some of good wyll. The one parte preacheth Christ of stryfe and not purely / supposynge to adde more aduersitie to my bondes. The other parte of loue / because they se that I am set to defende the Gospell.

C What then? So that Christ be preached all maner wayes / whether it be by occasion / or of true meaning / I therin ioye: ye and will ioye. For I knowe that this shall chaunce to my saluacion / thorow your prayer and ministrynge of the spirite of Jesu Christ / as I hartely loke for and hope that in nothynge I shall be a shamed: but that with all confidence / as all wayes in tymes past / euen so nowe Christ shall be magnifyed in my body / whether it be thorow lyfe / or els death. For Christ is to me lyfe / and death is to me auauntage.

D If it chaunce me to lyue in the flesshe / that is to me frutefull for to worke / and what to chose I wote not. I am constrayned of two thynges: I desyre to be lowsed and to be with Christ / which thinge is best of all. Neuertheless to abyde in the flesshe is moare nedfull for you. And this am I sure of / that I shal abyde and with you all continue / for the furtheraunce and ioye of

youre fayth that ye maye moare aboundātly reioyce in Jesus Chryst thorow me/by my cōmynge to you agayne.

Only let youre cōuersacion be/as it becommeth the Gospell of Chryst: that whether I come and se you/or els be absent/ I maye yet heare of you that ye continue in one spyrete/and in one soule/labourynge as we do/to mayntaine the fayth of the gospell/and in nothynge fearynge youre aduersaries: which is to them a token of perdicion / and to you of saluacion and that of God. For vnto you it is geuē that not only ye shulde beleue on Chryst: but also suffre for his sake/and haue euē the same fyght which ye sawe me haue and now heare of me.

¶ The.ij. Chapter.

IF ther be amonge you any consolacion in Chryst/yf there A
be any comfortable loue/ yf ther be any fellysshippe of the spyrete/yf ther be any compassion or mercy: fulfyll my ioye/that ye drawe one waye/hauynge one loue/ beynge of one accorde/ and of one mynde/ ꝑ nothinge be done thorowe stryfe or vayne glory/ but that in mekenes of mynde euery man esteme other better then him selfe/ and loke not euery man on his own thinges/but euery man on the thinges of other men. D

✝ Let the same mynde be in you that was in Chryst Jesu/ B
which beynge in the shape of God/and thought it not robbery to be equal with God. Neuertheles he made him selfe of no reputacion/and toke on him the shape of a seruaunte/and became lyke vnto men/& was founde in his apparell as a mā. He humbled him selfe & became obediēt vnto the death/euen the death
Heb. ij. b. Ro. xiiij. Esa. xlv. of the crosse. Wherfore God hath exalted him/ and geuē him a name aboue all names: that in the name of Jesus shulde euery knes bowe/both of thinges in heauen/ & thinges in earth/and thinges vnder the earth: & that all tounges shulde confesse that Jesus Chryst is the Lord/vnto the praise of God the father. ✝

Wherfore my dearly beloued/ as ye haue all wayes obeyed/ C
not whē I was present only/but now muche more in myne absence/ euen so worke out youre owne saluacion with feare and tremblinge. For it is God which worketh in you/both the will and also the dede euen of good will. A

Do all thinge without murmuringe and disputinge/that ye maye be fautlesse and pure/ & the sones of God without rebuke

in the

in the myddes of a croked and peruerse nacion: amonge which se that ye shyne as lightes in ỹ worlde/holdinge faste the worde of lyfe/vnto my reioysing in the day of Christ/ that I haue not rũne in vayne/nether haue laboured in vayne. yea and though I be offered vp vpon the offeringe and sacrifice of youre fayth: I reioyce/and reioyce with you all. For the same cause also/reioyce ye/and reioyce ye with me.

I trust in the Lorde Jesus for to sende Timotheus shortly vnto you/that I also maye be of good comforte/when I knowe what case ye stonde in. For I haue no man that is so lyke mynded to me/which with so pure affecciõ careth for your matters. For all other seke their owne / & not that which is Jesus Christes. ye know the proffe of him/how that as a sone with the father/so with me bestowed he his labour vpõ the gospel. Him I hope to send assone as I know how it will go with me. I trust in the Lorde/ that I also my selfe shall come shortly.

D I suppose it necessary to sende brother Epaphroditus vnto you/my companion in laboure and felowe soudier/youre Apostel and my minister at my nedes. For he longed after you/and was full of heuynes / because that ye had hearde saye that he shulde be sycke. And no doute he was sycke/and that nye vnto death. But God had mercy on him: not on him only/but on me also/lest I shuld haue sorow vpon sorow.

I sent him therfore the diligentlyar / that when ye shulde se him /ye might reioyce agayne/and I might be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes / and make muche of suche: because that for the worke of Christ he went so farre/that he was nye vnto death/ and regarded not his lyfe/to fulfil that seruice which was lackinge on your parte towarde me.

¶ The. iij. Chapter.

A Moreouer/my brethren reioyce in the Lord. It greueth me not to wryte one thynge often to you. For to you it is a sure thinge. Beware of dogges/ beware of euyll workers: Beware of dissencion. For we are circumcision which worshyp God in the spirite/and reioyce in Christ Jesu/and haue no confidence in the flesshe: thongh I haue wherof I myght reioyce in the flesshe. If any other man thinketh that he hath wherof he

myght trust in the flesshe: muche more I circumcised the eyght daye/of the kynred of Israel/of ỹ tribe of Beniamin/an Ebrue borne of the Ebrues:as cõcerninge the lawe/a Pharisaye/& as cõcernyng feruentnes/I persecuted the cõgregacion/& as touchynge ỹ righteousnes which is in ỹ law/I was vnrebukable. A

But the thynges that were vauntage vnto me/I counted losse for Christes sake:yea I thynke al thinges but losse for that excellẽt knowledges sake of Christ Iesu my Lorde. For whom I haue counted all thynge losse/and do iudge them but donge/ that I myght wynne Christ/& myght be found in him/not hauynge myne owne righteousnes which is of the lawe:but that whiche springeth of the fayth whiche is in Christ. I meane the righteousnes which cõmeth of God thorow fayth in knowyng him & the vertue of the resurreccion/and the felloushippe of his passiõs/that I myght be conformable vnto his death/yf by any meanes I myght attayne vnto the resurreccion of the dead. B

Not as though I had all redy attayned to it/ether were all redy perfecte:but I folowe/yf that I maye comprehende that/ wher in I am comprehended of Christ Iesu. Brethrẽ/I counte not my selfe that I haue gotten it:but one thynge I saye: I forget that which is behynde/& stretche my selfe vnto that which is before/and preache vnto that marke appoynted/to obtayne the rewarde of the hyghe callynge of God in Christ Iesu. Let vs therfore as many as be perfect/be thus wyse mynded: and yf ye be otherwyse mynded/I praye God open euen this vnto you. Neuertheless in that wher vnto we are come/let vs proceade by one rule/that we maye be of one accorde. B

✠ Brethren be folowers of me/& loke on them which walke euen so as ye haue vs for an ensample. For many walke (of whõ I haue tolde you often/& now tell you wepinge) ỹ they are the enemyes of the crosse of Christ/whose ende is dãpnaciõ/whose God is their bely/& whose glory is to their shame/whiche are worldely mynded. But our cõuersacion is in heauen/frõ whẽce we loke for a saueour/euen the Lorde Iesus Christ which shal chaũche our byle bodyes/that they maye be fashioned lyke vnto his glorious body/accordinge to the worckynge/wherby he is able to subdue all thynges vnto him selfe. ✠ C

Ro.xvij.c C

¶ The.iiij. Chapter.

Herfore

A Herfore my brethren dearly beloued and longed for / my ioye and croune / so continue in the Lorde ye beloued. I praye Euodias / & beseech Sintiches that they be of one accorde in the Lorde. ye & I beseech the faythfull yockfelowe / helpe the wemē which laboured with me in the Gospell / & with Clemēt also / & with other my labour felowes / whose names are in the boke of lyfe. ✣ Reioyce in the Lorde alwaye / & agayne I saye reioyce. Let your softenes be knowē vnto all men. The Lorde is euen at hande. Be not carefull: but in all thinges shewe your peticion vnto God in prayer and supplicacion with geuinge of thankes. And ỹ peace of God which passeth al vnderstādinge / kepe your hartes and myndes in Christ Jesu. ✣

B Furthermore brethrē / what so euer thynges are true / what so euer thinges are honest / what so euer thinges are iust / what so euer thinges are pure / what so euer thinges pertayne to loue / what so euer thynges are of honest reporte: yf ther be any verteous thinge yf ther be any laudable thinge / those same haue ye in your mynde / which ye haue both learned and receaued hearde & also sene in me: those thynges do / & the God of peace shall be with you. I reioyse in the Lorde greatly / that nowe at the last ye are reuiued agayn to care for me / in that wherin ye were also careful / but ye lacked opportunite. I speake not because of necessitie. For I haue learned in what so euer estate I am therwith to be contēt. I can both cast doune my selfe / I can also excede. Euery where & in all thynges I am instructed / both to be ful / and to be hōgry: to haue plenty / and to suffre nede. I can do all thynges thorow the helpe of Christ which strengtheneth me. Not withstandynge ye haue well done / that ye bare parte with me in my tribulacion.

C ye of Philippos knowe that in the beginnyng of the gospell / when I departed frō Macedonia / no congregacion bare parte with me as concerninge geuynge and receauinge / but ye only. For when I was in Tessalonica / ye sent once and after warde agayne vnto my nedes: not that I desyre gyftes / but I desyre aboundant frute on youre parte. I receaued al / & haue plentie. I was euen filled after that I had receaued of Epaphroditus / that which came from you / an odour that smelleth swete / a sacrifice accepted and pleasaunt to God. My God fulfyl all your

nedes thorow his glorious ryches in Jesu Christ. Unto God & our father be prayse for euermore. Amen. Salute all the sayn-ctes in Christ Jesu. The brethrē which are with me/grete you. All the saynctes salute you: & mooste of all they which are of the Emperours housholde. The grace of oure Lorde Jesu Christ be with you all: Amen.

¶ Sent from Rome by Epaphroditus.

¶ The prologe vpon the Epistle of S. Paul to the Collossyans.

AS the pistle to the Galathyans holdeth the maner and fasshion of the epistle to the Romayns/brefly cōprehendyng all that is therin at lenght disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesyans/concernynge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/he prayseth them and wysseth that they continewe in the fayth/and growe perfecter therin/and then describeth he the Gospell/howe that it is a wysdom that confesseth Christ to be the Lorde and God/crucifyed for vs/and a wysdome that had bene hyd in Christ sence afore the begynnyng of the worlde/and now fyrst begonne to be opened thorow the preachynge of the Apostles.

In the seconde/he warneth them of mennes doctrine/& describeth the false pro-phetes to the vttermost and rebuketh them accordynge.

In the thyrde/he exhorteth to be fruteful in ỹ pure fayth with all maner of good workes one to another/and describeth all degrees & what their dutyes are.

In the fourth/he exhorteth to praye/& also to praye for him/and saluteth them.

¶ The Epistle of S. Paul the Apostle to the Collossyans.

¶ The fyrst Chapter.



PAul an A-postle of Jesu Christ / by the wyll of God/& brother Timotheus.

To the saynctes which are at Collossa/ & brethrē that beleue in Christ.

Grace be with you and peace from God oure father/and from the Lorde Jesu Christ.

We geue thankes to God ỹ father of our Lord Jesu Christ/ alwayes

alwayes prayinge for you ſence we hearde of your fayth which ye haue in Chriſt Jeſu/ & of the loue which ye beare to all ſayn-ctes for the hopes ſake which is layde vp in ſtore for you in hea-uen/ of which hope ye haue hearde before by ỹ true word of the goſpell/ which is come vnto you/ euen as it is into all ỹ worlde/ and is frutefull/ as it is amonge you/ from the fyrſt daye in the which ye heard of it/ & had experiẽce in the grace of God in the trueth/ as ye learned of Epaphra oure deare felowe ſeruaunt/ which is for you a faythfull miniſter of Chriſt/ which alſo decla-red vnto vs your loue whith ye haue in the ſprete.

B ✠ For this cauſe we alſo/ ſence the day we hearde of it/ haue not ceaſed prayinge for you/ & deſyrynge that ye myght be ful-fylled with the knowledge of his will/ in all wiſdome and ſpre-tuall vnderſtãdynge/ that ye might walke worthy of the lorde in all thynges that pleaſe beynge frutefull in all good workes/ and encreaſinge in the knowledge of God/ ſtrengthed with all myght thorow his glorious power/ vnto all paciẽce and longe ſufferinge with ioyfulnes ✠ geuynge thankes vnto the father which hath made vs mete to be partetakers of the enheritaũce of ſainctes in lyght. Which hath delyuered vs from the power of darckenes/ and hath tranſlated vs into the kyngdome of his deare ſone/ in whome we haue redempciõ thorowe his bloud/ that is to ſaye the forgeuenes of ſynnes/ which is the ymage of the inuiſyble God/ fyrſt begotten of all creatures. For by hym were all thinges created/ thinges that are in heauen/ and thin-ges that are in earth: thynges viſible & thinges inuiſible/ whe-ther they be maieſte or lordſhippe/ ether rule or power. All thin-ges are created by him/ and in him and he is before all thinges/ and in him all thinges haue their beyng. 1. cor. xv. c Apoc. 1. v.

C And he is the head of the bedy/ that is to wyt of the congre-gacion: he is the beginninge and fyrſt begottẽ of the dead/ that in all thinges he myght haue the preeminẽce. For it pleaſed the father that in him ſhuld all fulnes dwel/ & by him to retõcile all thinge vnto him ſelfe: & to ſet at peace by him thorow ỹ bloude of his croſſe/ both thinges in heauen & thinges in earth.

And you (which were in tymes paſt ſtraũgers and enymes/ becauſe youre myndes were ſet in euyll workes) hath he nowe reconciled in the body of his fleſſhe thorow death/ to make you holy vnbla-

holy vnblameable and with out faut in his own syght / yf ye cō-
tinue grounded and stablysshed in the fayth / and be not moued
awaye frō the hope of the Gospell / wherof ye haue hearde / how
that it is preached amonge all creatures which are vnder hea-
uen / wherof I Paul am made a minister.

Now ioye I in my sufferynges which I suffre for you / and A
fulfyl that which is behynde of the passions of Christ in my flesh
she for his bodyes sake which is the congregacion / wherof I
am made a minister accordynge to the ordinaūce of God / which
ordinaunce was geuen me vnto you warde / to fulfyll the word
of God that mystery hyd sence the worlde beganne / & sence the
beginninge of generacions: but now is opened to his saīctes /
to whom God wolde make knowē the glorious ryches of this
mistery amōge the Gentyls / which ryches is Christ in you / the
hope of glory / which we preach / warnynge all men / & teaching
all men in all wysdome / to make all men perfect in Christ Jesu.
Wherin I also laboure and stryue / euē as farforth as his wor-
kynge worketh in me myghtely.

¶ The .ij. Chapter.

I Wolde ye knewe what fyghtynge I haue for youre sa- A
kes and for them of Laodicia / & for as many as haue not
sene my person in the flesshe / that their hartes myght be com-
forted and knet to gether in loue / and in all riches of ful vnder-
standynge / for to knowe the mystery of God the father and of
Christ / in whom are hyd all the treasures of wysdome & knowe-
1.Cor.b.b ledge. This I saye lest any mā should begyle you with entisinge
wordes. For though I be absent in the flesshe / yet am I present
with you in the spryte / ioyinge and beholdynge the order that
ye kepe / and youre stedfast fayth in Christ. As ye haue therfore
receaued Christ Jesu the Lorde / euen so walke / roted and bylt
in him and stedfaste in the fayth / as ye haue learned: and therin
be plenteous in geuynge thankes.

✠ Beware lest any man come and spoyle you thorow philo- B
sophy and disceatfull vanitie / thorow the tradicios of men / and
ordinaunces after the worlde / and not after Christ. For in him
dwelleth all the fulnes of the Godhead bodyly / and ye are com
plete in him which is the head of all rule & power / in whō also ye
are circumcised with circūcision made with out handes / by put-
tynge of

tynge of the fynfull body of the flesshe thorowe the circumcision that is in Christ/in ꝑ ye are buryed with him thorowe baptim/ in whō ye are also rysen agayne thorow fayth/that is wrought by the operacion of God which rayſed him from death.

And ye which were dead in synne thorowe the vncircūcision of youre flesshe/hath he quickened with him/and hath forgeuē vs all our trespases/ ✠ & hath put out the handwrittinge that was agaynst vs/contayned in the lawe written/and that hath he taken out of the waye and hath fastened it to his crosse / and hath spoyled rule & power/& hath made a shewe of them openly/and hath triumphed ouer them in his owne person. Eph. ij.a.

Let no man therfore trouble youre cōsciences aboute meate and drincke/or for a pece of an holy daye/as the holy daye of the newe mone/or of the Saboth dayes/whiche are nothynge but shaddowes of thinges to come: but ꝑ body is in Christ. Let no man make you shote at a wronge marke/which after his owne ymaginacion walketh in the humblenes & holynes of aungels/ thynges which he neuer saw:causlesse puft vp with his fleshly mynde /& holdeth not the head/wherof all the body by ioyntes and couples receaueth norisshment/ and is knet to gether/and encreaseth with the increasynge that cōmeth of God.

Wherfore yf ye be dead with Christ from ordinaunces of the worlde/why as though ye yet lyued in the worlde/are ye ledde with tradicions of them that saye: Touche not/ tast not/ handell not: which all perysshe with the vsynge of them and are after the commaundementes and doctryns of men: which thynges haue the similitude of wysdome in chosen holynes & humblenes/ and in that they spare not the body / and do the flesshe no worshype vnto his neade.

¶ The.iij. Chapter. ✠

If ye be then rysen agayne w̄ Christ / seke those thynges which are aboue/where Christ sytteth on the right hand of God. Set your affeccion on thinges that are aboue/and not on thinges which are on the earth. For ye are dead/& your lyfe is hyd with Christ in God. When Christ which is oure lyfe/shal shewe him selfe/ then shall ye also appere with him in glory. ✠

Mortifye therfore your membres which are on ꝑ earth/fornicacion/vnclennes/vnnatural lust/euyl concupiscence/& coueteousnes

teousnes which is worshippynge of ydoles: for which thynges sakes the wrath of God commeth on the chyldren of vnbeleue. In which thinges ye walked once/when ye lyued in them.

colos. vj.b. Ephe. iij. Hebr. xij. i.pet. ij.a. But now put ye also awaye frō you all thinges: wrath/fearsnes/maliciousnes/ cursed speakynge/fylthy speakynge oute of your mouthes. Lye not one to another/that the olde mā with his workes be put of and the newe put on/ whiche is renued in knowledge after the ymage of him that made him/wher is neither Gentyle ner Jewe/circumcision nor vncircūcision/Barbarous or Scythian/bonde or free: but Christ is all in all thinges.

ephe. iiij. ✠ Now therfore as electe of God/holy and beloued/put on tender mercy/kyndnes/humblenes of myndes/ meknes/ lōge

i.cor. x.g. suffering/ forbearyng one another & forgeuynge one another: yf any mā haue quarell to another/ euē as Christ forgaue you/ euē so do ye. Aboue all these thynges put on loue/which is the bonde of perfectnes. And the peace of God rule in your hartes/ to the whiche peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously in all wysdom. Teache & exhorte youre owne selues/in psalmes and hymnes/& spyretuall songes/which haue fauour with them

ephe. v.c. i.pe. iij.a. syngynge in youre hartes to the Lorde. And al thinges (what so euer ye do in worde or dede) do in the name of oure Lorde Jesu/geuynge thankes to God the father by him. ✠

ephe. vj.a. Wyues/submyt your selues vnto your owne husbandes/as it is comly in the Lorde. Husbandes loue your wiues/& be not

ephe. vj.a Titus. ij. i.Pe. ij.c. bitter vnto them. Chyldrē/obey your fathers & mothers/in all thinges/for that is well pleasynge vnto ỹ Lord. Fathers/rate not your chyldrē/lest they be of a desperate mynde. Seruauntes/be obediēt vnto youre bodely masters in all thinges: not with eye seruice as men pleasers/ but in synglenes of harte/fearynge God. And what so euer ye do/do it hartely as though ye dyd it to ỹ Lorde/& not vnto men: for as muche as ye knowe that of the Lord ye shal receaue ỹ rewarde of inheritaūce/for ye serue

sapi. vj.b. rom. ij.b. the Lord Christ. But he that doth wronge shall receaue for the wrōge that he hath done: for ther is no respect of persons with God. ye masters do vnto your seruaūtes that which is iust and equal/seynge ye knowe that ye also haue a master in heauen.

¶ The. iiij. Chapter.

COntinue in prayer and watch in the ſame with thankes geuynge/prayenge alſo for vs/that God opon vnto vs the dore of vtteraunce / that we maye ſpeake the myſtery of Chriſt (wherefore I am alſo in bondes) that I maye vtter it as it becommeth me to ſpeake. Walke wyſely to them that are with out/and redeme the tyme. Let youre ſpeache be alwayes well fauoured & powdred with ſalt/that ye maye knowe how to anſwer euery man.

The deare brother Tichicos ſhall tell you of all my buſynes/ which is a faythfull miniſter and felowe ſeruaũt in the Lorde/ whõ I haue ſent vnto you for the ſame purpoſe that he might knowe how ye do/and myght comfort youre hartes/with one Oneſimus a faythfull & beloued brother/ which is one of you. They ſhall ſhewe you of all thinges which are adoynge here.

Ariſtarchus my preſon felowe ſaluteth you / and Marcus Barnabas ſyſters ſone:touchynge whom ye receaued cõmaundementes. If he came vnto you/receaue him:and Jeſus which is called Juſtus/which are of the circumciſion. Theſe only are my worke felowes vnto the kyngdom of God/which were vnto my conſolacion. Epaphras the ſeruaunt of Chriſt/whiche is one of you/ſaluteth you/and allwayes laboureth feruently for you in prayers/ that ye maye ſtande perfect and full in all that is the will of God. I beare him recorde that ge hath a feruent mynde towarde you/and towarde them of Laodicia and them of Hierapolis. Deare Lucas the Phiſycion greteth you/ and Demas. Salute the brethren which are of Laodicia/and ſalute Nimphas and the congregacion which is in his houſſe. And whẽ the piſtle is read of you/make that it be read in the cõgregacion of the Laodicians alſo:and that ye lykewyſe reade the epiſtle of Laodicia. And ſaye to Archippus: take hede to the office that thou haſt receaued in the Lorde:that thou fulfyll it. The ſalutacion by the hande of me Paul. Remember my bondes.
Grace be with you. Amen

¶Sent from Rome/ by Tychicus and Oneſymus.

¶The prologe

the worſhipp of prayer & the power of Gods worde

& recistid ed / hortatid.

ij. tim. iiij

the worſhipp of the worlde & the knowlage of Gods worde

the dutie of a ſpirituall miniſter

¶ The prologe vpon the fyrst Epistle of S. Paul to the Tessalonyans.

IN this Epistle dyd Paul wryte of exceadynge loue and care: and prayseth them in the two fyrste Chapters because they dyd receaue the Gospel earnestly/ and had in tribulacion and persecucion continued stedfastly/ and were become an ensample vnto all congregacions/ and had therto suffered of their owne kynsmē as Christ and his Apostles dyd of the Iewes/ puttynge them therto in mynde/ how purelye and godly he had lyued amonge them to their ensample/ and thanketh God that his Gospell had brought forth suche frute amonge them.

In the thyrde Chapter he sheweth his diligence and care/ leaste his so great laboure/ and their so blessed a beginnynge shulde haue bene in vayne/ Satan and his Apostles vexynge them with persecucion/ and destroyenge their faythe with mennes doctrine. And therfore he sent Timothe to them/ to comforte them/ & strength them in the fayth/ and thanketh God that they had so constantly endured/ and desyred God to encrease them more and more.

In the fourth he exhorteth them to kepe them selues from synne/ and to do good one to another. And therto he informeth them concernynge the resurreccion.

In the fyueth/ he wryteth of the laste daye/ that it shulde come sodenly/ exhortynge to prepare them selues there after and to kepe a good order concerninge obedience and rule.

¶ The Fyrst Epistle of S. Paul the Apostle vnto the Tessalonyans.

¶ The fyrst Chapter.



PAul/ Siluanus/ and Timotheus Vnto the congregaciō of the Thessalonyans/ in God the father and in the Lorde Iesus Christ. Grace be with you and peace from God our father/ & from the Lorde Iesus Christ.

We geue God thankes all waye for you all/ makynge mencion of you in oure prayers without cesynge/ & call to remembraunce your worke in the fayth/ and laboure in loue and perseueraunce in the hope of our Lorde Iesus Christ/ in the syght of God our father/ because we knowe brethrē beloued of God/ howe that ye are electe. For our Gospell came not vnto you in worde only/ but also in power/ and also in the holye goost and in muche

muche certaynte/as ye knowe after what maner we behaued oure selues amonge you/for youre sakes.

And ye became folowers of vs and of the Lorde/and receaued the worde in muche affliccion/ with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia & Achaia. For from you sounded out the worde of the Lorde/not in Macedonia and in Achaia only:but your fayth also which ye haue vnto God/spred her selfe abroade in all quarters: so greatly that it nedeth not vs to speake any thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you and how ye tourued to God from ymages:for to serue the lyuynge and true God:and for to looke for his sone from heauen:whom he rayled from death: I mean Jesus which delyuereth vs from wrath to come.

The.i. Chapter.

For ye your selus knowe brethren of oure entraunce in vnto you: howe that it was not in vayne: but euen after that we had suffered before & were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospel of God/ with muche stryuynge. Oure exhortacion was not to brynge you to erroure / nor yet to vnclennes/nether was it with gyle:but as we were alowed of God/that the Gospell shulde be comuytted vnto vs:euen so we speake/not as though we entended to please men/but God which tryeth oure hartes.

Nether was oure conuersacion at any tyme with flatterynge wordes/ as ye well knowe/ nether in cloked coueteoulnes/ God is recorde: nether sought we prayse of mē: nether of you: nor yet of any other/when we myght haue bene chargeable/as the Apostles of Christ/but we were tender amonge you: euen as a norse cherissheth her chyldren / so was oure affeccion towarde you/ oure good wyll was to haue dealte vnto you/ not the Gospell of God only: but also oure owne soules/because ye were deare vnto vs.

+ ye remember brethrē oure laboure/and trauayle. For we laboured daye & nyght because we wold not be greueous vnto any of you/ and preached vnto you the Gospell of God. ye are wytnesses/and so is God/how holily & iustly and vnblameable we behaued

Actu. xx. i. Cor. iij. j. thes. iij. we behaued oure selues amonge you that beleue: as ye knowe howe that we exhorted and comforted and besought euery one of you/as a father his chyldrē/that ye wolde walke worthy of God/which hath called you vnto his kyngdome and glory.

For this cause thanke we God withoute ceasynge/ because that whē ye receaued of vs ỹ worde wherwith God was preached/ye receaued it not as the worde of mā: but euen as it was in dede/ỹ worde of God/ which worketh in you that beleue. For ye brethren became folowers of the congregacions of God whiche in Jewry are in Christ Jesu: for ye haue suffered lyke thynges of youre kynsmen/ as we oure selues haue suffered of the Jewes. Whiche as they kylled the Lorde Jesus and their owne Prophetes / euen so haue they persecuted vs/ and God they please not / and are contrary to all men and forbyd vs to preache vnto the Gentyls/that they myght be saued/to fulfyll their synnes alwaye. For the wrath of God is come on them/ euen to the vtmost.

For as muche brethren as we are kept from you for a season/ as concernyng the bodyly presence/but not in the harte/we enforsed ỹ more to se you personally with great desyre. And therfore we wolde haue come vnto you/I Paul once & agayne: but satan withstode vs. For what is our hope or ioye/or croune of reioysinge: are not ye it in ỹ presence of our lorde Jesus Christ at his commynge: yes ye are oure glory and ioye.

¶ The. iij. Chapter.

Wherfore sence we coulde no lenger forbeare/it pleased vs to remayne at Athens alone/ and sent Timotheus Actu. xvj. our brother and minister of God / and our labour felowe in the gospell of Christ / to stablysshe you & to comforte you ouer your fayth/ that no man shulde be moued in these afflictions. For ye your selues knowe that we are euen apoynted there vnto. For verely when I was with you/ I tolde you before that we shuld suffre tribulacion/euen as it came to passe/ & as ye knowe. For this cause when I could no lenger forbeare/I sent/ỹ I myght haue knowledge of your fayth/lest haply the tempter had tempted you and that our labour had bene bestowed in vayne.

But now lately when Timotheus came from you vnto vs/ and declared to vs your fayth and your loue and howe that ye

haue

haue good remembraunce of vs alwayes/desyringe to se vs as we desyre to se you. Therfore brethrē we had consolaciō in you in all our aduersite and necessite/through your fayth. For now are we alyue/yf ye stande stedfast in the Lorde. For what thankes can we recompence to God agayne for you/ouer al the ioye that we ioye for your sakes before our God/whyle we nyght & daye praye excedingly that we might se you presently/ & myght fulfyll that which is lackynge in your fayth.

C God him selfe our father/ and our Lorde Jesus Christ gyde oure iorney vnto you:and the Lorde increace you & make you flowe ouer in loue one towarde an other/and towarde al men/ euen as we do towarde you/ to make your hartes stable & vnblameable/in holynes before God our father/at the cōminge of our Lorde Jesus Christ/with all his saynctes.

C The.iij. Chapter. ✠

A Hurthermore we beseche you brethren / and exhorte you in the Lorde Jesus/ that ye increace more & more/ euen as ye haue receaued of vs/how ye ought to walke and to please God.ye remember what cōmaundmentes we gaue you in our Lorde Jesu Christ. For this is the wyll of God / euen that ye shulde be holy/and that ye shulde abstayne frō fornicacion/that euery one of you shulde knowe how to kepe his vessell in holynes and honoure/and not in the lust of concupiscence/as do the hethen which knowe not God/that no man go to farre and defraude his brother in bargayninge: because the Lord is a venger of al suche thinges/as we tolde you before tyme & testified. For God hath not called vs vnto vnclennes:but vnto holynes. He therfore that despyseth/ despyseth not mā/ but God/which hath sent his holy spyrete amonge you. ✠ Rom. xij. Ephe.v.a

B But as touchynge brotherly loue/ye nede not that I wryte vnto you. For ye are taught of God to loue one another. yea & that thyng verely ye do vnto all the brethrē which are thorow oute all Macedonia. We beseche you brethren that ye encreace more and more/ & that ye studye to be quyet / & to medle with your owne busynes:and to worke with your owne handes/as we commaunded you:that ye may behaue your selues honestly towarde them that are with oute / and that nothynge be lackynge vnto you. Jo.xiiij.d. and.xv.b. i.Joā.ij.b i.Joā.iiij

✠ I wolde not brethren haue you ignoraũt cõcernynge them ℂ
which are fallen a slepe/ that ye sorowe not as other do/which
haue no hope. For yf we beleue that Jesus dyed & rose agayne:
euen so then also which slepe by Jesus/will God bringe agayne
with him. And this saye we vnto you in ỹ worde of the Lorde
that we which lyue and are remaynynge in the cõmynge of the
Lorde / shall not come yerre they whiche slepe. For the Lorde
him selfe shall descende from heauen with a showte & the voyce
1.cor.xv.d of the archangell and trompe of God. And the dead in Christ
shal aryse fyrst: then we which lyue and remayne/ be caught vp
with them also in the clowdes/ to mete the Lorde in the ayer.
And so shall we euer be with the Lorde. Wherfore comforte
youre selues one another with these wordes. ✠

ℂ The.v.Chapter.

1.Pet.iij. Apo.iij.a. and.xvj. Of the tymes and seasons brethren ye haue no nede that I A
wryte vnto you: for ye your selues knowe parfectly/ that
the daye of the Lorde shall come euen as a thefe in the nyght.
When they shall saye peace & no daunger/ then cõmeth on them
soden destruccion/ as the trauaylynge of a woman with chylde
and they shall not scape. But ye brethren are not in darckness/
that that daye shulde come on you as it were a thefe.

✠ ye are al the chyldren of lyght: & the chyldren of the daye. B
We are not of the nyght nether of darckness.

Esa.lix.c. Epheſ.v. Therfore let vs not slepe as do other: but let vs watche and
be sober. For they that slepe/ slepe in the nyght: & they that be
dronken/ are dronken in the nyght. But let vs which are of the
daye/ be sober/ armed with the brest plate of fayth and loue/ and
with hope of saluacion as an helmet. For God hath not apoyn-
ted vs vnto wrath: but to obtayne saluacion by the meanes of
oure Lorde Jesu Christe which dyed for vs: that whether we
wake or slepe/ we shulde lyue to gether with him.

Wherfore comforte youre selues to gether / and edyfye one
another/ euen as ye do. ✠

We beseche you brethren/ that ye knowe them which labou-
re amõge you and haue the ouersyght of you in the Lorde/ and
geue you exhortacion/ that ye haue them the more in loue/ for
their workes sake/ and be at peace with them.

✠ We desyre you brethrẽ/ warne them that are vnruly/ com- ℂ
forte the

foꝛte the feble mynded/foꝛbeare the weake/haue continual pacience towarde all men. Se that none recompence euyll foꝛ euyll vnto any man: but euer folowe that whiche is good/both amonge your ſelues/and to all men. Reioyce euer. Pꝛaye continually. In all thynges geue thankes. Foꝛ this is the wyll of God in Chꝛiſt Jeſu towarde you.

Quenche not the ſpꝛete. Deſpiſe not pꝛopheſyinge. Examen all thinges/and kepe that which is good. Abſtayne from all ſuſpicious thinges. The very God of peace ſanctifye you thoꝛowoute. And I pꝛaye God that youre whole ſpꝛete/ſoule and body/be kepte fautleſſe vnto the commynge of oure Loꝛde Jeſus Chꝛiſt. ℣ Faythfull is he whiche called you/ which wyll alſo do it. Bꝛethꝛen/pꝛaye foꝛ vs. Gꝛete all the bꝛethꝛē with an holy kyſſe. I charge you in the Loꝛd that this piſtle be ꝛead vnto all the holy bꝛethꝛē. The gꝛace of the Loꝛd Jeſus Chꝛiſt be with you: Amen. 1. Cor. 5. b.

¶ The fyꝛſt epiſtle vnto the Theſſalonyans ſent from Athens. The

¶ The pꝛologe to the ſeconde epiſtle of S. Paul to the Theſſalonyans.

BEcauſe in the foꝛe Epiſtle he had ſayde/ that the laſt daye ſhulde come ſodenly/ the Theſſalonyans thought that it ſhulde haue come ſhoꝛtlye. wheꝛfoꝛe in this Epiſtle he declareth him ſelfe.

And in the fyꝛſt chapter he comfoꝛteth them with euerlaſtynge ꝛewarde of their faythe and pacience in ſufferynge foꝛ the Goſpel/and with the punyſhement of their euerlaſtynge payne.

In the ſeconde he ſhewetth that the laſt daye ſhuld not come/tyl there were fyꝛſt a departynge (as ſome men thynke) from vnder the obedience of the Emperour of Rome/and that Antichꝛiſt ſhulde ſet him ſelfe in the ſame place as God: and deceaue the vnthankfull woꝛld with falſe doctrine/& with falſe & lyenge myꝛacles wꝛought by the woꝛkynge of Satan/vntyll Chꝛiſt ſhuld come and ſlee him with his glorious commynge and ſpiꝛituall pꝛeachynge of the woꝛde of God.

In the thyꝛde chapter/he geueth them exhoꝛtacion and warneth them to rebuke the ydle that woulde not laboure with their handes/and auoye their companye/yt they woulde not amende.

¶ The seconde Epistle of S. Paul the Apostle to the Tessalonyans.

¶ The fyrst Chapter.



PAul/ Syluanus/ A
and Timotheus.
Unto the congregacion of the Tessalonyans which are in God our father and in the Lorde Jesus Christ.

Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

We are bound to thanke God B
alwayes for you brethrē/ as it is mete/because ꝑ youre fayth groweth excedyngly: & euery one of you swymmeth in loue to warde another betwene your selues/ so that we our selues reioyce of you in the congregacions of God/ ouer your pacięce & fayth in all your persecucios & tribulacions that ye suffre/ which is a tokē of ꝑ righteous iudgemēt of God that ye are counted worthy of the kyngdō of God/for which ye also suffre. It is verely a righteous thyng wt God to recōpence tribulacio to thē that trouble you: & to you which are troubled/ rest wt vs when the Lorde Jesus shall shew him selfe frō heauē with his mighty aungels/in flāmyng fyre/ rendringe vengeaū- C
ce vnto them that know not God/ & to them that obey not vnto the gospel of our lord Jesus Christ/which shal be punished with euerlastynge dampnacion/frō the presence of our Lord/ & from the glory of his power/when he shall come to be glorified in his saynctes/ & to be made maruelous in all them ꝑ beleue: because our testimony ꝑ we had to you/ was beleued euē the same daye that we preached it. Wherfore we praye alwayes for you that our God make you worthy of ꝑ callinge/ & fulfyll al delectacion of goodnes/ & the worke of fayth/with power: that the name of our Lord Jesus Christ may be glorifyed in you/ and ye in him thorow the grace of our God/ & of the Lorde Jesus Christ.

¶ The

¶ The. ij. Chapter.

A WE beseche you brethrē by the cōmynge of oure Lorde Jesu Christ / and in that we shall assemble vnto him/ that ye be not sodenly moued frome youre mynde / and be not troubled/nether by spyrete/ nether by wordes/nor yet by letter which shuld seme to come frō vs/ as though the daye of Christ were at hande. Let no mā deceaue you by any meanes/for the Lorde cōmeth not/excepte there come a departynge fyrst/and that that synfull man be opened/the sone of perdicion/which is an aduersarie/ & is exalted aboue all that is called God/or that is worshipped:so that he shall syt as God in the temple of God/ and shewe him selfe as God. ephe. v. b.

B Remember ye not/ that when I was yet with you/ I tolde you these thinges? And now ye know what withholdeth/euen that he myght be vttered at his tyme. (For the mystery of the iniquitie doth all ready worke tyll he which now only letteth/ be taken out of the waye.) And then shall that wicked be vttered/whom the Lord shall cōsume with the spyrete of his mouth/ and shall destroye it with the apperaunce of his commynge/ ✠ euen him whose cōmynge is by the workynge of Satan / with all lyinge power/signes & wonders/and in all deceauablenes of vnrighteoulnes/amōge them that perisshe:because they receaued not ꝑ loue of the trueth/that they myght haue bene saued. And therfore God shall sende them stronge delusyon/that they shulde beleue lyes:that all they myght be dampned which beleued not the trueth/but had pleasure in vntighteoulnes. Esa. xj. a.

But we are boūde to geue thākes al way to God for you brethrē beloued of ꝑ Lord/for because that God hath frō the begin ninge chosen you to saluacio/thorow sanctifying of the spyrete/& thorow beleuing the truth:wherunto he called you by our gospell/to obtayne ꝑ glory that cōmeth of our Lorde Jesu Christ.

C ✠ Therfore brethren stande fast/and kepe the ordinaunces which ye haue learned:whether it were by oure preachynge or by epistle. Oure Lorde Jesu Christ him selfe/and God oure father which hath loued vs/and hath geuen vs euerlastinge consolacion & good hope thorow grace/ cōforte youre hartes/ and stablysshe you in all doctrine and good doynge.

¶ The. iij. Chapter.

HUrthermore brethrē praye for vs/that the word of God A
may haue fre passage and be glorifyed/as it is with you:
and we maye be delyuered from vnreasonable and euyll mē. For
all men haue not fayth:but the Lorde is faythfull / which shall
stablisshe you/and kepe you from euyll. We haue cōsidence tho-
rowe the Lorde to you warde/that ye both do/ & will do/that
which we commaunde you. And the Lorde gyde youre hartes
to the loue of God and pacience of Christ. ✠

We requyre you brethren in the name of oure Lorde Jesu B
Christ/that ye withdrawe youre selues frō euery brother that
walketh inordinatly/and not after the institucion which ye re-
ceaued of vs. ye youre selues knowe howe ye ought to folowe
vs. For we behaued not oure selues inordinatly amonge you.
Nether toke we bread of any man for naught:but wrought w̄
laboure and trauayle nyght and daye/because we wolde not be
greuous to any of you: not but that we had auctorite: but to
make our selues an ensample vnto you/to folowe vs. For whē
we were with you/this we warned you of/ that yf there were
any which wolde not worke/that the same shulde not eate.

We haue herde saye no doute that ther are some which wal- C
ke amonge you inordinatly/ & worke not at all/but are besybo-
dyes. Them that are suche/we cōmaunde and exhorte by oure
Lorde Jesu Christ/ that they worke with quyetnes/ and eate
their owne bread. Brethren be not wery in wel doynge. If any
mā obey not oure sayinges/ sende vs worde of him by a letter:
and haue no cōpanie with him/ that he maye be ashamed. And
count him not as an enemy:but warne him as a brother.

The very Lord of peace geue you peace alwayes/by all mea D
nes. The Lord be with you all. The saltaciō of me Paul/ with
myne own hande. This is the token in all pistles. So I write.
The grace of oure Lorde Jesus Christ be with you all. Amen.

Sent from Athens.

¶ The prologe vpon the fyrst Epistle of S.Paul vnto Timothe.

This Epistle wryteth sayncte Paul to be an ensample vnto all Bisshopes/ what
they shulde teache/ and how they shuld gouerne the congregacion of Christ in
all degrees/ that it shulde be no neade to gouerne Christes flocke with the doctryne
of their owne good meanynges.

In the

In the fyrst chapter he cõmaundeth that the Bisshoppe shal mayntayne the ryght fayth and loue/ and resyst false preachers which make the law & workes equall with Christ and the gospel. And he maketh a shorte cõclusion of all Christen learnynge/ wherto the lawe serueth/& what the ende therof is/also what ỹ gospel is/& setteth him selfe for a confortable ensample vnto all synners & troubled consciences.

In the seconde he cõmaundeth to praye for all degrees/ & chargeth that the women shall not preache ner weare costly apparell/but to be obedient vnto the men.

In the thyrde he describeth/ what maner persones the Bysshoppe or Preste and their wyues shulde be/ and also the Deacons and their wyues: and commendeth/yf any man desyer to be a Bysshop after that maner.

In the fourth he prophesied and sheweth before of the false Bysshoppes & spirituall officers that aryse amonge the Christen people/ and be/ do and preache cleane cõtrary to the fore described ensample: and shuld departe from ỹ fayth in Christ/and forbyd to mary & to eate certayn meates/teachynge to put trust therin/both of iustifyenge & forgenenes of synnes/and also of deseruynge of eternall lyfe.

In the fyueth he teacheth how a Bysshoppe shulde vse him selfe towarde yonge and olde/and cõcernynge wydowes what is to be done/and which shulde be founde of the cõmen cost: and teacheth also how men shulde honoure the verteous Bysshopes and Prestes/and how to rebuke the euyll.

In the sixte he exhorteth the Bisshope to cleane to the gospel of Christ and true doctrine/and to auoyde vayne questions and superfluous disputynges which gender stryfe and quenche the trueth/and by which also the false Prophetes get them auctorite and seke to satisfye their insaciable coueteousnes.

¶ The Fyrst Epistle of S. Paul the Apostle vnto Timothe.

¶ The fyrst Chapter.



PAule an Apostle of Jesus Christ / by ỹ cõmauudmẽt of God our sauioure/ & lorde Jesus Christ which is our hope.

Unto Timothe hys naturall sone in the fayth. Actu.xvj.

Grace/ mercy and peace from God oure father/ & oure Lorde Jesus Christ.

As I besought ỹ to abyde styl in Ephesus whẽ I departed into Macedonia/ euẽ so do/ that thou commaunde some that they teache no nother wyse/nether geue hede to fables & genealogies which are endlesse/ & brede doutes moze

tes more then godlye edifyinge which is by fayth: for the ende of the cõmaundement is loue that cõmeth of a pure harte and of a good conscience/ & of fayth vnfayned: from the which thinges some haue erred/ and haue turned vnto vayne iangelinge because they wolde be doctours in the scripture: and yet vnderstande not what they speake/ nether wherof they affirme.

Rom. vij. ✠ We know that the lawe is good/ yf a man vse it lawfully B
vnderstandynge this/ howe that the lawe is not geuen vnto a righteous man/ but vnto the vnrighteous and disobedient/ to the vngodly/ and to synners/ to vnholy and vncleane/ to murtherers of fathers and murtherers of mothers/ to man slears and whoremongers: to them that defyle them selues with mankynde: to menstrealers/ to lyars & to perjured/ and so forth yf ther be any other thinge that is cõtrary to wholsome doctrine accordinge to the gospell of the glory of the blessed God/ which gospell is commytted vnto me.

And I thanke Christ Jesus oure Lorde whiche hath made me stronge: for he counted me true/ and put me in office/ when before I was a blasphemar/ & a persecuter/ and a tyraunt. But I obtained mercy/ because I dyd it ignorauntly thorow vnbelefe. Neuerthelater the grace of our Lorde was more aboundaunt with fayth and loue which is in Christ Jesu. ✠

✠ This is a true sayinge and by all meanes worthy to be re- C
ceaued/ that Christ Jesus came into ỹ worlde to saue synners of whõ I am chefe. Not withstandinge for this cause was mer-
Mat. ix.b cy geuen vnto me/ that Jesus Christ shulde fyrst shewe on me
Mar. ij.c. all longe paciẽce/ vnto the ensample of them which shal in time to come beleue on him vnto eternall lyfe. So then vnto God/ kynge euerlastinge/ immortall/ inuisible/ and wyse only/ be honour and prayse for euer and euer. Amen.

This commaundemẽt cõmyt I vnto the sone Timotheus/ according to ỹ prophesies which in tyme past were prophesied of the/ that thou in them shuldest fyght a good fyght/ hauynge fayth & good cõscience which some haue put away from them/ and as cõcerning fayth haue made shipwracke. Of whose nombre is Himeneus and Alexãder which I haue delyuered vnto Satan/ that they myght be taught not to blaspheme.

¶ The.ij.Chapter. ✠

I exhorte

A I Exhorte therfore/that above all thynges/prayers/supplicacions/intercessions and geuynge of thankes be had for all men:for kinges/and for all that are in auctorite/that we maye lyue a quyet and a peasable lyfe/in all godlynes and honestie. For that is good and accepted in the syght of God oure sauiour/which will haue all men saued/& to come vnto knowledge of the trueth. For ther is one God/and one mediator betwene God and man/which is the mā Christ Jesus/which gaue him selfe a raunsome for all men/that it shulde be testified at his tyme/wher vnto I am ordeyned a preacher & an Apostle: I tell the trueth in Christ and lye not/beyng the teacher of the gentyls in fayth and veritie. ☞

B I will therfore that the men praye euery where/lyftinge vp pure handes without wrath/or doutynge. Lykewyse also the wemen that they araye them selues in comlye apparell with shamfastnes and discrete behaueour/not with broyded heare/other golde/or pearles/or costly araye:but with suche as becōmeth wemen that professe the worshyppynge of God thorowe good workes. Let the woman learne in silence with al subiection. I suffre not a woman to teache/nether to haue auctorite ouer the man:but for to be in silence. For Adam was fyrst formed/and then Eua. Also Adam was not deceaued/but the woman was deceaued/and was in transgression. Notwithstandinge thorow bearinge of chyldrē they shal be saued/so they continue in fayth/loue and holynes with discrecion. 1.pet.iii.a 1.cor.xiiij

¶ The.iij. Chapter.

A THis is a true sayinge: If a mā couet the office of a Bysshope/he desyreth a good worke. ye & a Bysshope must be fautlesse/the husbande of one wyfe/sober/discrete/honestly apparelled/harberous/apt to teache/not dronken/no sighter/not geuen to filthy lucre:but gentle/abhorringe fightinge/abhorringe couetousnes/and one that ruleth his owne housse honestly/hauynge chyldrē vnder obedience with all honestie. For yf a man cannot rule his owne housse/how shall he care for the cōgregacion of God. He maye not be a yonge scoler/lest he swel and faule into the iudgement of the euyll speaker. He must also be well reported of amonge them which are without forth/lest he fall into rebuke and snare of the euyll speaker.

Lykwyse

Lykwyse must ỹ Deacõs be honest: not double tonged/not B
geuẽ vnto much drinking/nether vnto filthy lucre:but hauing
the mystery of the fayth in pure conscięce. And let them fyrst be
proued/ & then let them minister/yf they be founde fautlesse.
Euen so must their wyues be honest/not euyll speakers:but
sober & faythfull in all thinges. Let the Deacons be the husbā-
des of one wyfe/ & suche as rule their chyldrẽ wel/ & their owne
housholdes. For they that minister well/get them selues good
degre & greate libertie in the fayth which is in Christ Jesu.
These thinges wryte I vnto the/trustinge to come shortely C
vnto the: but & yf I tary longe/that then thou mayst yet haue
knowledge how thou oughtest to behaue thy selfe in the house
of God/which is the congregacion of the liuinge God/the pyl-
lar and groũde of trueth. And without naye great is that my-
stery of godlynes:God was shewed in the flesshe/was iustified
in the spryte/was sene of aungels/was preached vnto the gen-
tyls/ was beleued on in earth/and receaued vp in glory.

C The.iiij. Chapter.

j.tim.iij. ij.pet.iij. Jude.ij.E. THe spryte speaketh euydently that in the latter tymes A
some shall departe from the fayth/ & shal geue hede vn-
to spretes of errour / and dyuelysshe doctrins of them which
speake false thorow ypocrisye/and haue their consciẽces marc-
ked with an hote yron/forbiddinge to mary/ & commaundinge
to abstayne from meates which God hath created to be recea-
ued with geuynge thankes/of them which beleue & knowe the
trueth. For all the creatures of God are good and nothinge to
be refused/yf it be receaued with thankesgeuinge. For it is san-
j.Tim.iij ctified by the worde of God & prayer. If thou shalt put the bre-
titus.iij. thren in remembraunce of these thynges/ thou shalt be a good
minister of Jesu Christ/which hast bene norisshed vp in the wor
des of the fayth and good doctryne/which doctryne thou hast
contynually folowed. But cast awaye vngostly and olde wy-
ues fables.
Exercyse thy selfe vnto godlynes. For bodely exercise profi- B
teth lytell:but godlynes is good vnto all thinges/as a thinge
which hath promyses of the lyfe that is nowe/ and of the lyfe
to come. This is a sure sayinge/ and of all parties worthye to
be receaued. For therfore we labour and suffre rebuke/because
we beleue

we beleue in the liuynge God/which is the sauioure of all men: but specially of those that beleue. Suche thinges commaunde and teache. Let no man despyse thy youth: but be vnto them that beleue/an ensample/in worde/in conuersacion/in loue/in spyrite/in fayth and purenes.

C Tyll I come geue attendaūce to redynge/to exhortacion/& to doctrine. Despise not that gyfte that is in the/which was geuen the thorow prophesye & with the layinge on of the handes of an elder. These thinges exercyse/& geue thy selfe vnto them that it may be sene how thou profetest in all thinges. Take hede vnto thy selfe & vnto learnynge/and continue therin. For yf thou shalt so do/thou shalt saue thy selfe & them that heare the.

C The.v.Chapter.

A Rebuke not an elder: but exhorte him as a father/& the yonger men as brethren/the elder wemen as mothers/ the yonger as systers/with all purenes. Honoure wyddowes whiche are true wyddowes. If any wyddowe haue chyldren/ or neues/let them learne fyrst to rule their owne houses godly/and to recompense their elders. For that is good acceptable before God. She that is a very wyddowe and frendlesse/ putteth her trust in God/and contynueth in supplicacion and prayer nyght & daye. But she that lyueth in pleasure/is dead euen yet alyue. And these thinges cōmaunde/that they may be without faute. If there be any that prouided not for his owne/ and namely for them of his housholde/the same denyeth the fayth/and is worsse then an infidell.

B Let no wyddowe be chosen vnder threscore yeare olde/and suche one as was the wyfe of one man/and well reported of in good workes: yf she haue norysshed chyldren/yf she haue bene liberall to straungers/yf she haue washed the saynctes fete/yf she haue ministred vnto them whiche were in aduersitie/yf she were continually geuen vnto all manner good workes. The yonger wyddowes refuse. For when they haue begone to were wantone/to the dishonoure of Christ/then wyll they mary/ hauynge dampnacio/because they haue broken her fyrst fayth. And also they learne to go frome house to house ydle/yea not ydle only/but also tryflynge and busybodyes/speakynge thinges whiche are not comly.

I wyll

I wyll therfore that the yonger wemen mary & beare chyldren/and gyde the housse/& geue none occasion to the aduersary to speake euyl. For many of them are already turned backe/ and are gone after Satan. And yf any man or woman that beleueth haue wyddowes / let them minister vnto them / and let not the congregacion be charged: that ye maye haue sufficient for them that are wyddowes in dede.

The elders that rule well/ are worthye of double honoure/ most specially they which laboure in the worde & in teachinge. For the scripture sayeth: Thou shalt not mouselL the mouth of the oxe that treadeth oute the corne. And the labourer is worthy of his rewarde. Agaynst an elder receaue none accusacion: but vnder two or thre wytnesses. Them that synne rebuke openly/that other maye feare.

Deu. xxv. 1.cor.ix.a. Mat.x.b. Luc.x.b.

I testifye before God/ and the Lorde Jesus Christ/and the electe aungels/that thou obserue these thynges without hasty iudgement/and do nothynge parcially. Laye handes sodenly on no man/nether be parttaker of other mens synnes:kepe thy selfe pure. Drinke no lenger water/but vse a lytel wyne for thy stommakes sake and thyne often diseases.

Some mennes synnes are open before hande and go before vnto iudgement: some mennes synnes folowe after. Lykwyse also good workes are manifest before hande/and they that are other wyse/can not be hyd.

The.vj.Chapter.

LEt as many seruauntes as are vnder the yoke/counte their masters worthy of all honoure / that the name of God & his doctrine be not euyll spoken of. Se that they which haue beleuynge masters/despise them not because they are brethren:but so muche the rather do seruyce/for as muche as they are beleuyge and beloued & parttakers of the benefite.

These thinges teache & exhorte:yf any mã teache other wyse and is not cõtent with the wholsome wordes of our Lord Jesu Christ/& with the doctrine of godlynes/he is puft vp and knoweth nothinge:but wasteth his braynes about questiõs & stryfe of wordes/wherof springe enuye/stryfe/raylinges/euyl surmisynges & bayne disputacions of men with corrupte myndes and destitute of ỹ trueth/which thynke that lucre is godlynes.

From

From suche seperate thy selfe. Godlynes is greate ryches/yf a mã be cõtent with that he hath. For we brought nothynge into the worlde/ & it is a playne case that we can cary nothinge out. Job.j.b. Eccle.v.c

B When we haue fode & rayment/let vs therwith be content. They that wyl be ryche/faule into temptacion and snares/and into many folysshe and noysome lustes/which droune men into perdicion and destruccion. For coueteousnes is the rote of all euyll:which whill some lusted after/they erred from the fayth/ and tanglyd them selues with many sorowes. But thou which arte the man of God/flye suche thinges. Folowe righteousnes/ godlynes/loue/ pacience and meknes. Fyght the good fyght of fayth. Laye hande on eternall lyfe/whervntothou arte called/ and hast profesleth a good profession before many witnesses.

C I geue the charge in the syght of God/ which quickeneth all thinges/and before Jesu Christ/which vnder Poncius Pylate witnessed a good witnessynge/that thou kepe the commaundement/and be without spotte and vnrebukeable/ vntyll the appearynge of our Lord Jesus Christ/which appearynge(when the tyme is come) he shall shewe that is blessed & myghty only/ kynge of kynges/and lorde of lordes/which only hath immortalite/ and dwelleth in lyght that no man can attayne/ whome neuer man sawe/nether can se:vnto whom be honoure and rule euerlastynge. Amen. Apo.xvij. and.xix.c. John.j.b. j.iohn.j.c

D Charge them that are ryche in this worlde:that they be not exceedynge wyse / and that they trust not in the vncertayne ryches/but in the lyuynge God/which geueth vs aboũdantly all thinges to enioye them/and that they do good/and be ryche in good workes: and ready to geue and distrybute/layinge vp in store for them selues a good foũdacion / agaynst the tyme to come that they maye obtayne eternall lyfe. John.j.b.

O Timothe saue that which is geuen the to kepe / & auoyde vngostly vanities of voyces and oppositions of science falsly so called/ which science whyll some professed / they haue erred as concernynge the fayth. Grace be with the. Amen.

¶ Sent from Laodicia/which is the chefest cyte of Phrigia Pacaciana.

The prologe

¶ The prologe to the seconde epistle of Saynct Paul vnto Timothe.

IN this Epistle Paul exhorteth Timothe to go forwarde as he had begõne/and to preache the Gospell with all diligence/as it nede was/seyng many were fallen awaye/and many false teachers were spronge vp all readye/ wherfore a Bysshopes parte is/euer to watche and to labeure in the Gospell.

In the thyrde and fourth he sheweth before and that notablie/of the ieopardous tyme towarde the ende of the worlde/in which a false spiritual lyuinge shuld deceaue the whole worlde with outwarde ypocrisie and apparence of holynes/vnder which all abominacions shuld haue their fre passage and course/as we (alas) haue sene this prophesie of S. Paul fulfylled in oure spiritualtie vnto the vttermost iote.

¶ The secõde Epistle of S. Paul the Apostle vnto Timothe.

¶ The fyrst Chapter.



PAule an Apostle of Iesu Christ / by the wyll of God to preache the promes of lyfe: which lyfe is in Christ Iesu.

To Timothe his beloued sone.

Grace/mercy/and peace/from God the father / and from Iesu Christ oure Lorde.

I thanke God/whom I serue from myne elders with pure cõscience/ that with oute ceasynge I make mencio of the in my prayers nyght and daye/desyrynge to se the/ myndful of thy teares: so that I am fylled with ioye/ when I call to remembraũce the vnfayned fayth that is in the/which dwelt fyrst in thy graundmother Lois/and in thy mother Eunica: and am assure that it dwelleth in the also.

Rom. viij. Wherfore I warne the that thou stere vp the gyfte of God which is in the/by the puttyng on of my handes. For God hath not geuen to vs the spryte of feare/but of power/ & of loue/ & of Eli. iij. d. sobernes of mynd. Be not ashamed to testifye our Lord/nether be ashamed of me/ which am boũde for his sake: but suffre thou aduersite also with the gospel/thorow the power of God which saued

C saued vs/and called vs with an holye callynge/not accordynge to oure dedes/but accordynge to his owne purpose and grace/ which grace was geuen thorowe Christ Jesu before the worlde was/but is now declared openly by the appearynge of oure sauioure Jesus Christ/ whiche hath put awaye death / and hath brought lyfe and immortalite vnto lyght thorowe the Gospell/ where vnto I am apoynted a preacher and Apostle/and a teacher of the Gentyls:for the which cause I also suffre these thinges. Neuertheless I am not ashamed. For I knowe whom I haue beleued/and am sure that he is able to kepe that which I haue cõmitted to his keppynge/agaynst that daye.

D Se thou haue the ensample of the wholsome wordes which thou heardest of me in fayth and loue whiche is in Jesu Christ. That good thynge/ which was cõmitted to thy keppynge/kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/be tourned from me. Of whiche sorte are Phigelos and Hermogenes. The Lorde geue mercy vnto the houssе of Onesiphoros / for he ofte refreshed me/ and was not ashamed of my chayne:but when he was at Rome he sought me out very diligently/and found me. The Lorde graunte vnto him that he maye fynde mercye with the Lorde at that daye. And in how many thinges he ministred vnto me at Ephesus thou knowest very well. ✠ i.tim.ij.b.

C The.ij. Chapter.

A THou therfore my sone/ be stronge in the grace that is in Christ Jesu. And what thinges thou hast heard of me many bearynge wytnes / the same delyuer to faythfull men/ which are apte to teache other. Thou therfore suffre affliccion as a good soudier of Jesu Christ. No mã that warreth/entanglyth him selfe with worldly busynes / & that because he wolde please him that hath chosen him to be a soudier. And though a man stryue for a mastery/yet is he not crowned/except he stryue frufully. The husbandman that laboureth must fyrst receaue of the frutes. Consyder what I saye. The Lorde geue the vnderstandynge in all thynges. ✠

B Remember that Jesus Christ beynge of the sede of Dauid/ rose agayne frõ death accordynge to my Gospell/wherin I suffre trouble as an euyl doar/euẽ vnto bondes. But the worde of

God was

God was not bounde. Herefore I suffre al thinges/for the electes sakes/ that they myght also abtayne that saluacion which is in Christ Jesu/with eternall glory.

It is a true sayinge/yf we be death with him/we also shal lyue with him. If we be pacīēt/we shall also raygne with him. If we denye him/he also shal denye vs. If we beleue not/yet abydeth he faythfull. He cannot denye him selfe. Of these thynges put them in remembraunce/and testifye before the Lorde/that they stryue not about wordes which is to no proffet/but to peruert the hearers.

Study to shewe thy selfe laudable vnto God a workmā that C B
nedeth not to be a shamed/diuidyng the word of the truth iustly. Ungostly & vayne voyces passe ouer. For they shall encreace vnto greater vngodlynes/ and their wordes shall fret euen as doth a cancre: of whose nōbre is Hymeneos & Philetus/which as concernyng the trueth haue erred/saying that the resurrection is past al redy/ & do destroye the fayth of diuers persones.

But the sure grounde of God remayneth/ & hath this seale: the Lorde knoweth them that are his/and let euery man that calleth on the name of Christ/departe from iniquite. Notwithstandynge in a greate houlse are not only vesselles of golde and of syluer: but also of wood & of earth/some for honoure/& some vnto dishonoure. But yf a man purge him selfe from suche felowes/ he shall be a vessell sanctifyed vnto honoure/ mete for the Lorde/and prepared vnto all good workes. C

Lustes of youth auoyde/ & folowe ryghteousnes/ fayth/ loue and peace/with them that call on the Lord with pure harte. Folysshe and vnlearned questious put from the/remembrynge that they do but gendre stryfe. But the seruaunte of the Lorde must not stryue: but must be peasable vnto all men/ and apte to teache/and one that can suffre the euyll in meknes/and can informe them that resist/yf that God at any tyme will geue them repentaunce for to knowe the trueth: that they maye come to them selues agayn out of the snare of the deuyl/which are now taken of him at his wyll. D

¶ The.iij.Chapter.

1.tim.iiij. ij.Pe.iij. Jude.j.k. THis vnderstande/that in the last dayes shall come parelous tymes. For the men shal be louers of their own selues co- A

ues coueteous/bosters/proude/ cursed speakers/ disobedient to father & mother/vnthankfull/vnholy/vnkynde/trucebreabers/ stubborne / false accusars / raytours/ fearce/ despysers of them which are good/traytours/heddy/hygh mynded/ gredy vpon volupteousnes more then the louers of God/ hauynge a similitude of godly lynynge/ but haue denyed the power ther of: and suche abhorre. Of this sorte are they which entre into houses/ and brynge into bondage wemen laden with synne/ which wemen are ledde of dyuers lustes/ euer learnynge and neuer able to come vnto the knowledge of the trueth.

B As Jannes and Jambres withstode Moses/ euē so do these resyst the trueth/men they are of corrupt myndes/ and leawde as cōcernynge the fayth: but they shall preuayle no lenger. For their madnes shall be vttered vnto all men as theirs was. But thou had sene the experience of my doctryne/fashion of lyuing/ purpose/fayth/longe sufferynge/loue/paciēce/persecuciōs/and afflictions which happened vnto me at Antioche/ at Iconium/ and at Lystra: which persecuciōs I suffered paciētly. And from them all/the Lord delyuered me. yea & all that wyll lyue godly in Christ Jesu/must suffre persecucions. But the euyll men and disceauers shall wexe worsse and worsse whyl they deceaue and are deceaued them selues. exo.viij.b.

C But continue thou in the thynges which thou hast learned/ which also were cōmitted vnto the/seyng thou knowest of whō thou hast learned them/ & for as muche also as thou hast knowē the holy scripture of a chyld/which is able to make ỹ wyse vnto saluaciō thorow the fayth which is in Christ Jesu. For all scripture geuen by inspiracion of God is profitable to teache/to improue/ to amende and to instruct in righteousnes/that the man of God maye be perfect and prepared vnto all good workes. ij.pet.j.d.

C The.iiij. Chapter.

A I Testifye therfore before God/and before the Lorde Jesu Christ/which shall iudge quicke & dead at his apearynge in his kyngdome: preache the worde/be feruent/ be it in season or out season. Improue/rebuke/exhorte with al lōge sufferinge and doctryne. For the tyme wyll come/when they wyll not suffer wholsome doctryne: but after their owne lustes shall they (whose eares ytche) gett them an heepe of teachers / and shall

C tourne

tourne their eares frō the trueth/ & shal be geuen vnto fables. But watch thou in all thinges/ & suffre aduersite and do to the worke of an Euangelist/ fulfyll thyne office vnto the vtmost.

For I am now redy to be offered/ & the tyme of my departing is at hande. I haue fought a good fight/ and haue fulfylled my course/ & haue kept the fayth. Frō hence forth is layde vp for me a croune of ryghteousnes which ỹ Lorde that is a ryghteous iudge shall geue me at that daye: not to me only but vnto all thē that loue his cōmynge. Make spede to come vnto me at once.

Colo. iiij. For Demas had lyft me & loueth this present worlde/ and is departed vnto Tessalonia. Crescens is gone to Galacia/ & Titus vnto Dalmacia. Only Lucas is with me. Take Marke & bringe him with the/ for he is necessary vnto me for to minister. And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus when thou cōmest/ bringe with the/ and the bokes/ but specially the partchement. Alexander the coppersmyth dyd me muche euyll/ the Lorde rewarde him accordinge to his dedes/ of whom be thou ware also. For he with stode our preaching sore. At my fyrst answering no mā assisted me/ but [illegible] forsoke me. I praye God that it maye not be layde to their charges: ✠ not withstanding the Lorde assysted me/ and strēgthed me/ that by me the preaching shuld be fulfylled to the vtmost/ & that all the Gentyls shuld heare. And I was deliuered oute of the mouth of the lyon. And the Lorde shall delyuer me from all euyll doynge/ and shall kepe me vnto his heauenly kyngdom. To whom be prayse for euer and euer. Amen. ✠

Salute Prisca and Aquila & the housholde of Onesiphorus. Erastus abode at Corinthū: Trophimos I lefte at Myletum sicke. Make spede to come before winter. Eubolus greteth the and Pudens/ & Linus/ & Claudia/ & all the brethrē. The Lord Jesus Christ be with thy spirete. Grace be with you. Amen.

¶ The seconde epistle writtē from Rome vnto Timothe/ whē Paul was presented ỹ secōd tyme vp before Emperour Nero.

¶ The prologe vpon the Epistle of S. Paul vnto Titus.

This is a short Epistle/ wherin yet is contayned all that is nedefull for a Christen to knowe.

In the fyrst chapter he sheweth what maner a mā a bisshop or curat ought to be: that is

that is to wyt/ verteous & learned/ to preache & defende the Gospell/ & to confounde the doctrine of trustynge in workes or mẽnes tradicions/ which euer fyght agaynst the fayth/ and cary awaye the conscience captiue from the fredome that is in Christ/ into the bondage of their owne imaginacions & inuencions/ as though tho thinges shuld make a man good in the syght of God which are to no profit at all.

In the seconde he teacheth all degrees/ olde/ younge/ men/ wemẽ/ masters/ & seruautes/ how to behaue thẽ selues as they which Christ hath bought with his bloude to be his proper and peculier people/ to glorifye God with good workes.

In the thyrde/ he teacheth to honoure temporall rulars and to obeye them/ and yet bryngeth to Christ agayne/ and to the grace that he hath purchased for vs/ that no man shulde thynke that the obedience of Prynces lawes/ or anye other worke shulde iustifye vs before God. And last of all he chargeth to auoyde the companye of the Stobourne and other heretykes.

¶ The Epistle of S. Paul vnto Titus.

¶ The fyrst Chapter.



A PAul the seruaunt of God/ and an Apostle of Jesus Christ/ to preach ỹ fayth of goddes electe/ and the knowledge of that truth/ which is after godlynes vpõ the hope of eternal lyfe/ whiche lyfe God that cannot lye hath promised before the worlde beganne: but hath opened his worde at that tyme appoynted thorow preachyng/ which preachynge is cõmitted vnto me/ by the cõmaundement of God oure saueour. To Titus his naturall sone in the commen fayth. Grace mercye & peace from God the father and from the Lorde Jesu Christ oure saueoure.

B For this cause left I the in Crete/ that thou shuldest performe that which was lackinge/ and shuldest ordeyne elders in euery cite as I apoynted the. If any be fauteles/ the husbande of one wyfe/ hauinge faythful childrẽ/ which are not sclãdred of royote/ nether are disobediẽt. For a bisshoppe must be fauteles as it becõmeth ỹ minister of God: not stubborn/ not angrye/ no

dronckarde/no fighter/not geuē to filthy lucre: but herberous/ one that loueth goodnes/sobre mynded/ryghteous/holy/temperat & suche as cleueth vnto the true worde of doctryne/that he maye be able to exhorte with wholsome learnynge/& to improue them that saye agaynst it.

For ther are many disobediēt and talkers of vanitie and disceauers of myndes/namely they of the circūcision/whose mouthes must be stopped/which peruert whole housses/teachynge thinges which they ought not because of fylthy lucre. One beynge of them selues/which was a Poyet of their owne/sayde: The Cretayns are alwayes lyars/euyl beastes/and slowe bellyes. This witnes is true/wherfore rebuke them sharply that they maye be sound in the fayth/& not takynge hede to Jewes fables & cōmaundmentes of men that tourne from the trueth. Unto the pure/are all thinges pure: but vnto them that are defiled and vnbeleuinge/is nothinge pure: but euē the very mindes and consciēces of them are defyled. They confesse that they know God: but with the dedes they denye him and are abominable & disobedient & vnto all good workes discōmendable.

Epimenides.

Ro. xiiij.

The. ij. Chapter

But speake thou that which becommeth wholsome learnyng. That the elder mē be sober/honest/discrete/sound in the fayth in loue and in pacience. And the elder wemen lykewyse/that they be in suche rayment as becōmeth holynes/not false accusars/not geuen to muche drynckinge/but teachers of honest thynges/to make the younge wemen sobre mynded/to loue their husbādes/to loue their chyldrē/to be discrete/chast/huswyfly/good and obedient vnto their owne husbandes that the worde of God be not euyll spoken of. younge men lykwyse exhorte that they be sobre mynded.

Aboue all thinges shew thy selfe an ensample of good workes with vncorrupt doctryne/ with honestie/& with the wholsome worde which cānot be rebuked/ȳ he which withstandeth/ may be ashamed/hauynge nothinge in you that he maye dispraise. The seruaūtes exhorte to be obediēt vnto their owne masters and to please in al thinges/not answering agayn/nether be pickers/but ȳ they shewe all good faythfulnes/ that they may do worshippe to the doctrine of our saueoure God in all thinges.

✠ For the grace of God/that bringeth saluacion vnto all men/ hath appered & teacheth vs that we shuld denye vngodlynes and worldly lustes/and that we shuld lyue sobre mynded/righteously and godly in this presente worlde/lokynge for that blessed hope and glorious appearynge of the myghty God/and of oure sauioure Jesu Christ which gaue him selfe for vs/to redeme vs from all vnrighteousnes/& to pourge vs a peculiar people vnto him selfe/ feruently geuen vnto good workes: These thinges speake/and exhorte/ ✠ and rebuke/with al commaundynge. ✠ Se that no man despyse the.

¶ The.iij. Chapter.

A WArne thē that they submitte them selues to rule and power/ to obey the officers/ that they be readye vnto all good workes/that they speake euyll of no man/that they be no fyghters/but softe/shewynge all meknes vnto all men. For we oure selues also were in tymes past/ vnwyse/ disobedient/ deceaued/in daunger to lustes/and to diuers maners of voluptuousnes/lyuinge in maliciousnes and enuye/full of heate/hatynge one another.

B ✠ But after that the kyndnes & loue of oure saueoure God to mãwarde appered/ not of the dedes of righteousnes which we wrought but of his mercye he saued vs: by the fountayne of the newe byrth/ & with the renuynge of the holy goost/ which he shed on vs aboundãtly/thorow Jesus Christ oure saueoure/ that we once iustifyed by his grace/ shuld be heyres of eternall lyfe/thorow hope. ✠ This is a true sayinge. ij.tim.j.a.

¶ Of these thynges I wolde thou shuldest certifye/ that they which beleue God / myght be diligent to go forwarde in good workes. These thinges are good & profitable vnto men. Folisshe questions and genealogies/and braulynge and stryfe about the lawe/auoyde/for they are vnprofitable and superfluous. A man that is geuen to heresie/after the fyrst and the seconde admonicion/auoyde/ remembringe that he that is suche/ is peruerted/and synneth euen dampned by his owne iudgement. i.tim.j.b. ij.tim.ij.d

D Whē I shall send Artemas vnto ÿ/or Tychicus/be diligēt to come to me vnto Nichopolis. For I haue determined there to wynter. Bringe zenas ÿ lawear & Apollos on their iorney diligently/ÿ nothing be lackyng vnto thē. And let ours also learne

to excell in good workes/as farforth as neade requyreth/that they be not vnfrutefull. All that are with me/salute the. Grete them that loue vs in the fayth. Grace be with you all. Amen.

¶ Wrytten from Nichopolis a cite of Macedonia.

¶ The prologe to the epistle of S. Paul vnto Philemon.

IN this Epistle sayncte Paul sheweth a godly exsample of Christen loue. Yer in we se howe Paule talketh poore Onesimus vnto him/ and maketh intercession for him vnto his maister/and healpeth him with all that he maye/and behaueth him selfe none other wyse then as though he him selfe were the sayde Onesymus/whiche thynge yet he doth not with power and authorite: as he well might haue done: but putteth of all authorite and what so euer he myght of ryght do that Philemon myght do lykewyse towarde Onesymus / and with great meknes and wysedome teacheth Philemon to se his dutie in Christ Jesu.

¶ The Epistle of S. Paul vnto Philemon.

PAul the preſoner of Jesu Christ/and brother Timotheus.

Unto Philemon the beleued/& oure helper/ and to the beleued Appia/& to Archippus oure felowe soudier/and to the congregacion of thy houſſe.

Grace be with you and peace frō God oure father/ and from the Lorde Jesus Christ.

I thanke my God / makynge mencion alwayes of the in my prayers / when I heare of thy loue and fayth whiche thou hast towarde the Lorde Jesu/and towarde all sayncte:so that the fellisshippe that thou hast in the fayth is fruteful thorow knowledge of all good thynges / whiche are in you by Jesus Christ. And we haue great ioye and consolacion ouer thy loue. For by the (brother) the saynctes hartes are comforted.

Wherfore though I be bolde in Christ to enioyne the / that whiche becommeth the:yet for loues sake I rather beseche the/ though I be as I am euen Paul aged/and nowe in bondes for Jesus Christes sake. I beseche ȳ for my sone Onesimus whom I begat

I begat in my bōdes/ which in tyme passed was to the vnprofitable: but now profitable both to the and also to me whom I haue sent home agayne. Thou therfore receaue him/ that is to saye myne owne bowels/ whom I wolde fayne haue retayned with me/ that in thy stede he myght haue ministred vnto me in the bondes of the Gospel. Neuertheless/ without thy mynde/ wold I do nothing/ that the good which springeth of the/ shuld not be as it were of necessitie/ but willyngly.

¶ Haply he therfore departed for a season/ that thou shuldest receaue him for euer/ not nowe as a seruaunt: but aboue a seruaūt/ I meane a brother beloued/ specially to me: but how muche more vnto the/ both in the flesshe/ and also in the Lorde. If thou coūt me a felowe/ receaue him as my selfe. If he haue hurt the or oweth the/ ought that laye to my charge. I Paul haue writtē it with mynde owne hāde. I will recompēce it. So that I do not saye to the/ how that thou owest vnto me euen thyne owne selfe. Euē so brother/ let me enioye the in the Lord. Comforte my bowels in the Lorde. Trustynge in thyne obedience/ I wrote vnto ẏ/ knowyng that thou wilt do more then I saye for. Moreouer prepare me lodgynge: for I trust thorowe the helpe of your prayers/ I shal be geuē vnto you. Ther salute the Epaphras my felowe presoner in Christ Jesu/ Marcus/ Aristarchus/ Demas/ Lucas/ my helpers. The grace of our Lord Jesu Christ be with youre spretes Amen.

Sent from Rome by Onesymus a seruaunt.

¶ A prologe to the fyrst epistle of S. Peter.

This epistle dyd S. Petee wryte to them that were cōuerted amonge the Hethen and exhorteth them to stande fast in the fayth/ to growe therin & to wexe perfecte thorow all maner of sufferynge and also good workes.

In the fyrst he declareth the iustifyenge of fayth thorowe Christes bloud/ and comforteth them with the hope of the lyke to come/ and sheweth that we haue not deserued it/ but that the prophetes prophesied it shuld be geuē vs/ & as Christ which redemed vs out of synne & all vnclennes is holye/ so he exhorteth to leade an holye cōuersacion: & because we be rychlye bought & made heyres of a ryche inheritaunce to take hede that we lose it not agayne thorow oure owne negligence.

In the seconde Chapter/ he sheweth that Christ is the foundacion and head corner stone/ wher on all are bylt thorowe fayth/ whether it be Jewe or Gentyle/ and howe that in Christ they are made Prestes/ to offre them selues to God (as Christ dyd him selfe) and to fle the lustes of the flesshe that fyghte agaynst the soule. And fyrst he teacheth them in generall to obeye the worldlye rulers/ and then in speciall he teacheth the seruauntes to obeye their masters/ be they good or bad/ and to suffre wronge of them as Christ suffered wronge for vs.

In the thyrde/ he teacheth the wyues to obeye their husbandes/ ye though they be vnbeleuers/ and to apparell them selues godlye and as it becōmeth holynes. And thereto that the husbandes suffre and beare the infirmitie of their wyues/ and lyue accordynge to knowledge with them. And then in generall he exhorteth them to be softe/ courteous/ pacient and frendlye one to another/ and to suffre for ryghteousnes after the ensample of Christ.

In the fourthe/ he exhorteth to fle synne and to tame the flesshe with sobernes/ watchynge to prayer/ and to loue eche other/ and to knowe that all good gyftes are of God/ and euery man to helpe his neyghboure with suche as he hath receaued of God/ and fynally not to wonder/ but to reioyce/ though they must suffre for Christes names sake/ seynge as they be parttakers of his afflictions/ so shall they be parttakers of his glorie to come.

In the. v. he teacheth the bysshoppes & prestes how they shuld lyue & fede Christes flocke/ & warned vs of the deuyll which on euery syde lyeth in wayte for vs.

¶ The Fyrst Epistle of S. Peter the Apostle.

¶ The fyrst Chapter.



PEter an Apostle of Jesu Christe/ to them that dwell here and there/ as straungers thorowoute Pontus/ Galacia/ Cappadocia Asia/ and Bethynea/ electe by the forknowledge of God the father/ thorow the sanctifyinge of the spirite/ vnto obedience and sprynklynge of ỹ bloud of Jesus Christ. A

Grace be with you/ & peace be multiplyed.

Blessed be God the father of oure Lorde Jesus Christ/ whiche thorow his aboundāt B

mercy

mercy begat vs agayne vnto a lyuely hope/by the resurreccion of Jesus Christ from death/ to enioye an inheritaunce immortall & vndefiled/and that perisheth not/reserued in heauen for you/which are kept by the power of God thorowe fayth/vnto saluacion/which saluacion is prepared all redy to be shewed in the last tyme/in the which tyme ye shal reioyce/though now for a season (yf nede require) ye are in heuines/thorow manifolde temptacions/that youre fayth once tryed beynge muche more precious then golde that perysshed (though it be tryed with fyre) myght be founde vnto lawde/glory/and honoure/at the apperinge of Jesus Christ: whom ye haue not sene and yet loue him/in whom euen now/though ye se him not/yet beleue/and reioyce with ioye vnspeakable & glorious: receauynge the ende of youre fayth/the saluacion of youre soules.

¶ Of which saluacion haue the Prophetes enquired and searched/which prophesied of the grace that shuld come vnto you/ searchynge when or at what tyme of the spyrete of Christ which was in them/shulde signifye/which spyrete testifyed before/ the passions that shuld come vnto Christ/ and the glory that shuld folowe after: vnto which Prophetes it was declared/that not vnto them selues/but vnto vs/they shuld minister the thinges which are nowe shewed vnto you of them which by the holy goost sent doune from heauē/haue preached vnto you the thinges which the aungels desyre to beholde.

Wherfore gyrde vp the loynes of youre myndes/be sober/ & trust perfectly on the grace that is brought vnto you/by the declarynge of Jesus Christ/ as obedient chyldrē/not facionynge your selues vnto oure olde lustes of ignorancie: but as he which called you is holy/euen so be ye holy in all maner of cōuersacion because it is written. Be ye holy/for I am holy. Leui. ij. g. xix. a. xx. b

D And yf so be that ye cal on the father which with out respecte of person iudgeth accordinge to euery mannes workes/se that ye passe the tyme of your pylgremage in feare. ✝ For as muche as ye knowe how that ye were not redemed with corruptible syluer & golde from your vayne cōuersacion which ye receaued by the tradicions of the fathers: but with the precious bloud of Christ/as of a lambe vndefiled and withouten spot: which was ordeyned before the worlde was made: but was declared in the Dent. x. d

last tymes

last tymes for your sakes which by his meanes haue beleued on God that rayſed him from death: and glorified him/that your fayth and hope myght be in God.

1.Cor.vj. and.viij.d 1.Joã.j.d Apoca.j. And for as muche as ye haue purified youre ſoules thorowe the ſpyrete/in obeying the trueth for to loue brotherly without fayninge ſe that ye loue one another with a pure hart feruently:for ye are borne a newe/ not of mortal ſeed/but of immortal

Eſa.xl.b. eccle.xlij. Jaco.j.b. by the worde of God whiche lyueth and laſteth for euer. For all fleſſhe is as graſſe/and all the glorye of man is as the floure of graſſe. The graſſe wyddereth/ and the flower falleth awaye/ but the worde of the Lorde endureth euer. ✠ And this is the worde which by the goſpell was preached amonge you.

¶ The.ij.Chapter.

Wherfore laye a ſyde all malicioulnes and all gyle/and A diſſimulacion/and enuye/ and all backbytynge: and as newe borne babes/deſyre that reſonable mylke: which is without corrupcion/that ye maye growe therin. yf ſo be that ye haue taſted how pleaſaunt the Lord is/ to whom ye come as vnto a lyuynge ſtone diſalowed of men / but choſen of God & precious:& ye as lyuynge ſtones/are made a ſpirituall houſſe/ and an holy preſthode for to offer vp ſpirituall ſacrifice / acceptable to God by Jeſus Chriſt.

eſa.xxviij rom.ix.g. Wherfore it is contayned in the ſcripture :beholde I put in B Syon an head corner ſtone/electe & precious:and he that beleueth on him/ſhall not be aſhamed. Vnto you therfore which beleue/he is precious: but vnto them which beleue not/the ſtone

pſal.cxviij. Mat.xxj. act.iiij.b. eſa.viij.c. Exo.xix. whiche the buylders refuſed/ the ſame is made ỹ head ſtone in the corner/ and a ſtone to ſtomble at/ & a rocke to offende them which ſtomble at ỹ worde/& beleue not that wher on they were ſet. But ye are a choſyn generacion/a royall preſthod: an holy nacion:& a peculiar people: that ye ſhuld ſhew ỹ vertues of him

Oſee.ij.d Rom.ix.c that called you out of darckneſ into his maruelous light/whiche in tyme paſt were not a people/yet are now ỹ people of God which wer not vnder mercy:but now haue obtayned mercy. ✠

Gala.v.c. Rom.xiij ✠ Dearly beloued/I beſeche you as ſtraũgers & pylgrems/ C abſtayne from fleſhlye luſtes/ whiche fyght agaynſte the ſoule/ and ſe that ye haue honeſt conuerſacion amonge the Gentyls/

Rom.xiij that they which backbite you as euyl doars/may ſe your good

worꝛkes/ and prayse God in the daye of visitacion.

Submit youre selues vnto all mãner ordinaunce of man for the Lordes sake/whether it be vnto the kyng as vnto the chefe head: other vnto rulars / as vnto them that are sent of him/ for the punyshment of euyll doars; but for the lawde of them that do well. For so is the will of God/that ye put to silence the ignorancie of the folysshe men: as fre/ and not as hauynge the libertie for a cloke of maliciousnes/but euen as the seruauntes of God. Honour all mẽ. Loue brotherly fellishippe. Feare God/ and honoure the kynge. rom.xiij.a rom.xij.c.

Seruauntes obey youre maisters with all feare/not only yf they be good and courteous/but also though they be frowarde For it is thanke worthye yt a man for conscience towarde God endure grefe/sufferynge wrongfully: For what prayse is it/ yf when ye be buffeted for youre fautes/ye take it pacientlye? But and yf when ye do well/ye suffer wronge and take it pacientlye/ then is ther thanke with God. ephe.vj.a. colo. iij.b Titũ.ij.c. ij.cor.vij.

D For here vnto verely were ye called: for ✠ Christ also suffered for vs / leuynge vs an ensample that ye shulde folowe his steppes/which dyd no synne/nether was ther gyle foũde in his mouth: which whẽ he was reuyled/reuyled not agayne: when he suffered/he threatened not: but committed the cause to him that iudgeth righteously/which his own selfe bare our synnes in his body on the tree/ that we shuld be delyuered frõ synne/ & shulde lyue in righteousnes. By whose stripes ye were healed. For ye were as shepe goyng astraye: but are now returned vnto the sheepherd and bysshope of youre soules. ✠ Esa.liij.b j.ioã.ij.a Esa.liij.b

The.iij. Chapter.

LIkewyse let the wyues be in subiection to their husbandes that euen they whiche belcue not the worde/ maye without the worde be wonne by the cõuersacion of the wyues/ whyll they beholde youre pure cõuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare/and hangynge on of golde/ether in puttynge on of gorgious apparell: but let the hyd man of the harte be vncorrupt with a meke and quyet spirite/which spirite is before God a thynge much set by. For after this maner in the olde tyme dyd the holy wemen which trusted in God/tyer them selues/and were obedient to their Colo.iij.c Ephe.v.c j.tim.ij.c.

gen. xviij. their husbandes/euen as Sara obeyed Abraham/ & called him
lorde whose daughters ye are as longe as ye do wel/not beyng
afrayde of euery shadowe.

Lykewyse ye men/dwel with them accordinge to knowledge/geuinge honoure vnto the wyfe/ as vnto the weaker vessel/
and as vnto them that are heyres also of the grace of lyfe/that
your prayers be not let.

i.Cor.vij. ✝ In conclusion/be ye al of one mynde/one suffre with ano- B
ther, loue as brethren/be petyfull/be courteous/not rendringe
Pro.xvij. euyl for euyl/nether rebuke for rebuke:but cõtrary wyse/blesse
and.xxj. remẽbringe ỹ ye are ther vnto called/euẽ that ye shulde be hey-
Rom. xij. res of blessynge. yf any man longe after lyfe/ & loueth to se good
psal.xxxij. dayes/ let him refrayne his tounge from euyll/and his lyppes
that they speake not gyle. Let him eschue euyl and do good:let
him seke peace/ & ensue it. For the eyes of the Lorde are ouer
the righteous/and his eares are open vnto their prayers. But
the face of the Lorde beholdeth them that do euyll.

Moreouer who is it that wyll harme you/yf ye folowe that C
which is good? Notwithstanding happy are ye yf ye suffer for
righteousnesses sake. yea and feare not though they seme ter-
rible to you / nether be troubled: but sanctifye the Lorde God
in your hartes. Be redy alwayes to geue an answere to euery B
man that axeth you a reson of the hope that is in you/and that
with meaknes and feare:hauinge a good conscience/that when
they backbyte you as euyl doars/they maye be a shamed for as
muche as they haue falsely accused youre good conuersacion in
Christe.

It is better (yf the wyll of God be so) that ye suffre for well
doinge/then for euyll doynge. ✝ For as muche as Christ hath
once suffered for synnes/ the iuste for the vniuste/for to bringe
vs to God/and was kylled/ as pertayninge to the flesche: but
was quyckened in the spyrete.

Heb.ix.d. In whiche spyrete he also wẽt and preached vnto the spyretes D C
Rom. v.b that were in preson/which were in tyme passed disobediẽt/whẽ
the longe sufferinge of God abode excedynge pacyently in the
Gen.vj.b. dayes of Noe/whyl the arcke was a preparinge wherin feawe
mat.xxiiij (that is to saye. viij. soules) were saued by water/ which signi-
Ac.xvij.f fyeth baptyme that now saueth vs/not the puttynge away of
the fylth

the fylth of tge flesshe/but in that a good conscience consenteth to God/ by the resurreccion of Jesus Chryst/ whiche is on the ryght hande of God: ✠ and is gone into heauen/aungels/powers/and myght subdued vnto him.

¶ The. iiij. Chapter.

A FOr as muche as Chryst hath suffred for vs in the flesshe/ arme youre selues lykewyse with the same mynde: for he whiche suffereth in the flesshe ceaseth frō synne/that he hence forwarde shulde lyue as muche tyme as remayneth in the flesshe: not after the lustes of men / but after the wyll of God. For it is sufficient for vs that we haue spent the tyme that is past of the lyfe/after the wyll of the gentyls/walkinge in wantannes/lustes/dronkennes/in eatynge/drynckynge and in abominable ydolatrie. eph. iiij.c.

And it semeth to them a straunge thynge that ye runne not also with them vnto the same excesse of royte/ & therfore speake they euyll of you/which shall geuē a comptes to him that is ready to iudge quycke and dead. For vnto this purpose verely was the Gospel preached vnto the dead/that they shulde be cōdempned of men in the flesshe/but shuld lyue before God in the spryte. The ende of all thinges is at hande.

B ✠ Be ye therfore discrete and sober/that ye maye be apte to prayers. But aboue all thinges haue feruent loue amōge you. For loue couereth ꝑ multitude of synnes. Be ye herberous one to another/and that without grudgynge. As euery man hath receaued the gyfte/minister the same one to another/as good ministers of the manyfolde grace of God. If any man speake/ let him talke as though he spake ꝑ wordes of God. If any man mynister/let him do it as of the abilite whiche God mynistreth vnto him. That God in all thynges maye be glorifyed thorow Jesus Chryst/ ✠ to whom be prayse and dominion for euer and whyll the worlde standeth. Amen. Pro. x. b. rom. xij. c. heb. xiij. a phili. ij. b.

C Dearly beloued/ be not troubled in his heate which now is come amonge you to trye you/as though some straūge thinge had happened vnto you: but reioyce/in as muche as ye are partetakers of Chrystes passions/that when his glory appeareth/ ye maye be mery and glad.

If ye be rayled vpon for the name of Chryst happye are ye.

For the

for the spirite of glory and the spirite of God resteth vpō you. On their parte he is euyll spoken of: but on youre parte he is glorifyed.

D Se that none of you suffre as a murtherer/ or as a thefe/ or an euyll doar/ or as a busybody in other mens matters. If any mā suffre as a Christen mā/ let him not be ashamed: but let him glorifie God on his behalfe. For ỹ tyme is come that iudgemēt must beginne at ỹ houlse of God. If it fyrst beginne at vs/ what shall the ende be of them which beleue not the Gospell of God?

Pro.xj.d. And yf the righteous scarsly be saued: where shal the vngodly and the synner appeare? Wherfore let them that suffer accordynge to the wyll of God/ cōmyt their soules to him with well doynge/ as vnto a faythfull creator.

The.v/ Chapter.

A The elders which are amonge you/ I exhorte/ which am also an elder and a wytnes of the afflictions of Christ/ and also a parttaker of the glory that shal be opened: se that ye fede Christes flocke which is amōge you takyng the ouersight of them/ not as though ye were cōpelled therto/ but willingly: not for the desyre of fylthy lucre/ but of a good mynde/ not as though ye were lordes ouer the parisshes: but that ye be an ensample to ỹ flocke. And when the chefe shepherde shal appeare/ ye shall receaue an incorruptible croune of glory.

B Lykewyse ye younger submyt youre selues vnto the elder. Submit your selues euery mā one to another: knet your selues

Iaco.iiij.c. together in lowlinges of mynde. For God resisteth the proude/ and geueth grace to the humble.

Mat.vj.c Luce.xij.c Rom.xij.c Psal.liiij. ✝ Submit youre seues therfore vnder the myghtye hande of God/ that he maye exalt you/ when ỹ tyme is come. Cast all youre care to him: for he careth for you.

C Be sober and watch/ for youre aduersary the deuyll as a rorynge Lion walketh about/ sekynge whom he maye deuoure: whom resyst stedfast in fayth/ remembringe that ye do but fulfyll the same afflictions which are apoynted to youre brethren that are in the world. The God of all grace/ whiche called you vnto his eternall glory by Christ Jesus/ shall his owne selfe after ye haue suffred a lytell affliccion make you perfect: shal setle strength and stablisshe you. To him be glory and dominion for euer/ and

euer/and whyll the worlde endureth. Amen.

By Syluanus a faythfull brother vnto you (as I suppose) haue I writtē bresly/exhortinge and testifyinge how that this is the true grace of God/wherin ye stande. The companyons of youre eleccion that are of Babylon/saluteth you/and Marcus my sone. Grete ye one another with the kysse of loue. Peace be with you all whiche are in Christ Iesus. Amen.

¶ The ende of the fyrst Epistle of S.Peter.

¶ The prologe vpon the seconde Epistle of S.Peter.

This Epistle was written agaynst them/ whiche thought that Christen faythe myght be vdle and without workes/when yet the promes of Christ is made vs vpon that condicion/ that we hence forth worke the wyll of God and not of the flesshe Therfore he exhorteth them to exercise them selues diligently in vertue and all good workes/therby to be sure that they haue the true fayth/ as a man knoweth the goodes of a tree by his frute. Then he commendeth and magnifyeth the Gospell and wylleth that men herken to that onlye / and to mennes doctryne not at all. For as he sayth/there came no prophetical scripture by the wyll of man/ but by the wyll of the holy ghoost/which onlye knoweth the wyll of God/nether is any scripture of priuate interpretacion/that is to saye/ maye be other wyse expounded then agreynge to the open places and generall articles/ and to the couenauntes of God/ and all the reste of the scripture.

And therfore in the seconde he warneth them of false teachers that shulde come/ and thorow preachyng confidēce in false workes to satisfye their couetousnes with all/shulde denye Christ. Whiche he threateneth with thre terrible ensamples/ with the fall of the aungels/the fludde of Noe/and ouerthrowynge of Sodom & Gomor/ and so describeth them with their insaciable couetousnes/pryde/stoubornе/and disobedience to all temporall rule and auctorite/ with their abominable whordome and ypocrisye/that a blynde man maye se that he prophesyed it of the popes holye spiritualtie whiche deuoured the whole worlde with their couetousnes / lyuynge in all lust and pleasure and raygnynge as temporall tyrauntes.

In the thyrde he sheweth that in the latter dayes / the people thorowe vnbeleue and lacke of feare of the iudgement of the last daye/shal be euen as Epicures wholy geuen to the flesshe. whiche lasse daye shall yet surely and shortly come sayth he: for a thousande yeares and one daye is with God all one. And he sheweth also howe terrible that that daye shall be/and how sodenly it shall come: and therfore exhorteth all men to loke earnestely for it / and to prepare them selues agaynst it with holye conuersacion and godly lyuynge.

Finallye: The fyrste Chapter sheweth howe it shulde go in the tyme of the pure and true Gospell. The seconde howe it shulde go in the tyme of the pope/ and mennes doctryne. The thyrde howe at the laste men shulde beleue nothynge/ner feare God at all.

¶ The seconde

¶ The secõde Epistle of S. Peter the Apostle.

¶ The fyrst Chapter.



Imon Peter a seruaunt and an apostle of Jesus Christ/to them which haue obtayned lyke precious fayth with vs in the ryghteousnes that commeth of our God and saueoure Jesus Christ. A

Grace be with you/and peace be multiplied in the knowledge of God & of Jesus Christ our Lord. Accordynge as his godly power hath geuen vnto vs all thynges that pertayne vnto lyfe and godlynes/thorow the knowledge of him that hath called vs by vertue & glory/ by the meanes wherof are geuen vnto vs excellent and most greate promyses / that by the helpe of them ye shuld be parttakers of the godly nature/in that ye flye the corrupcion of worldly lust.

And herunto geue all diligence/ in youre fayth minister vertue/and in vertue knowledge/ & in knowledge temperãce/and in temperance pacience/in pacience godlynes/ in godlynes brotherly kyndnes/ in brotherly kyndnes loue. For yf these thynges be amõge you and are plenteous/they wyll make you that ye nether shal be ydle nor vnfrutefull in the knowledge of oure Lord Jesus Christ. But he that lacked these thinges/is blynd and gropeth for the waye with his hande / and hath forgotten that he was pourged from his olde synnes. B

Wherfore brethren/ geue the moare diligence for to make youre callynge and eleccion sure. For yf ye do suche thynges ye shall neuer erre. yea and by this meanes an entrynge in shall be ministred vnto you aboundauntly into the euerlastynge kyngdome of oure Lorde and sauioure Jesus Christ.

Wherfore I will not be negligent to put you alwayes in remembraunce of such thinges/though that ye knowe then your selues & be also stablished in the present trueth. Notwithstandyng I thynke it mete (as longe as I am in this tabernacle) to stere you vp by puttynge you in remembraunce/ for as muche as I am sure how that the tyme is at hande that I must put of my taber- C

my tabernacle/ euen as oure Lorde Jesus Christ hath shewed me. I will enforce therfore/ that on euery syde ye myght haue wherwith to stere vp the remembraunce of these thinges after my departynge. Joã. xxj.

D ✝ For we folowed not deceauable fables when we opned vnto you the power and cõmynge of our Lorde Jesus Christ/ but with our eyes we sawe his maiestie: euẽ then verely when he receaued of God the father honour and glory/ & when ther came suche a voyce to him frõ excellent glorie. This is my dere beloued sone/ in whõ I haue delite. This voyce we hearde whẽ it came from heauen/ beynge with him in the holy mounte. mat. xvij.

We haue also a ryght sure worde of prophesie wher vnto yf ye take hede/ as vnto a lyght that shyneth in a darcke place/ ye do well/ vntyll the daye dawne & the daye starre aryse in your hartes. ✝ So that ye fyrst knowe this that no prophesie in the scripture hath any pryuate interpretacion. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by the holy goost. ij. Tim. iij

¶ The. ij. Chapter.

A THer were false Prophetes amonge the people/ euen as ther shal be false teachers amonge you: which preuely shall bringe in damnable sectes/ euen denyinge the Lorde that hath bought them/ and bringe vpõ them selues swyft dampnacion/ & many shall folowe their damnable wayes/ by which the waye of trueth shal be euyl spokẽ of/ and thorow couetousnes shal they with fayned wordes make marchandyse of you/ whose iudgemẽt is not farre of/ and their dampnacion slepeth not.

B For yf God spared not the aũgels that synned/ but cast them doune into hell/ & deliuered them into chaynes of dercknes/ to be kept vnto iudgement: nether spared the olde world/ but saued Noe the eyght preacher of ryghteousnes/ and brought in the flud vpon the worlde of the vngodly/ and turned the cities of Sodom and Gomor into asshes: ouerthrewe them/ dampned them/ and made on them an ensample vnto al that after shulde lyue vngodly. And iust Lot vexed with the vnclenly conuersacion of the wycked/ deliuered he. For he beynge righteous and dwellynge amonge them/ in seynge and hearynge/ vexed his righteous soule from daye to daye with their vnlawful dedes.

The Lorde knoweth how to delyuer the godly out of temptacion/and how to reserue the vnuiste vnto the daye of iudgemēt for to be punisshed:namely them that walke after the flesshe in the lust of vnclēnes/and despise the rulers. Presumpteous are they/ and stubborne and feare not to speake euyll of them that are in auctorite. When the aungels which are greater bothe in power and myght/receaue not of the lorde raylinge iudgemēt agaynst them. But these as brute beastes/naturally made to be taken and destroyed/speake euyll of that they knowe not/and shall perysshe through their owne destruccion/and receaue the rewarde of vnryghteousnes.

They coūt it pleasure to lyue deliciously for a season. Spottes they are and fylthynes/ lyuynge at pleasure/& in disceauable wayes feastinge with you:hauinge eyes full of aduoutrye & that cannot cease to synne/ begylynge vnstable soules. Hartes
Mūe.xxij. they haue exercysed with coueteousnes/ They are cursed chyldren/ and haue forsaken the ryght waye/ and are gone astraye folowynge the waye of Balam the sone of Bosor / which loued the rewarde of vnrighteousnes:but was rebuked of his iniquitie. The tame and domme brast/speakinge with mānes voyce/ forbade the folysshenes of the Prophete.

These are welles without water/and cloudes caried about of a tempest / to whō the myst of darcknes is reserued for euer.
Jude.j.d. For when they haue spoken the swellynge wordes of vanitie/ they begyle with wantannes thorowe the lustes of the flesshe/ thē that were clene escaped: but now are wrapped iu errours. They promys them libertie/and are them selues the bonde seruauntes of corrupcion. For of whom so euer a mā is ouercome
Joh. viij. rom. vj.c. Heb. vj.a. vnto the same is he in bondage. For yf they after they haue escaped from the filthynes of the worlde thorow the knowledge of
Mat. xij. the Lorde and of the sauiour Jesus Christ/they are yet tāgled agayne therin & ouercome: then is the latter ende worsse with them then the beginninge. For it had bene better for them/not to haue knowen the waye of righteousnes then after they haue knowen it/to turne from the holy cōmaundement geuen vnto them. It is happened vnto them accordynge to the true pro-
Prou.xxj. uerbe: The dogge is turned to his vomet agayne/and the sow that was washed/to her wallowinge in the myre.

¶The.iij.Chapter.

A THis is the seconde epistle that I now wryte vnto you beloued/ wher with I stere vp/ and warne youre pure myndes/to call to remembraūce the wordes which were tolde before of the holy Prophetes/and also the commaundement of vs the Apostles of the Lorde and saueour.

This fyrst vnderstāde/that ther shal come in the last dayes/ i.tim.iiij.
mockers / which wyll walke after their owne lustes and saye. ij.tim. iij.
Where is the promes of his commynge? For sence the fathers Jude.j. f.
dyed/all thinges continue in the same estate wherin they were Eze.xij.f
at the beginnynge. This they knowe not (and that willingly)
how that the heauēs a great whyle ago were/& the earthe that
B was in the water/appered vp out of the water by the worde of
God:by the which thinges the worlde that then was/perished
ouer flowen with the water. But the heauēs verely and earth
which are now/are kept by the same worde in store/ and reser-
ued vnto fyre/ agaynst the daye of iudgement and perdicion of
vngodly men.

Derely beloued/be not ignorannt of this one thynge/ how
that one daye is with the Lorde/as a thousande yeare/& thou
sande yeare as one daye. The Lorde is not slacke to fulfyll his
promes/as some mē count slacknes:but is paciēt to vs warde/
and wolde haue no man lost / but wolde receaue all men to re-
C pentaunce. Neuertheless the daye of the Lorde wil come as a i. Thes. v.
thefe in the nyght/in the which daye/the heauens shal perisshe Apo.iij.a.
with terrible noyes/and the elementes shall melt with heat/& and.xvj.
the earth with the workes that are therin shall burne.

If al these thinges shal perisshe/what maner persons ought
ye to be in holy conuersacion and godlynes:lokinge for and ha-
stynge vnto the cōmynge of the daye of God/in which the hea- Apoc. xxj.
uens shall perysshe with fyre/and the elementes shal be consu- Esa.lxv.c
med with heate. Neuertheless we loke for a newe heauen and and.lxvj.g
a newe earth / accordynge to his promes / where in dwelleth
ryghteousnes.

D Wherfore derely beloued/seynge that ye loke for suche thyn-
ges/be diligēt that ye maye be founde of him in peace/without
spotte and vndefyled. And suppose that the longe sufferynge
of the Lorde is saluacion/euen as oure derely beloued brother

Paul / accordynge to the wysdome geuen vnto him / wrote to you: yea / all moost in euery epistle / speakynge of suche thinges: amonge whiche are many thynges harde to be vnderstande / which they that are vnlearned / and vnstable / peruert: as they do other scriptures vnto their owne destruccion. ye therfore beloued / seynge ye knowe it before hande / beware lest ye be also plucked awaye with the erroure of the wycked / and fall from youre owne stedfastnes: but growe in grace / and in the knowledge of our Lorde and soueour Jesus Christ. To whom be glory both now and for euer Amen.

¶ The Prologe vpon the thre Epistles of Saynct John.

This fyrste Epistle of Saynct John contayneth the doctryne of a verye Apostle of Christ / and ought of ryght to folowe his gospell. For as in his gospell he setteth oute the true fayth / and teacheth by it onlye all men to be saued and restored vnto the fauoure of God agayne: euen so here in thys Epistle he goeth agaynste them that boste them selues of fayth / and yet contynewe withoute good workes / and teacheth many wayes that where true fayth is / there the workes tarye not behynde / and contrarie that where the workes folowe not / there is no true fayth / but a false ymagination and vtter derckenes.

And he wryteth sore agaynst a secte of Heretyckes whiche then beganne to denye that Christ was come in the flesshe / and calleth them very Antechristes: which secte goeth now in hyr full swynge. For though they denye not openlye wyth the mouthe / ẏ Christ is come in the flesshe / yet they denye it in the harte with their doctrine and lyuynge. For he ẏ wyl be iustifyed and saued thorow his owne workes / the same doeth as muche as he ẏ denyeth Christ to become in the flesshe / seynge that Christ came onlye therfore in the flesshe / ẏ he shulde iustifye vs or purchase vs pardon of oure synnes / bringe vs into ẏ fauoure of God agayne / and make vs heyres of eternall lyfe / with his workes onlye and with his bloudes sheddynge / without and before all oure workes.

So fyghteth this epistle both agaynst them ẏ wyl be saued by their owne good workes / and also agaynst them ẏ will be saued by a fayth that hath no lust to do workes at all / and kepeth vs in ẏ myddle waye / that we beleue in Christ to be saued by his workes onlye / and then to knowe that is oure dutye for that kyndnes / to prepare oure selues to do ẏ commaundement of God / and to loue euery man his neyghboure as Christ loued him / seekynge & oure owne workes Goddes honoure and oure neyghbours welthe only / and trustynge to haue eternal lyfe and all ẏ God hath promysed vs / thorow Christes deserynge.

The two last epistles though they be shorte / yet are godly ensamples of loue and fayth / and do fauoure of the spirite of a true Apostle.

¶ The fyrst

¶ The fyrst Epistle of S. John the Apostle.

¶ The fyrst Chapter.

A 

THat whiche was frō the beginning / whiche we haue heard which we haue sene with our eyes: which we haue loked vpon / & oure handes haue handled / of the word of lyfe. For the lyfe appered / & we haue sene and beare witnes / & shewe vnto you the eternal lyfe / which was with the father and appered vnto vs. That which we haue sene and hearde / declare we vnto you / ꝑ ye maye haue felloushippe with vs / and that oure felloushippe maye be with the father and his sone Jesus Chryst. And this wryte we vnto you / that oure ioye maye be full.

B And this is the tydynges which we haue hearde of him and declare vnto you / that God is lyght and in him is no darcknes at all. If we saye that we haue fellyshyppe with him / and yet walke in darcknes / we lye / & do not the trueth. But and yf we walke in lyght euen as he is in lyght / then haue we fellyshippe with him / and the bloude of Jesus Chryst his sone / clenseth vs from all synne. Joā. viij. Heb. ix. d. j. Pet. j. d.

C If we saye that we haue no synne / we deceaue oure selues / and trueth is not in vs. If we knowledge oure synne / he is faythfull & iust / to forgeue vs oure synnes / and to clense vs from all vnrighteousnes. If we saye we haue not synned / we make him a lyar and his worde is not in vs. Apoc. j. b. iij. re. viij. ij. par. vj. prou. xx. b Eccle. viij.

¶ The. ij. Chapter.

MY lytell chyldren/these thinges wryte I vnto you/that A
ye synne not: yf any man synne/yet we haue an aduocate with the father/Jesus Christ/which is ryghteous: and he it is that obtayneth grace for our synnes: not for oure synnes only: but also for the synnes of all the worlde. And therby we are sure that we knowe him/yf we kepe his cõmaundementes. He that sayth I knowe him/and kepeth not his commaundementes is a lyar/and the veritie is not in him. Who so euer kepeth his worde/in him is the loue of God perfect in dede. And there by know we that we are in him. He that sayth he bydeth in him ought to walke euen as he walked. F

Brethren I wryte no newe commaundement vnto you: but B
that olde commaundement whiche ye hearde from the begyn-
ioã.xiij.d. and.xv.b nynge. The olde cõmaundement is the worde which ye hearde from the beginninge. Agayne a newe cõmaundement I wryte vnto you/a thynge that is true in him/and also in you: for the darknes is past/and the true lyght now shyneth. He that sayth howe that he is in the lyght/and yet hateth his brother/is in darknes euẽ vntyll this tyme. He that loueth his brother/abydeth in the lyght and there is none occasion of euyll in him. He that hateth his brother/is in darknes and walketh in darknes: and can not tell whyther he goeth/because that darknes hath blynded his eyes.

Babes I wryte vnto you/how that youre synnes are forgeC
uen you for his names sake. I wryte vnto you fathers/howe that ye knowe him that was from the begynnyng. I wryte vnto you yonge men/howe that ye haue ouercome the wycked. I wryte vnto you lytell chyldren/how that ye knowe the father. I wryte vnto you fathers/howe that ye knowe him that was from the beginnynge. I wryte vnto you yonge men/how that ye are stronge/and the worde of God abydeth in you/and ye haue ouercome the wycked.

Se that ye loue not the worlde/nether the thinges that are in the world. If any mã loue the world/the loue of the father is not in him. For all that is in the world (as the lust of the flesshe/the lust of the eyes/& the pryde of goodes) is not of the father/but of the worlde. And the worlde banysheth awaye & the lust therof: but he that fulfylleth the will of God/abydeth euer.

Lytell

Lytel Chyldren it is the last tyme/ & as ye haue heard how that Antichrist shall come: euen now are there many Antichristes come all redy. Wherby we knowe that it is the last tyme. They went oute from vs/but they were not of vs. For yf they had bene of vs/they wolde no dout/ haue contynued with vs. But that fortuned that it might appere/ ỹ they were not of vs

D And ye haue an oyntment of the holy goost and ye knowe al thinges. ✠ I wrote not vnto you/ as though ye knew not the trueth: but as though ye knewe it/ and knowe also that no lye commeth of trueth. Who is a lyar but he that denyeth that Iesus is Christ? the same is the Antichrist that denyeth the father and the sone. Who so euer denyeth the sone/the same hath not the father. Let therfore abyde in you that same whiche ye heard from the beginninge. If that which ye heard from the beginninge/shall remayne in you/ ye also shall continewe in the sone/and in the father. And this is the promes that he hath promysed vs euen eternall lyfe.

This haue I writtē vnto you/concernyng them that disceaue you. And the annoyntinge which ye haue receaued of him/ dwelleth in you. And ye nede not that any man teache you: but as the annoyntinge teacheth you all thinges/ and is true/ and is no lye: & as it taught you/euen so byde therin. And nowe babes abyde in him that when he shall appeare/we maye be bolde and not be made a shamed of him at his cōmynge: If ye knowe that he is ryghteous/knowe also that he which foloweth ryghteousnes/is borne of him.

¶ The. iij. Chapter.

A BEholde what loue the father hath shewed on vs that we shuld be called the sones of God. For this cause ỹ worlde knoweth you not/ because it knoweth not him. Derely beloued/now are we ỹ sones of God/ & yet it doth not appere what we shal be. But we knōw ỹ whē it shall appere/ we shal be lyke him. For we shal se him as he is. And euery man that hath this hope in him/pourgeth him selfe/ euē as he is pure. Who so euer cōmitteth synne/cōmytteth vnrighteousnes also/for synne is vnrighteousnes. And ye know that he appered to take away our synnes/ & in him is no syñe. As many as byde in him/synne not: who so euer syñeth/hath not sene him/ nether hath knowē him Esa. liij. c. i. Pet. ij. d

Babes/let no man deceaue you. He that doeth righteousnes B
is ryghteous/euen as he is ryghteous. He that cõmitteth syn-
ne/is of the deuyll: for the deuyll synneth sence the beginninge.
Joh. viij. For this purpose appered the sone of God/to lowse the workes
of the deuyll. Who so euer is borne of God/synneth not: for his
sead remayneth in him/and he cãnot synne/ because he is borne
of God. In this are the chyldren of God knowen/and the chyl- B
dren of the deuyll. Who so euer doeth not righteousnes/is not
of God/nether he that loueth not his brother.

For this is the tydynges/that ye hearde frõ the begynning/
gen.iiij.b that ye shuld loue one another not as Cayn whiche was of the
wicked and slewe his brother. And wherfore slewe he him? Be
cause his owne workes were euyll/and his brothers good.
✝ Marueyle not my brethrẽ though the worlde hate you. We C
knowe that we are trãslated from death vnto lyfe/because we
loue the brethren. He that loueth not his brother/ abydeth in
death. Who so euer hateth his brother/ is a man slear. And ye
knowe that no man slear / hath eternall lyfe abydynge in him.
Herby perceaue we loue: that he gaue his lyfe for vs: & ther-
fore ought we also to geue oure lyues for the brethren. Who so C
euer hath this worldes good and seith his brother haue neade
and shutteth vp his compassion from him: how dwelleth the lo-
ue of God in him? My babes let vs not loue in worde/nether in
tounge: but with the dede & in veritie: ✝ for therby we knowe D
that we are of the veritie/ & can before him quyte oure hartes.
But yf oure hartes condempne vs / God is greater then oure
hartes/ & knoweth all thinges. Beloued/yf our hartes cõdem-
ne vs not/then haue we trust to God warde: & what so euer we D
are/ we shal receaue of him: because we kepe his cõmaũdemen-
tes/ & do those thinges which are pleasynge in his syght.

And this is his commaundement/that we beleue on the na-
me of his sone Jesus Christ/ and loue one another/as he gaue
commaundement. And he that kepeth his cõmaundementes/
dwelleth in him/and he in him: and therby we knowe that ther
abydeth in vs of the spyrete which he gaue vs.

¶ The.iiij. Chapter.

Le beloued/beleue not euery spyrete: but proue the spyretes A
whether they ar of god or not/for many fealse prophetes

are gone

are gone out into the worlde. Herby shal ye knowe the spyete of God. Euery spyete that confesseth that Iesus Chryst is come in the flesshe / is of God. And euery spyete which cõfesseth not that Iesus Chryst is come in the flesshe / is not of God. And this is that spyete of Antichryst / of whom ye haue hearde / how that he shulde come: and euen now alredy is he in the worlde.

B Lytell chyldren / ye are of God and haue euercome them / for greater is he that is in you / then he that is in the worlde. They are of the worlde / & therfore speake they of the world / and the worlde heareth them. We are of God. He that knoweth God / heareth vs: he that is not of God / heareth vs not. Herby know we the spyete of veritie / and the spyete of erroure.

Beloued / let vs loue one another: for loue commeth of God. And euery one that loueth / is borne of God / & knoweth God. He that loueth not / knoweth not God: ✝ for God is loue. In this appered the loue of God to vs ward / because that god sent his only begottẽ sone into the worlde / ẏ we might lyue thorow him. Herin is loue / not that we loued god but that he loued vs / and sent his sone to make agrement for our synnes.

C Beloued / yf God so loued vs / we ought also to loue one another. No mã hath sene god at any tyme. yf we loue one another god dwelleth in vs / and his loue is parfect in vs. Herby knowe we / that we dwell in him / & he in vs: because he hath geuẽ vs of his spyete. And we haue sene & do testifie / that ẏ father sent the sone / which is the saueour of the worlde. Who so euer cõfesseth that Iesus is the sone of God / in him dwelleth god / & he in god. And we haue knowen & beleued the loue that God hath to vs. Iohn. f. b. 1. Tim. vj.

D God is loue / & he that dwelleth in loue / dwelleth in God and God in him. Herin is the loue perfect in vs / that we shuld haue trust in the daye of iudgement: For as he is / euen so are we in this worlde. There is no feare in loue / but parfect loue casteth oute all feare / for feare hath paynfulnes. He that feareth / is not parfect in loue.

We loue him / for he loued vs fyrst. If a man saye / I loue God and yet hate his brother / he is a lyar. For howe can he that loueth not his brother whome he hath sene / loue God whome he hath not sene. And this cõmaundemẽt haue we of him: that he which loueth God / shulde loue his brother also. ✝

¶ The.

¶The.v.Chapter.

WHo so euer beleueth ẏ Jesus is Christ/is borne of god A
And euery one ẏ loueth him which begate/ loueth him
also which was begottē of him. In this we know that we loue
ẏ chyldrē of God/whē we loue God & kepe his cōmaūdemētes.
This is the loue of God/ ẏ we kepe his cōmaundmētes/ & his
1.cor.xv.c cōmaundemētes are not greuous. ✝ For all ẏ is borne of God
ouer cōmeth ẏ worlde. And this is ẏ victory that ouer cōmeth
the worlde/euē our fayth. Who is it ẏ ouer cōmeth the worlde:
but he which beleueth that Jesus is the sone of God.

This Jesus Christ is he that came by water & bloud/not by B A
water only:but by water & bloud. And it is the spyrete that bea-
reth witnes/ because the spyrete is the trueth. For ther are thre
Joñ.iij.d. which beare recorde in heauen/the father/the worde/ & the ho-
ly goost. And these thre are one. And ther are thre which beare
recorde in earth: ẏ spyrete/ & water/ & bloud: & these thre are one
If we receaue ẏ witnes of men/ the witnes of God is greater.
For this is ẏ witnes of God/ which he testifyed of his sone. He
that beleueth on ẏ sone of God/hath the witnes in him selfe. B
✝ He that beleueth not God / hath made him a lyar / because he
beleued not the recorde that God gaue of his sone. And this is
that recorde/how that God hath geuen vnto vs eternall lyfe/
and this lyfe is in his sone. He that hath the sone/hath lyfe:and
he that hath not the sone of God/hath not lyfe.

These thinges haue I wrytten vnto you that beleue on the C C
name of the sone of God/that ye maye knowe how that ye ha-
ue eternall lyfe/and that ye may beleue on the name of the sone
of God. And this is the trust that we haue in him: that yf we
axe any thinge according to his will/ he heareth vs. And yf we
knowe that he heare vs what so euer we axe/we know that we
shall haue the peticions that we desyre of him.

If any man se his brother synne a synne ẏ is not vnto death/ D
let him axe / and he shall geue him lyfe for them that synne not
vnto death. There is a synne vnto death/ for which saye I not
that a man shuld prayе. All vnrighteousnes is synne/ and ther
is synne not vnto death.

We knowe ẏ who so euer is borne of God / synneth not: but D
he that is begotten of God kepeth him selfe/ & that wicked tou-
cheth him

cheth him not. We knowe that we are of God/ & that the worlde is all together set on wickednes. We knowe that ỹ sone of god is come/ & hath geuen vs a mynde to knowe him which is true and we are in him that is true/ through his sone Jesus Christ. This same is very God/ and eternall lyfe.
Babes kepe your selues frō ymages. Amen.

¶ The secōde Epistle of S. John the Apostle.



A THe Elder to the electe lady and her chyldren whiche I loue in the trueth: and not I only/but also all that haue knowen the trueth/for the truthes sake which dwelleth in vs/ and shall be in vs for euer.

With you be grace/ mercye/and peace frō God the father/ and from the Lorde Jesus Christ/ the sone of the father/in trueth and loue.

B I reioyed greatly/that I founde of thy chyldren walkynge in trueth/as we haue receaued a cōmaundement of the father. And now beseche I the lady/ not as though I wrote a new cōmaundement vnto the/ but that same which we had frō the beginnynge/that we shuld loue one another. And this is the loue that we shulde walke after his cōmaundementes.

C This cōmaundemēt is that (as ye haue hearde from the beginnynge) ye shuld walke in it. For many deceauers are entred into the worlde which confesse not that Jesus Christ is come in the flesche. This is a deceauer and an Antichrist. Loke on your selues/that we loose not that we haue wrought: but ỹ we maye haue a full rewarde. Who so euer transgresseth and bydeth not in ỹ doctrine of Christ/hath not God. He that endureth in the
D doctrine of Christ/hath both ỹ father & the sone. If there come any vnto you and bringe not this learnyng/him receaue not to housse/nether byd him god spede. For he ỹ biddeth him god spede/is parttaker of his euil dedes. I had many thinges to write vnto you/ neuertheless I wold not write w̄ paper & ynke/ but I trust to come vnto you/& speake w̄ you mouth to mouth: that oure ioye maye be full. The sones of thy electe syster grete the.

¶ The

¶ The thyrde Epistle of S. John the Apostle.



THe Elder vnto the beloued Gayus/whom I loue in the trueth. Beloued/ I wilshe in all thinges that thou prosperedest and faredest well euen as thy soule prospereth. I reioysed greatly when the brethrē came/ and testified of the trueth that is in the/how thou walkest in trouble. I haue no greater ioye then for to heare how that my sones walke in veritie. A

Beloued/thou doest faithfully what so euer thou doest to the brethren/and to straungers/ which bare witnes of thy loue before all the congregacion. Which brethren then thou bryngest forwardes of their yorney (as it besemeth God) thou shalt do well: because that for his names sake they wēt forth/and toke nothinge of the Gentyls. We therfore ought to receaue suche/ that we also myght be helpers to the trueth B

I wrote vnto the congregacion: but Diotrephes whiche loueth to haue the preeminence amonge them/receaueth vs not. Wherfore yf I come/I wyll declare his dedes which he doeth/ iestinge on vs with malicious wordes/nether is therwith content. Not only he him selfe receaueth not the brethren:but also he forbyddeth them that wolde/and trusted them oute of the congregacion. C

Beloued/folowe not that whiche is euyll/but that whiche is good. He that doeth well/is of God: but he that doeth euyll seyth not God. Demetrius hath good reporte of all men and of the trueth: yea and we oure selues also beare recorde/ and ye knowe that oure recorde is true. I haue many thynges to wryte:but I wyll not with ynke & penne wryte vnto the. For I trust I shal shortly se the/ and we shall speake mouth to mouth. Peace be with the. Te Louers salute the. Grete the louers by name. D

¶ The

¶ The Prologe vpon the Epistle of Saynct Paul to the Hebrues.



Boute this Pistle hath euer been muche doubynge and that amonge great learned men/who shuld be ꝑ auctor therof: diuerse affirmynge that it was not Paules: partlye because the style so disagreeth and is so vnlyke his other epistles/ and partly because it standeth in the seconde Chapter/ this learnynge was confirmed to vs warde: that vs to saye taught it by them ꝑ heard it them selues of the Lorde. Now Paule testifyeth Gala i. that he receaued not his gospell of man/ner by men/but immediatly of Christ and that by reuelacion. wherfore saye they/seynge this man confesseth ꝑ he receaued his doctrine of the Apostles/ it cānot be Paules/ but some disciple of the Apostles. Now whether it were Paules or no/ I saye not/ but permyt it to other mennes iudgementes/nether thynke I it to be an article of any mannes fayth/but that a man maye doute of ꝑ auctor.

Moreouer/many there hath been which not only haue denyed this Pistle to haue been written by any of ꝑ Apostles/but haue also refused it all together as no catholike or godlye pistle/because of certen textes wrytte̅ therin For lyght it sayth in the sixte: it is impossible ꝑ they whiche were once lighted and haue tasted of ꝑ heauenly gyfte & were become partakers of ꝑ holy goost/and haue tast of the good worde of God & of ꝑ power of the worlde to come/yf they fal/shuld be renewed agayne to repentaunce/or conuersion. And in ꝑ.x. it sayth/yf we synne wyllyngly after we haue receaued the knowledge of the trueth/there remayned no more sacrifyce for synne/ but a fearfull lokynge for iudgemēt and violent fyer which shall destroye ꝑ aduersaries. And in the.xij. it sayth/ ꝑ Esau founde no more repentaunce or conuersion/ no though he sought it ⁊ teares: whiche textes saye they/ sounde: that yf a man synne any more after he is once baptysed/he can be no more forgeuen/and ꝑ is contrary to all ꝑ scripture/and therfore to be refused to be catholick and godlye.

Vnto which I answere: yf we shuld denye this Epistle for those textes sakes/so shulde we denye Lyght Matthew whiche in his.xij.Chap affirmeth ꝑ he whiche blasphemeth ꝑ holy goost/shal nether be forgeuen here/ner in the worlde to come. And then Marke whiche in his iij.Chap.sayeth/that he ꝑ blasphemeth the holy ghoost/ shall neuer haue forgeuenes/but shal be in dāger of eternall dāpnacion. And thyrdly Luke whiche sayth/ there shall be no remission to him ꝑ blasphemeth the spirite of God. Moreouer John in his.i.pistle sayth/ther is no synne vnto death/for which a man shuld not praye. And.ij.Petri.ij.yf a mā be fled from the vnclēnes of ꝑ worlde thorow the knowledge of the saueour Jesus Christ/and then wrapt in agayne/his ende is worsse then the beginnynge/& that it had bene better for him neuer to haue knowen the trueth. And Paul.ij.Timo.iij.curseth Alexander the coppersmyth/deslyrynge the Lorde to rewarde him accordyng to his dedes: which is a signe that ether the pistle shuld not be good/or that Alexander had synned past forgeuenes/no more to be prayed for: wherfore seynge no scripture is a pryuet interpretacion: but must be expounded accordinge to the generall articles of oure fayth & agreable to other open and euident textes/and confered or compared to lyke sentences/ why shulde we not vnderstande these places with lyke reuerence as we do the other/ namely when all the remnaunt of the pistle is so godlye and of so great learnyng.

The fyrst place in the.vi.Chapter. wyll no more then that they which knowe the trueth & yet wyllyngly refuse ꝑ lyght/ and chose rather to dwel in darcknes/and refuse Christ & make a mocke of him/as the Pharises/which when they were ouertome with scriptures and myracles/ ꝑ Christ was the very Messias/ yet had suche lust in iniquite/ ꝑ they forsoke him/persecuted him/slewe him/and dyd all the shame that could be ymagined/to him cānot be renewed (eis Metoniam) sayth the Greke/to be cōuerted: that is to saye/suche malicious vnkyndnes which is none nother then the blaspheamyng of the holy goost/deserueth that ꝑ spirite shal neuer come more at them

to conuert

to conuert them/which I beleue to be as true as any other texte in all the scripture.

And what is meant by that place in the tenth Chap. where he sayth/yf we synne wyllyngly after we haue receaued ỹ knowledge of the trueth/ there remayneth no moare sacrifyce for synne/is declared immediatly after. For he maketh a cõparyson betwene Moses & Christ/saying: yf he which despysed Moses lawe/dyed without mercy: how much worse punyshment is he worthy of/that treadeth the sone of God vnder fote and counted the blonde of the couenaunt/by which bloud he was sanctifyed/as an vnholy thynge/and blasphemeth the spirite of grace.

By which wordes it is manifest that he meaneth none other by the fore wordes then the synne of blasphemye of the spirite.

For them that synne of ignorauce or infirmitie/ther is remedie/but for him that knoweth the trueth/and yet wyllyngly yeldeth him selfe to synne/consenteth vnto the lyfe of synne with soule & bodye / & had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirit of grace/and maliciously persecuteth the trueth: for him I saye there is no remedie: the waye to mercy is locked vp/& the spirite is taken frõ him for his vnthankfulnes sake/no more to be geuen him. Trueth it is yf a man can tourne to God & beleue in Christ/he must be forgeuen/how depe so euer he hath synned: but that will not be withoute the spirite/and suche blasphemers shall no more haue the spirite offered them. Let euery man therfore feare God/ and beware that he yelde not him selfe to serue synne/but how oft so euer he synne/ let him begynne agayne & fyght afresshe / and no doute he shall at the last ouercome/ and in the meane tyme yet be vnder mercy for Christes sake/because his harte worketh and wold fayne be lowsed from vnder the bondage of synne.

And that it sayth in the .xij. Esau founde no waye (eis Metoniam) to be cõuerted and recõcyled vnto God & restored vnto his byrthryght agayn/though he sought it with teares/that text must haue a spiritual eye. For Esau in sellyng his birthryght despysed not only that tẽperall promocion/that he shuld haue been lorde ouer all his brethren & kyng of that countre: but he also refused the grace & mercye of God & the spirituall blessynges of Abraham & Isaac/ and all the mercye that is promysed vs in Christ/which shuld haue bene his seed. Of this ye se that this pistle ought no more to be refused for holye/godlye/& catholicke/then the other autenticke scriptures.

Now therfore to come to our purpose agayne/though this epistle (as it sayth in the sixte) laye not the grounde of the fayth of Christ/yet it buyldeth conyngly ther on pure golde/siluer/and precious stones/and proued the prestlode of Christ with scriptures inuitable. More ouer ther is no worke in all the scripture that so playnly declareth the meanynge and significacios of the sacrifyces/ceremonies/and figures of the olde testamẽt/as this epistle: in so much that yf wylfull blyndnes & malicious malyce were not the cause/ this epistle only were ynough to wede out of the hartes of the Papistes that cankred heresye of iustifyinge of workes/concernynge our sacramentes/ceremonies/and all maner tradicions of their owne inuencion.

And fynallye in that ye se in the tenth that he had been in bondes and pryson for Christes sake/and in that he so myghtely dryueth all to Christ/ to be saued thorowe him and so cared for the flocke of Christ/that he both wrote & sent/where he heard that they begonne to faynte/to comforte/courage & strengthe them with the worde of God/and in that also that he sent Timothe Pauls disciple both verteous/ well learned and had in great reuerence/it is easye to se that he was a faythfull seruaunt of Christes & of the same doctryne that Timothe was of/ yea & that Paule him selfe was of/ & that he was an Apostle or in the apostles tyme or nere therunto. And seynge the pistle agreeth to all the reste of the scripture/ yf it be indifferentlye loked on/ how shuld it not be of aucto=rite and taken for holy scripture.

¶ The

¶ The Epistle of S. Paul vnto the Hebrues.

¶ The fyrst Chapter. ✠

A 

GOd in tyme past dyuerslye and manye wayes spake vnto the fathers by the Prophetes: but in these laste dayes he hath spoken vnto vs by his sone/whome he hath made heyre of all thynges / by whom also he made the worlde. Which sone beyng the bryghtnes of his glorye/ and very ymage of his substaunce/bearyng vp all thynges wyth the worde of his power hath in his owne person purged oure synnes/and is sytten on the right hande of the maiestie an hygh/and is more excellent then the aungels/in as muche as he hath by inheritaunce obteyned an excellenter name then haue they. Sap. vij. b

B For vnto which of the aungels sayde he at any tyme: Thou art my sone/this daye begate I the. And agayne: I will be his father/and he shall be my sone. And agayne when he bryngeth in the fyrst begotten sone into the worlde/ he sayth: And all the aungels of God shall worshippe him. And of the aungels he sayth: He maketh his aungels spirites/and his ministers flames of fyre. But vnto the sone he sayth: God/thy seate shal be for euer and euer: The cepter of thy kyngdome is a ryght cepter. Thou hast loued ryghteousnes and hated iniquitie: Wherfore God whiche is thy God/ hath annoynted the with the oyle of gladnes aboue thy felowes. Psal.ij. b. ij.reg.vij. psal. xcvij. Psal. ciij. psal.xliiij.

C And thou Lorde in the begynnynge hast layde the foundacion of the earth: And the heaues are ỹ worke of thy hades. They shall perisshe/but thou shalt endure. They all shal wexe olde as doth a garmēt: and as a vesture shalt thou chaunge them/ and they shal be chaunged. But thou arte allwayes/ and thy yeres Psalm.cj.

shall

shall not fayle. ¶ Unto which of the aūgels sayde he at any tyme:
Psal. cix. Syt on my ryght hande / tyll I make thyne enemyes thy fote stole: Are they not all ministrynge spyretes / sent to minister for their sakes which shal be heyres of saluacion?

¶ The .ij. Chapter.

A Uherfore we ought to geue the moare hede to the things which we haue heard / lest we perysshe. For yf the worde which was spokē by aungels was stedfast / so that euery transgression and disobedience receaued iuste recompence to rewarde: how shal we escape / yf we despyse so great saluacion / which at the fyrst began to be preached of the Lorde him selfe / and afterwarde was confermed vnto vs warde / by them that hearde it / God bearynge witnes therto / both with signes and wonders also / & with dyuers myracles / and gyftes of the holy goost / accordynge to his owne will.

B He hath not vnto the aungels put in subiection the world to come / wherof we speacke. But one in a certayne place witnessed
Psal. viij. saying: What is man / that thou arte myndful of him: other the sone of man that ỹ visitest him? After thou haddest for a season made him lower then ỹ aungels: ỹ crounedst him with honour
i. cor. xv. d and glory / & hast set him aboue the workes of thy hādes. Thou hast put all thinges in subiection vnder his fete. In that he put all thynges vnder him / he left nothynge that is not put vnder
Phil. ij. b. him. Neuertheless we yet se not al thinges subdued vnto him / but him that was made lesse then ỹ aungels: we se that it was Jesus which is crouned with glory & honour for ỹ sufferynge of death: ỹ he by the grace of God / shuld tast of death for all mē.

C For it became him / for whom are all thinges / and by whome are all thinges / after that he had brought many sones vnto glory / that he shuld make the lorde of their saluacion parfecte thorow sufferynge. For he that sanctifyeth & they which are sanctifyed / are all of one. For which causes sake he is not ashamed
Psal. xxj. to call them brethren sayinge / I wil declare thy name vnto my
Psal. xlv brethren / & in the myndes of the cōgregacion wil I prayse the.
esa. viij. d And agayne: I will put my trust in him. And agayne: Beholde
Ozee. xiij here am I and the chyldren which God hath geuen me.

i. Cor. xv For as much then as the chyldrē were partakers of flesshe & bloud / he also him selfe lykwyse toke parte with thē / for to put doune

doune thorow death/him that had lordshippe ouer death/that is to saye the deuyll/& that he myght deliuer them/which thorow feare of death were all their lyfe tyme in daunger of bondage. For he in no place taketh on him the aungels: but the sede of Abrahã taketh he on him. Wherfore in all thinges it became him to be made lyke vnto his brethrẽ that he myght be mercyfull/and a faythfull hygh preste in thinges cõcernynge God/for to pourge the peoples synnes. For in that he hym selfe suffered and was tempted/he is able to sucker them that are tempted.

¶ The.iii. Chapter.

A Wherfore holy brethren/partakers of the celestial callynge/consyder the embasseatour & hygh prest of oure profession/Christ Jesus which was faythfull to him that made him/euen as was Moses in all his house. And yet was this mã counted worthy of more glory then Moses: In as muche as he which hath prepared ỹ house/hath most honour in the house. Exo.xij.
Euery house is prepared of some man. But he that ordeyned all thinges/is God. And Moses verely was faythful in all his house/as a minister/to beare witnes of tho thinges which shuld be spoken after warde. But Christ as a sone/hath rule ouer the house/whose house are we/so that we holdfast the confidence and the reioysynges of that hope/vnto the onde.

B Wherfore as the holy ghoost sayth: to daye yf ye shall heare his voyce/harden not youre hartes/after the rebellion in the daye of temptaciõ in the wildernes/where youre fathers tempted me/proued me/& sawe my workes.xl.yere longe. Wherfore I was greued with that generaciõ & sayd. They erre euer in their hartes: they verely haue not knowẽ my wayes/so that I ware in my wrathe/that they shuld not enter into my rest. Take hede brethrẽ/that ther be in none of you an euyl harte in vnbeleue/that he shuld departe from the lyuinge God: but exhorte one another dayly/whyll it is called to daye/least any of you ware harde harted thorow the deceytfulnesse of synne. Psal.xciij.

C We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substaũce/of longe as it is sayd: to daye yf ye heare his voyce/harden not youre hartes/as whe ye rebelled. For some/whe they herde rebelled/howbeit not all ỹ came out of Egypt vnder Moses. But with whom was he displeased.xl.yeres. nũ.xiiij.c.

was he not displeased with them that synned: whose carkases were ouer thrown in the desert. To whō sware he that they shulde not enter into his rest: but vnto them that beleued not. And we se that they coulde not enter in/ because of vnbeleefe.

¶ The. iiij. Chapter.

LEt vs feare therfore lest any of vs forsakynge the promes of entrynge into his rest/ shulde seme to come behynde. For vnto vs was it declared/ as wel as vnto them. But it profited not them that they hearde the worde/ because they which hearde it/ coupled it not with fayth. But we which haue beleued/ do enter into his rest/ as contrary wyse he sayd to the other: I haue swore in my wrath/ they shall not enter into my rest. And that spake he verely longe after that ỹ worlds were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye/ on this wyse: And God dyd rest the seuenth daye from all his workes. And in this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter therinto/ and they to whom it was fyrst preached/ entred not therin for vnbeleues sake. Agayne he apoynteth in Dauid a certayne present daye after so longe a tyme/ sayinge as it is rehearsed: this daye yf ye heare his voyce/ be not hard harted. For yf Iosue had geuen them rest/ then wolde he not afterwarde haue spoken of another daye. Ther remayneth therfore yet a rest to ỹ people of God. For he that is entred into his rest/ doeth cease from his owne workes as God dyd from his.

Let vs studye therfore to entre into that rest/ lest anye man faule after the same ensample/ into vnbeleefe. For the worde of God is quycke/ and mighty in operacion/ and sharper then any two edge swearde: & entreth through/ euē vnto the diuidynge a sonder of the soule & the spryte & of the ioyntes and the mary: and iudgeth the thoughtes & the intentes of the harte: nether is ther any creature inuisible in the syght of it: For all thinges are naked & bare vnto the eyes of him/ of whom we speake.

Psal. xciiij.

Gen. ij. a.

Eccl. xb. d. Psal. xxxiij

¶ The. v. Chapter.

SEynge then that we haue a great hygh preste which is entred into heaue (I meane Iesus the sone of God) let vs holde oure profession. For we haue not an hygh prest/ which

1. Cor. iij. b.

can not

can not haue cõpassion on oure infirmities: but was in all poyntes tẽpted/lyke as we are: but yet without synne. Let vs therefore go boldely vnto the seate of grace/ that we maye receaue mercy/and fynde grace to helpe in tyme of nede.

B For euery hygh preest that is taken frõ amonge men is ordeyned for men/in thinges pertaynyng to God: to offer gyftes and sacrifyces for synne: which can haue compassiõ on the ignoraunt/& on them that are out of the waye/because that he himselfe also is cõpased with infirmitie: For the whiche infirmities sake he is bounde to offer for synnes/as well for his owne parte/ as for the peoples. And no man taketh honour vnto him selfe/ but he that is called of God/as was Aaron. i. pa. xxiij.

Euen so lykewyse/ Christ glorified not himselfe/to be made the hygh preest: but he that sayd vnto him: thou art my sone/this day begat I the/glorified him. As he also in another place speaketh: Thou arte a Preest for euer after the order of Melchisedech. Psal. ij. b. Psal. cix.

C Which in the dayes of his flesshe/dyd offer vp prayers and supplicacions/with stronge cryinge & teares/vnto him that was able to saue him from death: and was also hearde/because of his godlynes. And though he were Goddes sone/ yet learned he obedience/by tho thynges whiche he suffered/ and was made parfecte/ and the cause of eternall saluacio vnto all them that obey him: and is called of God an hygh Preest/after the order of Melchisedech.

Wherof we haue many thinges to saye/ which are harde to be vttered: because ye are dul of hearinge. For when as concerning ỹ tyme/ye ought to be teachers/yet haue ye nede agayne that we teache you the fyrst principles of the word of God: and are become suche as haue nede of mylke/& not of stronge meate: For euery mã that in feed with mylke/is inexperte in ỹ worde of righteousnes. For he is but a babe. But stronge meate belongeth to thẽ that are parfecte which thorow custome haue their wittes exercised/to iudge both good and euyll also.

¶ The .vj. Chapter.

A Wherfore let vs loue the doctryne pertaynynge to the beginnynge of a Christen man/and let vs go vnto perfection/and now no moare laye the foundacion of repentaunce from dead workes/ and of fayth towarde God/ of baptyme/ of

doctrine/and of layinge on of handes/and of resurrection from A
death and of eternal iudgement. And so will we do yf God per-
ij. pet. ij. d mitte. For it is not possible that they which were once lyghted/
and haue tasted of the heauenly gyft/ and were become parte-
takers of the holy goost/ and haue tasted of the good worde of
God/ & of the power of the worlde to come: yf they fáule/ shuld
be renued agayne vnto repentaunce: for as much as they haue
(as concerninge them selues) crucified the sone of God a fresshe
makynge a mocke of him.

For that earth which drynketh in the rayne which cõmeth B B
ofte vpon it/and bringeth forth erbes mete for them that dresse
it/receaueth blessynge of God. But that groũde which beareth
thornes and bryars/is reproued/ & is nye vnto cursynge: whose
ende is to be burned. Neuertheless deare ferndes we truste
to se better of you/ & thynges which accõpany saluaciõ/ though
we thus speake. For God is not vnrighteous that he shuld for-
get youre worke and labour that proceadeth of loue/ which lo-
ue ye shewed in his name/ which haue ministred vnto the sayn-
ctes/ and yet minister. yea/ and we desyre that euery one of you
shew the same diligence/ to the stablisshinge of hope/ euen vnto
the ende/ that ye faint not/ but folowe thẽ/ which thorow fayth
and pacience inherit the promyses.

Gen. xxij. For when God made promes to Abraham/ because he had no C
greater thinge to sweare by/ he sware by him selfe saying: Su- C
rely I wil blesse the and multiplie the in dede. And so after that
he had taried a longe tyme/ he enioyed the promes. Men vere-
ly sweare by him that is greater then them selues/ and an othe
to cõfirminge the thinge/ is amonge them an ende of all stryfe.
So God willinge very aboundantly to shewe vnto the heyres
of promes/ the stablenes of his counsayl/ he added an othe/ that
by two immutable thinges (in which it was vnpossible ỹ God
shuld lye) we might haue perfecte consolaciõ/ which haue fled/
for to hold fast the hope that is set before vs/ which hope we ha-
ue as an ancre of the soule both sure & stedfast. Which hope also
entreth in/ into tho thinges which are with in the vayle/ whi-
ther the fore runner is for vs entred in/ I meane Jesus that is
made an hygh prest for euer after the order of Melchisedech.

¶ The. vij. Chapter.

This

A THis Melchisedech kyng of Salem (which beyng preest of the most hygh God/met Abraham/as he retourned agayne from the slaughter of the kynges/& blessed him: to who also Abraham gaue tythes of all thinges/fyrst is by interpretacion kynge of ryghteoulnes/after that he is kynge of Salem/that is to saye/kynge of peace/with out father/with oute mother/with out kynne/& hath nether begynnynge of his tyme/nether yet ende of his lyfe: but is likened vnto the sone of God/and continueth a preste for euer. Gen. xiiij

B Consyder what a man this was vnto whom the Patriarke Abraham gaue tythes of the spoyles. And verely those chyldrē of Leuy/which receaue the office of the prestes/haue cōmaundement to take accordynge to the lawe/tythes of the people: that is to saye/of their brethrē/yea though they sprynge out of the loynes of Abraham. But he whose kynred is not counted amonge them/receaued tythes of Abraham/& blessed him that had the promyses. And with out all naye sayinge/he whiche is lesse/receaueth blessynge of him whiche is greater. And here mē that dye/receaue tythes. But there he receaueth tythes of whome it is wytnessed/that he lyueth. And to saye the trueth/Leuy him selfe also whiche receaueth tythes/payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

C If nowe therfore perfection came by the preesthod of the Leuites (for vnder that preesthod the people receaued the lawe) what neded it further moare that another preest shuld ryse after the order of Melchisedech & not after the order of Aaron. Nowe no dout/yf the preesthod be translated/then of necessitie muste the lawe be translated also.

For he of whome these thinges are spoken/pertayneth vnto another trybe/of which neuer mā serued at the aultre. For it is eudent that oure Lorde sprynge of the tribe of Juda/of which tribe spake Moses nothinges concernynge preesthod.

And it is yet a moare euydent thynge/yf after the similitude of Melchisedech/there aryse another preest/which is not made after the lawe of the carnall cōmaundement: but after the power of the endlesse lyfe. (For he testifyeth: Thou arte a preest for euer/after the order of Melchisedech.) Then the cōmaundmēt Psal. cix.

that went afore/is disanulled/because of hys weakenes and vnprofitablenes. For the lawe made nothynge parfecte: but was an introduccion of a better hope/by which hope/we drawe nye vnto God.

And for this cause it is a better hope/that it was not promysed with out an othe. Those prestes were made with out an othe/but this preste with an othe/by hym that sayde vnto hym. The Lorde sware/and wyll not repent: Thou arte a prest for euer after the order of Melchisedech. And for that cause was Iesus a stablisher of a better testament. D

Psal. cix.

And amonge them many were made Prestes/because they were not suffered to endure by the reason of death. But this mā/because he endureth euer/hath an euerlastynge Prosthod. Wherfore he is able also euer to saue them that come vnto God by hym/seynge he euer lyueth/to make intercession for vs.

Such an hygh Prest it became vs to haue/which is wholy/harmlesse/vndefyled/separat from synners/& made hyar then heauē. Which nedeth not dayly (as yonder hygh prestes) to offer vp sacrifice/first for his owne synnes/& then for the peoples synnes. For that dyd he at once for all/when he offered vp hym selfe. For the lawe maketh men prestes/which haue infirmitie: but the worde of the othe that came sence the lawe/maketh the sone prest/which is parfect for euermore.

¶ The viij. Chapter.

OF the thynges which we haue spoken/this is the pyth: A that we haue such an high preste that is sittē on the right hande of the seate of maiestie in heauē/and is a minister of holy thinges/and of the very tabernacle which God pyght/and not mā. For euery hygh prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie/that this man haue somwhat also to offer. For he were not a preste/yf he were on the earth where are prestes & accordinge to the lawe offer gyftes/which prestes serue vnto the ensample and shadowe of heauēly thinges: euen as the answer of God was geuen vnto Moses when he was about to fynisshe the tabernacle. Take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount.

Exo. xxv. Act. vij. f.

Now hath he obtayned a more excellent office/in as muche B as he is

as he is the mediatour of a better testament/ whiche was made for better promises. For yf that fyrst testament had bene faultelesse: then shulde no place haue bene sought for the seconde. For in rebuking them he saith: Beholde the dayes will come (sayth the Lorde) and I wyll fynysshe vpon the house of Israel/ and vpon the house of Juda/ a newe testament: not lyke the testament that I made with their fathers at that tyme/ when I toke them by the handes/ to lede them oute of the lande of Egypte/ for they continued not in my testamēt/ and I regarded them not/ sayth the Lorde. Hie.xxxi.

For this is the testament that I will make with the house of Israel: After those dayes sayth the Lorde: I will put my lawes in their myndes/ and in their hartes I will wryte them/ and I will be their God/ & they shal be my people. And they shall not teache/ euery mā his neyghboure/ and euery man his brother/ sayinge: knowe the Lorde: for they shall knowe me/ from the lest to the moost of them: for I wil be mercyfull ouer their vnrighteousnes/ & on their synnes & on their iniquities. In that he sayth a new testamēt/ he hath abrogat the olde. Now that which is disanulled & wered olde/ is redy to vanysshe awaye.

The.ix. Chapter.

That fyrst tabernacle verely had ordinaunces/ & seruinges of God/ & worldly holynes. For there was a fore tabernacle made/ wherin was the candelstycke & the table/ and the shewe bread/ which is called wholy. But with in the seconde vaile was ther a tabernacle/ which is called holiest of all/ which had the goldē censer/ and the arcke of the testament ouerlayde round about with golde/ wherin was the golde pot with Manna/ and Aarons rodde that sprōge/ and the tables of the testamēt. Ouer the arche were the Cherubins of glory shadowynge the seate of grace. Of which thynges we wyll not now speake particularly.

When these thinges were thus ordeyned/ the Prestes went alwayes into ỹ fyrst tabernacle & executed the seruyce of God. But into the seconde went ỹ hyghpriest alone/ once euery yere: and not with out bloud/ which he offered for him selfe/ and for the ignoraunce of the people. Wherwith the holy ghoost this signifyed that the waye of holy thynges was not yet opened/

whyll as yet the fyrst tabernacle was standynge. Which was a similitude for the tyme then present/and in which were offered gyftes & sacrifyces that coulde not make the minister parfecte/ as pertaynynge to the conscience with only meates & drinckes and dyuers washynges and iustifyinges of the flesshe/ which were ordeyned vntyll the tyme of reformacion.

✠ But Christ beyng an high Preest of good thinges to come/ came by a greater & a more parfecte tabernacle/not made with handes: that is to saye/ not of this maner byldynge/ nether by the bloud of gotes & calues: but by his owne bloud he entred in once for all into the holy place/ & founde eternal redempcion. ✠ For yf the bloud of oxen and of gotes and the asshes of an heyfer when it was sprynckled/purifyed the vnclene/as touchyng the purifyinge of the flesshe: how much moare shal the bloud of Christ (which thorow the eternal spryte/offered hym selfe without spot to God) pourge youre consciences from dead workes for to serue the lyuynge God?

And for this cause is he the mediator of the newe testament that thorow death which chaunsed for the redempcion of those transgressions that were in the fyrst testamēt/they which were called/ myght receaue the promes of eternall inheritaunce. ✠ For where so euer is a testament/there must also be the death of hym that maketh the testament. For the testament taketh auctorite when men are dead: For it is of no value as longe as he that made it is alyue. For which cause also nether that fyrst testament was ordeyned without bloude. For when all the commaundementes were redde of Moses to all the people/he toke the bloud of calues and of gotes/with water and purple wholl and yssope/and sprynckled both the boke and all the people sayinge: this is the bloud of the testament which God hath apoynted vnto you. Moreouer/ he sprynckled the tabernacle wyth bloud also/ and all the ministringe vessels. And also almoost all thinges/are by the lawe pourged with bloud/ & with out sheddynge of bloud is no remission.

It is then nede that the similitudes of heauenly thynges be purifyed with such thinges: but the heauenly thinges them selues are purifyed wt better sacrifyces then are those. For Christ is not entred into the holy places that are made with handes/

which

leui.xvj.c.
j.Pet.j.d.
j.Joā.j.d.
Apoc.j.d.
j.Pet.iij.
Rom.v.b
gala.iij.b.
gen.xxiiij

which are but similitudes of true thynges: but is entred into very heauen/for to appeare now in the syght of God for vs: not to offer him selfe often/as the hygh preste entreth into the holy place euery yere with straunge bloud/for then must he haue often suffered sence the worlde began. But now in the ende of the worlde hath he appeared once/to put synne to flyght/by the offerynge vp of him selfe. And as it is appoynted vnto men that they shall once dye/ and then commeth the iudgement/ euen so Christ was once offered to take away the synnes of many/and vnto them that loke for him / shall he appeare agayne without synne vnto saluacion. Rom. v.b. 1.pet.iij.c.

¶ The.x. Chapter.

A For the lawe which hath but ỹ shadowe of good thinges to come/ & not the thinges of their owne fashion/can neuer with the sacrifyces which they offer yere by yere cõtually/make the commers there vnto parfayte. For wolde not then those sacrifyces haue ceased to haue bene offered / because that the offerers once pourged/shulde haue had no moare consciences of synnes. Neuertheless in those sacrifices is ther mencion made of synnes euery yere. For it is vnpossyble that the bloud of oxen and of gotes shulde taken awaye synnes. Leui. xvj.

B Wherfore when he cõmeth into the worlde/he sayth: Sacrifice and offeringe thou woldest not haue: but a body hast thou ordeyned me. In sacrifyces and synne offerynges thou hast no lust. Then I sayde: Lo I come / in the chefest of the boke it is written of me/that I shuld do thy will/o God. Aboue when he had sayed: sacrifyce and offeringe/ & burntsacrifyces and synne offerynges thou woldest not haue/nether hast alowed (which yet are offered by the lawe) Then sayde he: Lo I come to do thy will/ o God: he taketh awaye the fyrst to stablysshe the latter. By the whiche wyll we are sanctifyed/ by the offerynge of the body of Iesu Christe once for all. ps. xxxix. Psalm.j.

C And euery preste is redy dayly mynistrynge / and ofte tymes offereth one maner of offerynge / which can neuer take awaye synnes. But this man after he had offered one sacrifice for synnes/sat him doune for euer on the ryght hande of God/ & from hence forth taryeth tyl his foes be made his fotestole. For with one offerynge hath he made parfecte for euer / them that are sanctifyed. Psal. cix. 1.Cor.xv.

sanctifyed. And the holy goost also beareth vs recorde of this/ euen when he tolde before: This is the testamēt that I wil make vnto them: after those dayes sayth the Lorde. I wil put my lawes in their hartes and in their mynde. I wyll wryte them and their synnes and iniquities wyll I remember no moare. And where remussion of these thinges is/ there is no moare offerynge for synne.

Heb. xxxi.

Seynge brethrē that by the meanes of the bloud of Iesu we D
maye be bolde to enter into that holy place/ by the newe and lyuinge waye/ which he hath prepared for vs/ through the vayle/ that is to saye/ by his flesshe. And seynge also that we haue an hygh Prest/ which is ruler ouer the housse of God/ let vs drawnye with a true harte in a full fayth/ sprynckled in oure hartes frō an euyl conscience/ & wesshed in oure bodyes with pure water/ and let vs kepe the profession of oure hope/ with out wauerynge (for he is faythfull that promysed) & let vs consyder one another to prouoke vnto loue/ and to good workes: and let vs not forsake the felyshippe that we haue amonge oure selues/ as the maner of some is: but let vs exhorte one another/ & that so muche the more/ because ye se that the daye draweth nye.

For yf we synne willyngly after that we haue receaued the E
knowledge of the trueth/ ther remayneth no more sacrifice for synnes/ but a fearfull lokynge for iudgemēt/ and violent fyre/ which shall deuoure the aduersaries. He that despiseth Moses lawe/ dyeth with out mercye vnder two or thre wytnesses. Of how much sorer punishmēt suppose ye shall he be counted worthy/ which treadeth vnder fote the sone of God: & counted the bloud of the testament as an vnholy thinge wherwith he was sanctifyed/ and doth dishonoure to the spryte of grace. For we knowe hym that hath sayde: vengeaunce belongeth vnto me/ I wyll recompence sayth the Lord. And agayne: the Lorde shall iudge his people. It is a fearfull thynge to faule into the handes of the lyuynge God.

Deu. xviij mat. xvij. Joā. viij. c. ij. cor. xiij

Deu. xxxij. Rom. xij.

Call to remembraunce the dayes that are passed/ in the F
which after ye had receaued light/ ye endured a great fight in aduersities/ partly whill all men wondred and gased at you for the shame and tribulacion that was done vnto you/ and partly whill ye became cōpanions of them which so passed their tyme.

For ye

G For ye suffered also with my bondes / and toke a worth the spoylinge of youre goodes/and that with gladnes/knowynge in youre selues how that ye had in heaue a better and an endurynge substaunce. Cast not awaye therfore youre confydence/ which hath great rewarde to recompence. For ye haue nede of pacīce/that after ye haue done the wil of God/ye might receaue the promes. For yet a very lytel while/ & he that shall come/ will come/ & will not tary. But the iust shall lyue by fayth. And yf he withdrawe him selfe my soule shal haue no pleasure in him We are not which with drawe oure selues vnto dampnacion/ but pertayne to fayth/to the wynnynge of the soule.

Aba. ij.a. Rom.j.b. gala.iij.b.

¶ The.xj. Chapter.

A FAyth is a sure confydence of thynges whiche are hoped for/and a certayntie of thynges which are not sene. By it the elders were well reported of.

Thorow fayth we vnderstande that the worlde was ordeyned by the worde of God: & that thinges which are sene/were made of thynges which are not sene. By fayth Abel offered vnto God a more plenteous sacrifyce then Cayn: by which he obteyned witnes that he was righteous/ God testifying of his gyftes: by which also he beyng dead/yet speaketh.

B By fayth was Enoch translated that he shulde not se death: nether was he founde: for God had taken him awaye. Before he was taken awaye/ he was reported of that he had pleased God: but without fayth it is vnpossyble to please him. For he that commeth to God/must beleue that God is/and that he is a rewarder of them that seke him.

Gen.v.c. xxxiij. Gene. v.c cccl. xliij.

By fayth Noe honoured God: after that he was warned of thinges which were not sene/ & prepared ỹ arcke to the sauyng of his housholde/ thorow ỹ which arcke/ he condēned the world and became heyre of the righteousnes which cōmeth by fayth.

Gen.vi.c. xccl. xliij.

By fayth Abraham/when he was called obeyed/to go out in to a place/which he shuld afterwarde receaue to inheritaunce/ and he went out/not knowinge whether he shuld go.

C By fayth he remoued in the lāde that was promised him/as into a straunge countre/ & dwelt in tabernacles: & so dyd Isaac & Jacob heyres with him of the same promes. For he loked for a cytie hauynge a foundacion/whose bylder & maker is God.

Gen.xij.a

Thorow

Gene.xxi. Thorowe fayth Sara also receaued strengthe to be with chylde/and was delyuered of a chylde when she was past age/ because she iudged him faythfull which had promysed.

Gen.xlvij. and.xlviij. And therfore sprange ther of one/ and of one which was as good as dead (so many in multitude/as the starres of the skye/ and as the sande of the sea shore/which is innumerable.

And they all dyed in fayth/ and receaued not the promyses: D but sawe them a farre of/and beleued them/and saluted them: and confessed that they were straungers and pylgrems on the earthe. They that saye suche thinges/declare that they seke a countre. Also yf they had bene myndfull of that countre/ from whence they came oute/they had leasure to haue retourned agayne. But now they desyre a better/that is to saye a heauenlye. Wherfore God is not ashamed of them/ euen to be called their God: for he hath prepared for them a cytie.

Gen.xxij. ecci.xliiij. In fayth Abraham offered vp Isaac/ whē he was tempted/ and he offered him beynge his only begottē sone/which had receaued the promises of whom it was sayde/ in Isaac shall thy Gene. xxi rom.ix.b. sead be called: for he consydered that God was able to rayse vp agayne frō death. Wherfore receaued he him for an ensample.

gen.xxvij In fayth Isaac blessed Jacob and Esau/ concernynge thynges to come.

ge. xlviij. By fayth Jacob whē he was a dyinge/blessed both the sones E of Joseph/ & bowed him selfe towarde the toppe of his septer.

Gene.l.b. By fayth Joseph when he dyed/remēbred the departinge of the chyldren of Israel: & gaue cōmaundement of his bones.

Exo.ij.a. By fayth Moses when he was borne/ was hyd thre monethes of his father & mother/because they sawe he was a proper chylde: nether feared they the kynges commaundement.

Exod.i.c. Exo.ij.b. By fayth Moses whē he was great/refused to be called the sone of Pharaos daughter/and chose rather to suffre aduersitie with the people of God/then to enioye the pleasurs of synne for a season/ & estemed ỹ rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the reward.

By fayth he forsoke Egypt/ & feared not the fearcenes of the F kyng. For he endured euē as he had sene him which is inuisible.

exo.xij.d. Thorowe fayth he ordeyned the easter lambe/ & the effusiō of blond/lest he that destroyed the fyrst borne/shuld touche them.

By fayth

By fayth they paſſed thorowe the reed ſea as by drye lande/ which when ỹ Egipciãs had aſſayed to do/they were droumed. exo.xiiij.c

By fayth the walles of Jericho fell doune after they were compaſed about ſeuen dayes. iosu.vj.d.

By fayth ỹ harlot Raab periſſhed not with the vnbeleuers when ſhe had receaued the ſpyes to lodginge peaſably. iosu.vj.d. And.ij.b.

And what ſhall I moare ſaye/the tyme wolde be to ſhort for me to tell of Gedeon/of Barach/and of Samuel/and of Jephthae:alſo of Dauid and Samuel/ & of the Prophetes: ✣ whiche thorowe fayth ſubdued kyngdomes/ wrought ryghteouſnes/ obtayned the promyſes/ ſtopped the mouthes of Lyons/ quenched the violence of fyre/eſcaped the edge of the ſwearde/ of weake were made ſtronge/waxed valient in fyght/ tourned to flyght the armyes of the alientes. And the wemẽ receaued their dead/rayſed to lyfe agayne.

Other were racked/and wolde not be delyuered/ that they myght receaue a better reſurreccion. Other taſted of mockynges and ſcourgynges/ moreouer of bones & preſonment: were ſtoned/were hewen a ſunder/ were tempted/were ſlayne with ſweardes/walked vp & doume in ſhepes ſkynnes/in gotes ſkynnes/in nede/ tribulacion and veracion whiche the worlde was not worthy of: they wandred in wyldernes / in mountaynes/ in dennes and caues of the earth.

And theſe all thorowe fayth obtayned good reporte: ✣ and receaued not the promes/God prouidynge a better thinge for vs/that they without vs ſhulde not be made parfecte. rom.vj.a colo.iij.b. j.pet.ij.a. and. iiij.a

¶ The.xij. Chapter.

WHerfore let vs alſo (ſeyng that weare compaſed with ſo great a multitude of witneſſes) laye awaye all that preſſeth doune/and the ſynne that hangeth on/and let vs runne with pacięce vnto the battayle that is ſet before vs/lokynge vnto Jeſus the auctor and finiſſher of oure fayth/which for the ioye that was ſet before him/abode the croſſe/and deſpyſed the ſhame/and is ſet doune on the right hand of the trone of God. Cõſyder therfore how that he endured ſuche ſpeaking agaynſt him of ſynners / leaſt ye ſhulde be werped and faynte in youre myndes. For ye haue not yet reſyſted vnto bloude sheddynge/ ſtryuynge agaynſt ſynne. And haue forgotten the conſolacion/

which

Pro. iij. b
Apo. iij. d
which speaketh vnto you/as vnto chyldrē: my sonne despyse not
the chastenynge of the Lorde/nether faynt when thou arte re-
buked of him: For whom the Lorde loueth/him he chasteneth:
yea and he scourgeth euery sone that he receaueth.

If ye endure chastenynge / God offereth him selfe vnto you B
as vnto sones. What sone is that whom the father chasteneth
not? If ye be not vnder correccion (wher of all are parttakers)
then are ye bastardes and not sones. Moreouer seyng we had
fathers of oure flesshe which corrected vs / and we gaue them
reuerence: shuld we not muche rather be in subieccion vnto the
father of spirituall gyftes/that we might lyue? And they vere-
ly for a feawe dayes/nurtred vs after their owne pleasure: but
he learned vs vnto that whiche is profitable: that we myght
receaue of his holynes. No manner chastisynge for the present
tyme semeth to be ioyeous/but greueous: neuertheless after-
warde/ it bryngeth ỹ quyet frute of ryghteousnes/ vnto them
which are therin exercysed.

Stretch forth therfore agayne the handes which were let C
doune/and the weake knees/ and se that ye haue straycght step
pes vnto youre fete/lest any haltynge tourne out of the waye: A
rom. xij. d yea let it rather be healed. Embrace peace with all men and ho-
lynes: with oute the which no man shall se the Lorde. And loke
to/that no mā be destitute of the grace of God/ and that no ro-
te of bitternes sprynge vp and trouble/and therby many be de-
gen. xxv. d and. xxvij. f fyled: & that there be no fornicator/or vnclene person/as Esau
which for one breakfast solde his byrthryght. ye knowe howe
that afterwarde when he wolde haue inheryted the blessynge
he was put by: & he founde no meanes to come therby agayne:
no though he desyred it with teares.

exo. xix. b. and. xx. c. For ye are not come vnto the mounte that can be touched/ D
and vnto burnyng fyre / nor yet to myst and darcknes and tem
pest of wedder / nether vnto the sounde of a trompe & the voy-
ce of wordes/which voyce they that hearde it (wisshed awaye/ B
that the communicacion shuld not be spoken to them. For they
exo. xix. c. were not able to abyde that which was spoken. If a beast had
touched the mountayne/it must haue bene stoned/or trust tho-
row with a darte: euen so terrible was ỹ sight which appered.
Moses sayde/I feare & quake. But ye are come vnto ỹ moūte

Sion/

Sion/and to the cyte of the lyuyng God/the celestiall Jerusalem/& to an innumerable syght of aungels and vnto the cõgregacion of the fyrst borne sones/which are wrytte̅ in heaue̅/ and to God the iudge of all/& to the spretes of iust and perfect men/ and to Jesus the mediator of the new testamẽt/& to the sprinckelynge of bloud that speaketh better then the bloud of Abel.

Se that ye despise not him that speaketh. For yf they escaped not which refused him that speake on earth/much more shal we not escape/yf we turne awaye frõ him that speaketh frõ heaue̅: whose voyce then shouke ỹ earth/& now declareth sayinge: yet once more wil I shake/not ỹ erth only/but also heaue̅. No dout agge.ij.b. that same that he sayth/yet once more/signifieth the remouing away of those thinges which are shake̅/as of thinges which haue ended their course/that ỹ thinges which are not shake̅ maye remaine. Wherfore yf we receaue a kingdõ which is not moued we haue grace/ wherby we maye serue God & please him with reuerence & godly frute. For oure God is a consumynge fyre. deu.iiij.d.

¶ The.xiij. Chapter.

A LEt brotherly loue contynue. Be not forgetfull to lodge straungers. For therby haue dyuers receaued aungels into their houses vnwares. Remẽber them that are in bondes euen as though ye were bounde with thẽ. Be myndful of them whiche are in aduersitie/as ye which are yet in youre bodyes. Let wedlocke be had in pryce in all poyntes/& let the chamber be vndefyled: for whore kepers & aduoutrars God will iudge. Let youre conuersacion be without coueteousnes & be content with that ye haue all redy. For he verely sayde. I will not fayle the/nether forsake the: that we maye bodly saye: the Lorde is my helper/and I will not feare what man doeth vnto me. Remember them which haue the ouersight of you/which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye loke vpon/and folowe their fayth. rom.xij.c. i.Pet.iij. Iosue.j. & Psalm. cxxbij.

B Jesus Christ yesterdaye & to daye/and the same continueth for euer. Be not caryed aboute with diuers and straunge learnynge. For it is a good thyng that the harte be stablished with grace/ & not with meates/which haue not profeted them that haue had their pastyme in them. We haue an altre wherof they may not eate which serue in ỹ tabernacle. For ỹ bodyes of those beastes

Exo. xix. beastes/whose bloud is brought into the holy place by ỹ hyghe
prest to pourge synne/are burnt without the tentes. Therfo-
re Jesus/to santtifye the people with his owne bloud/suffered
with out the gate. Let vs go forth therfore out of the tentes/
Micha. vij. c and suffer rebuke with him. For here haue we no contynuynge
cyte: but we seke one to come.

For by him offer we the sacrifyce of laude alwayes to God: C
that is to saye/ ỹ frute of those lyppes/ which cõfesse his name.
To do good/and to distribute forget not/for with suche sacrifi-
ces God is pleased. Obeye them that haue ỹ ouersyght of you/
and submit your selues to them/for they watche for youre sou-
les/ euẽ as they that must geue a comptes: that they may do it
with ioye/ & not with grefe. For that is an vnprofytable thinge
for you. Praye for vs. We haue confydence because we haue a
good conscięce in all thinges/and desyre to lyue honestly. I de-
syre you therfore somwhat the moare abundantly/that ye so
do/that I maye be restored to you quickly.

The God of peace that brought agayne frõ death oure Lor- D
de Jesus/the great shepherde of the shepe/thorowe the bloud
of the euerlastynge testament / make you parfecte in all good
workes/to do his will/workinge in you that which is pleasaũt
in his sight thorow Jesus Christ. To whom be prayse for euer
whyll the worlde endureth. Amen. ✠

I beseche you brethrẽ/suffre the wordes of exhortacion: For
we haue writtẽ vnto you in feawe wordes: Knowe the brother
Timothe/whom we haue sent from vs: with whom (yf he come
shortly) I will se you. Salute them that haue the ouer-
syght of you/and all the saynctes. They of Ita-
ly salute you. Grace be with you all.
Amen.

C Sent from Italy by Timotheus.

C The Prologe vpon the Epistles of S. James and Judas.

Though this epistle were refused in the olde tyme & denyed of many to be
the epistle of a verye Apostle/ & though also it laye not the foundacion of
the fayth of Christ/ but speaketh of a generall fayth in God/nether preа-
cheth his death & resurreccion/ether the mercy that is layd vp in store for
vs in him/or euerlastinge conenaunt made vs in his bloude/which is the

office and

office & dutie of a verye Apostle/as Christ sayth. John.xv. ye shall testifye of me: yet because it setteth by no mānes doctryne/but cryeth to kepe the lawe of God/ & maketh loue which is with out parcialite/the fulfyllyng of the lawe/as Christ & all the Apostles dyd/& hath therto many good & godlye sentēces in it: & hath also nothynge that is not agreable to the reste of the scripture/yf it be loked indifferentlye on: me thynketh it ought of ryght to be taken for holye scripture. For as for that place for which haply it was to the begynnynge refused of holye men (as it ought/ yf it had meante as they toke it/& for which place only/for the false vnderstandynge/it hath been chefely receaued the Papistes) yet yf the circūstances be well pondered/it will appeare that the auctors entent was farre other wyse then they toke him for.

For where he sayth in the seconde Chap. fayth without deedes is dead in it selfe/he meaneth none other thynge then all the scripture doeth: howe that that fayth which hath no good deedes folowynge/ is a false fayth and no fayth that iustifyeth or receaueth forgeuenes of synnes. For God promysed them onlye forgeuenes of their synnes whiche tourne to God/to kepe his lawes. wherfore they that purpose to continwe styll in synne/haue no parte in that promyse: but deceaue them selues/ yf they beleue that God hath forgeuen them their olde synnes for Christes sake. And after when he sayth that a man is iustifyed by dedes and not of fayth onlye/ he wyll no more then that fayth dothe not so iustifye euery where/ that no thynge iustifyeth saue fayth. For deedes also do iustifye. And as fayth onlye iustifyeth before God/so do dedes onlye iustifye before the worlde/ wherof is ynough spoken partly in the prologe on Paule to the Romayns/and also in other places. For as Paule affirmeth Roma.iij. that Abrahām was not iustifyed by workes afore God/ but by fayth onlye as Genes. beareth recorde: So wyll James that dedes onlye iustifyed him before the worlde/and faythe wrought with his deedes: that is to saye/faythe wherwith he was tyghteous before God in the harte/ dyd cause him to worke the wyll of God outwardlye/wherby he was ryghteous before the worlde/ and wherby the worlde perceaued that he beleued in God/loued & feared God. And as to the Hebre.xj. the scripture affirmeth/ that Rahab was iustifyed before God thorow fayth/so doeth James affirme that thorowe workes/ by which shewed hyr fayth/ she was iustifyed before the worlde/and it is true.

And as for the Epistle of Judas/ though men haue and yet do doute of the auctoure/and though it seme also to be drawen oute of the seconde Epistle of S. Peter/and therto alledgeth scripture that is no where founde/yet seyng the matter is so godly and agreynge to other places of holye scripture/ I se not but that it ought to haue the authorite of the holye scripture.

¶ The Epistle of S. James

¶ The fyrst Chapter.



JAmes the seruaūt of God/and of the Lord Jesus Christ/sendeth gretynge to the.xij. tribes which are scattered here and there. ✝ My brethrē count it exceadyng ioye whē ye fall into diuers temptacios/for as muche as ye knowe how that the tryenge of youre fayth bringeth pacience: & let pacience haue her perfecte worke/that ye maye be perfecte & sounde/lackynge nothynge.

mat. vij. a. and. xxj. c. Mar. xix. Luc. xi. b. ioh. xvj. b. and. xvj. c

If any of you lacke wysdome/ let him axe of God which geueth to all men indifferentlye/ and casteth no man in the tethe: and it shal be geuen him. But let him axe in fayth & wauer not. For he that douteth/ is lyke the waues of the sea/ tost of the wynde and carped with violence. Nether let that man thynke that he shall receaue any thynge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

Let the brother of lowe degre reioyce in that he is exalted/ B and the ryche in that he is made lowe. For euen as the flower of the grasse/ shall he vanysshe awaye. The sonne ryseth with heate/ and the grasse wyddered/ and his flower falleth awaye/ and the beautye of the fashion of it perysheth: euen so shall the ryche man perysshe with his aboundaunce.

Happy is the man that endureth in temptacion/ for when he is tryed/ he shall receaue the crowne of lyfe/ whiche the Lorde hath promysed to them that loue him. ✠

Let no man saye when he is tempted/ that he is tempted of God. For God tẽpteth not vnto euyll/ nether tempteth he any mã. But euery mã is tempted/ drawne awaye/ & entysed of his owne cõcupiscence. Then when lust hath cõceaued/ she bringeth forth synne/ & synne when it is fynysshed/ bringeth forth death.

Erre not my deare brethrẽ. ✠ Euery good gyfte/ and euery C perfect gyft/ is from aboue and cõmeth doune from the father B of lyght/ with whom is no variablenes/ nether is he chaunged vnto darcknes. Of his owne wyll begat he vs with the worde of lyfe/ that we shulde be the fyrst frutes of his creatures.

Wherfore deare brethren/ let euery man be swyfte to heare/ slowe to speake/ and slowe to wrath. For the wrath of mã worketh not that which is ryghteous before God.

Wherfore laye a parte all fylthynes/ all superfluite of maliciousnes/ and receaue with mekenes the worde that is graffed in you/ which is able to saue youre soules. ✠ ✠ And se that ye D be doars of the worde and not hearers only/ deceauynge your owne selues with sophistrye. For yf any heare the worde/ and do it not/ he is lyke vnto a man that beholdeth his bodyly face in a glasse. For assone as he hath loked on him selfe/ he goeth his waye/ and forgetteth immediatly what his fashion was. But who so euer loketh in the perfaycte lawe of libertie/ and contynueth

nueth ther in (yf he be not a forgetfull hearer/ but a doar of the worke) the same shall be happye in his dede.

If any mā amonge you seme deuoute / and refrayne not his tounge: but deceaue his owne harte/ this mānes deuocion is in vayne. Pure deuocion and vndefyled before God the father is this: to visyt the fatherlesse & widdowes in their aduersite/ and to kepe him selfe vnspotted of the worlde. ✠

¶ The. ij. Chapter. ✠

A BRethren haue not the fayth of oure Lorde Jesus Christ the Lorde of glory in respecte of persons. If there come into youre company a mā with a golden ryng & in goodly apparell/ & ther come in also a poore man in vyle rayment/ and ye haue a respect to him that weareth the gaye clothynge/ & saye vnto him. Syt thou here in a good place: & saye vnto the poore/ stande thou there or syt here vnder my fote stole: are ye not parciall in youre selues/ and haue iudged after euyll thoughtes.

Herken my deare beloued brethrē: Hath not God chosen the poore of this world which are ryche in fayth/ and heyres of the kyngdome which he promysed to them that loue him. But ye haue despysed the poore. Are not the ryche they which oppresse you: & they which drawe you before iudges. Do not they speake euyll of that good name after which ye be named.

B If ye fulfill the royal lawe accordynge to the scripture which sayth. Thou shalt loue thyn neyghbour as thy selfe/ ye do wel. But yf ye regarde one person more then another / ye commyt synne and are rebuked of the lawe/ as transgressours. Who so euer shall kepe the whole lawe/ and yet fayle in one poynt/ he is gyltie in all. For he that sayd. Thou shalt not cōmyt adulterie/ sayed also: thou shalt not kyll. Though thou do none adulterie/ yet yf thou kyll/ thou arte a transgressor of the lawe. So speake ye/ and so do/ as they that shal be iudged by the lawe of libertie. For ther shal be iudgement mercyles to him that shewed no mercy/ and mercy reioyseth agaynst iudgement. ✠

C What auayleth it my brethren / though a man saye he hath fayth whē he hath no dedes. Can fayth saue him. If a brother or a syster be naked or destytute of daylye fode / and one of you saye vnto them: Departe in peace/ God send you warmnes and fode: not withstandynge ye geue them not tho thinges which

are nedfull to the body: what healpeth it? Euen so fayth/ yf it haue no dedes/ is dead in it selfe.

yea and a man myght saye: Thou hast fayth/ and I haue dedes: Shewe me thy fayth by thy dedes: and I wyll shewe the my faythe by my dedes. Beleuest thou that there is one God? Thou doest well. The deuyls also beleue and tremble.

Wylt thou vnderstande o thou vayne man / that fayth with D
out dedes is dead? Was not Abrahã oure father iustifyed tho- D
rowe workes when he offered Isaac his sone vpon the aulter? Thou seist how that fayth wrought with his dedes/ & thrugh the dedes was the fayth made parfecte: and the scripture was
Gen.xv.b fulfylled which sayth: Abraham beleued God/ and it was repu-
rom.iiij.a ted vnto him for righteousnes: and he was called the frende of
Gala.iij.a God. ✣ ye se then how that of dedes a mã is iustifyed/ and not
Josue.ij.c of fayth only. Lykewyse also was not Raab the harlot iustified thorowe workes/ when she receaued the messengers/ and sent them out another waye? For as the body without the spryte is dead/ euen so fayth with out dedes is dead. ✣

¶ The.iij. Chapter.

My brethren/ be not euery man a maister/ remembrynge A
how that we shall receaued the more dampnacion: for in many thynges we synne all. If a man synne not in worde/ the same is a parfecte man/ and able to tame all the body. Beholde we put byttes into the horsses mouthes that they shulde obeye vs/ and we turne about all the body. Beholde also the shippes/ whiche though they be so great/ and are dryuen of fearce wyndes/ yet are they turned about with a very smale helme/ whyther so euer ỹ violence of the gouerner wil. Euen so the tounge is a lytell member/ and bosteth greate thynges.

Behold how great a thing a lytel fyre kyndleth/ & the toũge is fyre/ & a world of wyckednes. So is the tounge set amonge B
oure membres/ that it defyleth the whole body/ & setteth a fyre all that we haue of nature/ & is it selfe set a fyre euen of hell.

All the natures of beastes/ & of byrdes/ and of serpentes/ and B
thinges of the sea/ are meked and tamed of the nature of man. But the tounge can no man tame. It is an vnruely euyll full of deadly poyson. Therwith blesse we God the father/ & therwith curse we mẽ which are made after ỹ similitude of God. Out of

one mouth

one mouth proceadeth blessinge & cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree/my brethren/beare olyue beryes: other a vyne beare fygges? So can no fountayne geue both shalt water and freshe also. If any man be wyse and endued with learnynge amonge you/let him shewe the workes of his good conuersacion in meknes that is coupled with wysdome.

D But yf ye haue bytter enuyinge and stryfe in youre hartes/ reioyce not: nether be lyars agaynst ỹ trueth: This wysdome descendeth not from aboue: but is earthy/ and natural/ and diuelisshe. For where enuyinge and strife is/there is vnstablenes and all maner of euyll workes. But the wysdome that is from aboue/is fyrst pure/then pesable/ gentle/ & easy to be entreated: full of mercy and good frutes/ without iudgynge/ & without simulacion: yea/ and the frute of ryghteousnes is sowen in peace/ of them that mayntayne peace.

¶ The. iiij. Chapter.

A FRom whence commeth warre and fyghtinge amonge you: come they not here hence? euẽ of youre volupteousnes/ that raygne in your membres. ye lust/ and haue not. ye enuye and haue indygnacion/ and can not obtayne. ye fyght and warre & haue not/ because ye axe not. ye axe & receaue not/ because ye axe a myste: euẽ to consume it vpon youre volupteousnes. ye oduouterars/ & wemẽ that breake matrimonie knowe ye not how that ỹ frendshippe of the world is ennimite to godwarde? Who so euer wil be a frende of the worlde/is made the enemye of God. Ether do ye thinke that the scripture sayth in vayne. The spryte that dwelleth in you/lusteth euẽ contrary to enuye: but geueth more grace. Iames. iiij.

B Submit youre selues to God/ and resist the deuyll/ & he will flye from you. Drawe nye to God & he will drawe nye to you. Clense youre handes ye synners/ and pourdge your hartes ye wauerynge mynded. Suffre afflictions: sorowe ye and wepe. Let your laughter be tourned to morninge/ & your ioye to heuynes. Cast doune your selues before the Lorde/ & he shall lyft you vp. Backbyte not one another/ brethren. He that backbyteth his brother/ & he that iudgeth his brother/ backbiteth the

lawe/ and iudgeth the lawe. But and yf thou iudge the lawe/ thou art not an obseruer of the lawe:but a iudge. There is one lawe geuer/which is able to saue & to distroye. What arte thou that iudgest another man?

Go to now ye that saye:to daye and to morow let vs go into ℂ
suche a cite and cõtinue there a yere and bye and sell/and wynne:and yet cannot tell what shall happen to morowe. For what thynge is your lyfe? It is euẽ a vapoure that apeareth for a lytell tyme/and then vanysheth awaye. For that ye ought to saye:yf the Lorde will and yf we lyue/let vs do this or that. But now ye reioyce in youre bostynges. All suche reioysynge is euyll. Therfore to him that knoweth how to do good/and doth it not/to him it is synne.

ℂThe.v.Chapter.

GO to now ye ryche men. Wepe/and howle on your wretchednes that shal come vpõ you: your ryche is corrupte/ A
your garmẽtes are moth eaten. youre golde & youre siluer are cankred:and the rust of them shal be a witnes vnto you/& shall eate youre flesshe / as it were fyre. ye haue heaped treasure together in youre last dayes. Beholde the hyre of the labourers which haue reped doune your feldes(which hyre is of you kept backe by fraude) cryeth & the cryes of them which haue reped/ are entred into the eares of the Lorde sabaoth. ye heue lyued in pleasure on the earth and in wantannes. ye haue norysshed youre hartes / as in a daye of slaughter. ye haue condempned and haue kylled the iust/and he hath not resisted you.

✠ Be pacient therfore brethren/ vnto the commynge of the B
Lorde. Beholde the husbande man wayteth for the precious frute of the earth/and hath longe pacience ther vpon/vntyll he receaue the erly and the latter rayne. Be ye also paciẽt therfore and settle youre hartes/for the cõminge of the Lorde draweth nye. Grudge not one agaynst another brethrẽ/ lest ye be dampned. Beholde the iudge standeth before the dore. Take(my brethren)the Prophetes for an ensample of sufferynge aduersitie/ and of longe pacience/which spake in the name of the Lorde. ✠ Beholde we counte them happy which endure. ye haue hearde of the pacience of Job/ and haue knowen what ende the Lorde made. For the Lorde is very pitifull and mercyfull.

But aboue

But aboue al thinges my bꝛethꝛē/ſweare not/nether by heauen/nether by the earth/nether by any other othe. Let your ye be ye/and youre naye naye: leſt ye faule into ypocreſy. If any of you be euyl bexed/ let him pꝛaye. If any of you be mery/let him ſinge Pſalmes. If any be deſeaſed amonge you/ let him call foꝛ the elders of the congregacion/ & let them pꝛaye ouer him/and anoynte him with oyle in the name of the Loꝛde: & the pꝛayer of fayth ſhall ſaue the ſicke/ & the Loꝛde ſhall rayſe him vp: and yf he haue committed ſynnes/ they ſhal be foꝛgeuen him.

D ✝ Knowledge youre fautes one to another: and pꝛaye one foꝛ another/that ye maye be healed. The pꝛayer of a righteous man auayleth muche/yf it be feruent. Helias was a mā moꝛtall euen as we are/ and he pꝛayed in his pꝛayer/that it myght not rayne: and it rayned not on the earth by the ſpace of thꝛe yeres and ſixe monethes. And he pꝛayed agayn/and the heauen gaue rayne/ and the earth bꝛought foꝛth her frute. iij. re. xvj. Luce. iiij.

Bꝛethꝛen yf any of you erre from the trueth & another conuert him/ let the ſame knowe that he which conuerted the ſynner from goynge a ſtraye out of his waye / ſhall ſaue a ſoule frō death/and ſhall hyde the multitude of ſynnes. Mat. xiij.

The ende of the Piſtle of Saynct James

¶ The Epiſtle of S. Judas

A IUdas the ſeruaunt of Jeſus Chꝛiſt/ the bꝛother of James. To them which are called & ſanctyfied in God ẏ father / & pꝛeſerued in Jeſu Chꝛiſt. Mercy vnto you/ and peace and loue be multiplied.

Beloued/when I gaue all diligēce to wꝛyte vnto you of the commen ſaluacion: it was nedfull foꝛ me to wꝛyte vnto you to exhoꝛte you / that ye ſhuld cōtinually laboure in ẏ fayth which was once geuē vnto the ſainctes. Foꝛ ther are certayne craftely crept in/of which it was wꝛittē a foꝛe tyme vnto ſuche iudgemēt. They are vngodly and tourne the grace of our God vnto wantannes/ and denye God the only Loꝛde/ and oure Loꝛde Jeſus Chꝛiſt.

B My mynde is therfoꝛe to put you in remembꝛaunce / foꝛ as

Nũe. xiij. muche as ye once knowe this/ how that the Lorde (after that he had delyuered ỹ people out of Egipt) destroyed them which after warde beleued not. The aũgels also which kept not their fyrst estate: but lefte their owne habitacion: he hath reserued in euerlastinge chaynes vnder darcknes vnto the iudgemẽt of the
Gen. xix. great daye: euẽ as Sodom & Gomor/ & the cities aboute them (which in lyke maner defyled thẽ selues with fornicaciõ/ & folowed straũge flesshe) are set forth for an ensample/ & suffre ỹ ven geaũce of eternall fyre. Lykwyse these dremers defyle ỹ flesshe despyse rulars/ & speake euyll of them that are in aucthorite.

yet Michael the archangel whẽ he stroue agaynst the deuyll/ ℂ and disputed about the body of Moses/ durst not geue raylyng sentence/ but sayde: the Lorde rebuke ỹ. But these speake euyll of those thinges which they know not: and what thinges they knowe naturally/ as beastes which are without reason/ in tho thynges they corrupte them selues. Wo be vnto them: for they
Gene. iiij haue folowed the waye of Cayn & are vtterly geuẽ to ỹ errour
Nu. xvj. a of Balam for lukers sake/ & perisshe in the treason of Core.
Nũe. xxij

These are spottes which of youre kyndnes feast to gether/ ℗ with out feare/ fedynge them selues. Cloudes they are with-
j. Petr. ij. outen water/ caryed about of wyndes/ and trees with out frute at gadrynge tyme/ twyse dead and plucked vp by the rotes. They are the ragynge waues of ỹ sea/ fominge out their owne shame. They are wandrynge starres to whom is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophesyed before of suche/ ℮
Apo. j. b. saying: Beholde the Lorde shal come with thousandes of saynctes/ to geue iudgemẽt agaynst all men/ & to rebuke all that are vngodly amonge them of all their vngodly dedes/ which they haue vngodly cõmitted/ & of all their cruell speakynges/ which vngodly synners haue spoken agaynst him.

These are murmurers/ complayners/ walkynge after their ℱ owne lustes/ whose mouthes speake proude thinges: They haue
men in greate reuerẽce because of auaũtage. But ye beloued re-
j. tim. iiij. mẽber ỹ wordes which were spokẽ before of ỹ Apostles of oure
ij. tim. iij. ij. Pe. iij. Lord Jesus Christ/ how that they tolde you ỹ ther shuld be begylers in ỹ last tyme/ which shuld walke after their own vngodly lustes. These are makers of sectes/ fleshlye/ hauing no spryte

But ye

G But ye dearly beloued/edifye your selues in youre most holy fayth/prayinge in the holy goost/and kepe your selues in the loue of God/ lokyng for the mercy of our Lorde Jesus Christ/ vnto eternall lyfe. And haue compassion on some/ seperatynge them:and other saue with feare/pullynge them out of the fyre and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you/ that ye faule not/ and to present you fautlesse before the presence of his glory with ioye/ that is to saye/ to God oure saueoure/whiche only is wyse/be glory/maieste/Dominion and power/now and for euer. Amen.

¶ The Reuelacion of S. Jhon the diuine.

¶ The fyrst Chapter.

A 

THe reuelacio of Jesus Christ: which god gaue vnto hym/ for to shewe vnto his seruauntes thinges whiche must shortly come to passe.

✠ And he sent & shewed by his aungel vnto his seruaut John which bare recorde of ỹ worde of God/ & of the testimony of Jesus Christ/ & of al thinges that he sawe. Happye is he that readeth / & they that heare the wordes of the prophesy / and kepe tho thynges whiche are wrytten therin. For the tyme is at hande.

John to

John to ỹ. vij. congregacions in Asia. Grace be with you and B
peace/ frō him which is/ and which was/ and which is to come/
and frō the. vij. spretes which are present before his trone/ and
from Jesus Christ which is a faythfull witnes & fyrst begotten
Collo. j. c of the dead: and Lorde ouer the kynges of the earth. Unto him
i. cor. xv. c that loued vs & weshed vs from synnes in his owne bloud/ F
Heb. ix. d. and made vs kynges and prestes vnto God his father be glory
i. Pet. j. d. and dominion for euermore. Amen. Beholde he commeth with
i. Joā. j. d. cloudes and all eyes shall se him/ & they also which peersed him.
Esa. iij. c. And all kynredes of the earth shall wayle. Euen so: Amē. I am
Math. xxiiij. Alpha and O mega/ the beginnynge & the endynge / sayth the
Jude. j. c. Lorde almyghty/ which is & which was & which is to come.

I John youre brother and companion in tribulacion/ and in C
the kyngdome and pacience which is in Jesu Christ/ was in the
yle of Pathmos for the worde of God/ and for the witnessynge
of Jesu Christ. I was in the spryte on a sondaye/ and hearde be-
hynde me a great voyce / as it had bene of a trompe sayinge. I
am Alpha and O mega/ the fyrst and the laste. That thou seist/
wryte in a boke / and sende it vnto the congregacions whiche
are in Asia/ vnto Ephesus/ and vnto Smyrna/ and vnto Per-
gamos/ and vnto Thiatyra/ and vnto Sardis/ and vnto Phi-
ladelphia/ and vnto Laodicia.

And I tourned backe to se the voyce that spake to me. And
when I was tourned: I sawe seuē golden candelstickes/ and in
the myddes of the candelstickes/ one lyke vnto the sone of man
clothed with a lynnen garment doune to the grounde/ & gyrd
about the pappes with a goldē gyrdle. His head/ and his hey-
res were whyte as whyte woll/ and as snowe: and his eyes
were as a flame of fyre: and his fete lyke vnto brasse as though
they brent in a fornace; and his voyce as the sounde of many
waters. And he had in his right hande. vij. starres. And out of
his mouth went a sharpe two edged swearde. And his face sho-
ne euen as the sonne in his strength.

And when I sawe him I fell at his fete/ euē as dead. And he D
layde his ryght hande vpon me/ sayinge vnto me: feare not. I
Esa. xli. b and. xliij. am the fyrst and the last/ and am a lyue/ and was dead. And be-
holde I am a lyue for euermore/ and haue the keyes of hell and
of death. Wryte therfore the thynges which thou hast sene and
the

the thynges which are/and the thynges which shal be fulfylled here after: & the mystery of the. vij. starres whiche thou sawest in my ryght hande/and the. vij. golden candelsticks. The. vij. starres are the messengers of the. vij. congregacions. And the vij. candelsticks which thou sawest are the. vij. cōgregacions.

¶ The. j. Chapter.



The. j. Figure

Unto ỹ messenger of ỹ congregacion of Ephesus wryte: these thynges sayde he that holdeth the. vij starres in his ryght hande/and walketh in the myddes of the seuen golden candel stickes. I know thy worckes/and thy labour/and thy pacience/ & howe thou canneſt not forbeare them whiche are euyll/ & examynedst them which say they are Apostles & are not: and hast founde them lyars/ & dyddest wasshe thy selfe. And hast paciēce: and for my names sake haste laboured & haste not faynted. Neuertheleſſe I haue sumwhat agaynst the/for thou hast lefte thy fyrste loue. Remember therfore from whence thou arte fallen/and repent/and do the fyrst worckes. Or elles I wyll come vnto the shortly/ and wyll remoue thy candelsticke oute of his place/ excepte thou repente. But this thou haste because thou hatest the dedes of the Nicolaitans/whiche dedes I also hate.

Let

Let him that hath eares heare/what the spret. sayth to the cõ gregaciõs. To him that ouercõmeth/will I geue to eate of the tree of lyfe/ which is in the mydes of the paradise of God

And vnto the aungell of the congregacion of Smyrna wry- B te. These thinges sayth he that is fyrst/and the last/which was dead/and is alyue. I knowe thy worckes and tribulacion & po- uerte/but thou art ryche: And I knowe the blasphemy of them which call them selues Iewes and are not: but are the cõgrega cion of satan. Feare none of tho thinges which thou shalt suffre. Behold e/the deuyl shal caste of you into preson/to tempte you/ and ye shall haue tribulacion ten dayes. Be faythfull vnto the death/and I wyll geue the a crowne of lyfe. Let him that hath eares heare what the spirete sayth to the congregaciõs: He that ouercommeth/shall not be hurte of the seconde death.

And to the messenger of the congregacion in Pergamos/ C wryte: This sayth he which hath the sharpe swearde with two edges. I knowe thy worckes & where thou dwellest/euẽ where Satans seat is/and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne/which was slayne amõge you/where Satan dwelleth. But I haue a feawe thinges agaynst the: that thou hast there/
Nu. xxiiij them that mayntayne the doctrine of Balam which taught in Balake/ to put occasion of synne before the chyldren of Israel/ that they shulde eate of meate dedicat vnto ydoles/and cõmyt fornicaciõ. Euen so hast thou them that mayntayne the doctri- ne of the Nicolaytãs/which thinge I hate. But be conuerted/ or elles I will come vnto the shortly/& will fyght against them with the swearde of my mouth. Let him that hath eares/ hea- re what the spirete sayth vnto the congregacions. To him that ouercõmeth wyll I geue to eate Manna that is hyd/ and wyll geue him a whyte stone/ and in the stone a newe name wrytten which no man knoweth/sauynge he that receaueth it.

And vnto the messenger of the congregaciõ of Theatira wri D te. This sayth the sone of God/which hath his eyes like vnto a flamme of fyre/whose fete are lyke brasse: I knowe thy worckes and thy loue/seruice/and fayth/and thy pacience/& thy dedes/ which are mo at the last then at the fyrst. Notwithstandinge I haue a feawe thinges agaynst the/that thou sufferest that wo- man Iesabel/

man Jesabel/which called her selfe a Prophetes/to teache and to deceaue my seruauntes to make them commyt fornication/ and to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornication/& she repented not. Beholde/ I will caste her into a beed/and them that commyt fornication with her/into great aduersitie/excepte they tourne from their dedes. And I wyll kyll her chyldren with death. And all the congregacions shall knowe that I am he which searcheth the reynes and hartes. And I wyll geue vnto euery one of you accordynge vnto youre workes. Hie. xvij.

D Unto you I saye/& vnto other of them of Thiatyra/ as many as haue not this learninge and which haue not knowen the depnes of Sathan (as they saye) I will put vpō you none other bur thē/but that which ye haue alredy. Holde fast tyll I come/ and who so euer ouercōmeth and kepeth my workes vnto the ende/to him will I geue power ouer nacions/ and he shall rule them with a rodde of yron: and as the vessels of a potter shal he breake them to shewers. Euen as I receaued of my father/ so wil I geue him the morynge starre. Let him that hath eares heare what the spyrete sayth to the congregacions. Psalm. ij.

¶ The. iij. Chapter.

A AND wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spyrete of God and the. vij. starres. I knowe thy workes/ thou haste a name that thou lyuest/& thou arte dead. Be awake and strengthe the thinges which remayne/that are redy to dye. For I haue not foūde thy workes perfaycte before God. Remember therfore howe thou hast receaued and hearde/& holde faste/ & repent. If thou shalt not watche/ I will come on the as a thefe/& thou shalt not know what houre I will come vpō the. Thou hast a feawe names in Sardis/whiche haue not defyled their garmentes: and they shal walke with me in whyte/for they are worthy. He that ouer cōmeth shal be clothed in whyte araye/and I will not put out his name out of the boke of lyfe/and I will cōfesse his name before my father/and before his aūgels. Let him that hath eares heare what the spyrete sayth vnto the congregacions. j. Thes. v. & ij. pet. iij. c

B And wryte vnto the tydynges bryngar of the cōgregacion of Philadelphia: this sayth he that is holy and true/whiche hath the keye

esa. xxij. c
Iohn. xij.

the keye of Dauid: which opened and no mā shutteth/ and shutteth and no man openeth. I knowe thy worckes. Beholde I haue set before the an open dore/ and no man can shut it/ for thou hast a lytell strengthe and hast kept my sayinges: and haste not denyed my name. Beholde I make them of the congregatiō of Satan/ which call them selues Iewes and are not/ but do lye. Beholde/ I wyll make them that they shall come and worshyp before thy fete: and shall knowe that I loue the.

Because thou hast kept the wordes of my pacience / therfore G
I will kepe the from the houre of temptacion which will come
vpon all the worlde/ to tempte them that dwell vpō the earth.
Beholde I come shortly. Holde that which thou haste/ that no
man take awaye thy croune. Him that ouercōmeth/ wil I make a pyllar in the temple of my God/ and he shall goo no moare out. And I will wryte vpon him/ the name of my God/ and the name of the cite of my God/ newe Ierusalem: which commeth doune oute of heauen frō my God/ and I will wryte vpon him my newe name. Let him that hath eares/ heare what the spryte sayth vnto the congregacions.

And vnto ỹ messenger of the congregacion which is in Laodicia/ wryte: This sayth (amen) the faythfull & true witnes/ the begynnyng of the creatures of God. I know thy worckes that thou arte nether colde nor hot: I wold thou were colde or hotte. So then because thou arte betwene bothe/ and nether colde ner hot/ I will spew the out of my mouth: because thou arte ryche and increlyd with goodes/ and haste nede of nothinge/ and knowest not howe thou arte wretched and myserable / poore/ blynde and nakyd. I counsel the to bye of me golde tryed in the fyre/ that thou mayste be ryche: and whyte rayment that thou mayste be clothed/ that thy fylthy nakednes do not appere: and anoynt thyne eyes with eye salue/ that thou mayst se.

As many as I loue/ I rebuke & chasten. Be feruent therfore D
and repent. Beholde I stande at the dore & knocke. If any man
heare my voyce and opē the dore/ I will come in vnto him and will suppe with him/ and he with me. To him that ouercōmeth will I graunt to syt with me in my seate/ euen as I ouercame and haue syttē with my father/ in his seate. Let him that hath eares/ heare what the spryte sayth vnto the congregacions.

The

¶ The. iiij. Chapter.

A After this he loked/and beholde a doze was open in hea-
uen/and the fyrste voyce whiche I hearde/was as it
were of a trompet talkynge with me which sayde: come vp hy-
ther/and I wyll shewe the thinges which must be fulfylled her
after. And immediatly I was in the spzete: and beholde a seat
was put in heauen/ and one sate on the seate. And he that sat/
was to loke vpō lyke vnto a Jaspar stone and a Sardyne sto-
ne. And there was a rayne bowe about the seate/in syght lyke
to an Emeralde. And aboute the seate were. xxiiij. seates. And
vpon the seates. xxiiij. elders/syttynge clothed in whyte ray-
ment/and had on their heades crownes of golde.

B 

C

And out of ỹ seate pzoceaded light nynges and thun-dzynges/and voy-ces: and ther were vij. lampes of fyze/ burnynge befoze ỹ seate/whiche are the. vij. spzetes of God. And befoze ỹ seate there was a sea of glasse lyke vnto cristal: and in the myddes of the seate/and rounde aboute the seate wer foure beastes full of eyes befoze and behynde. And the fyrst beast was lyke a lyon/the se-conde beaste lyke a caulfe/ & the thyz-de beast had a face as a man: and the fourth beaste was lyke a

The. ij. Figure

lyke a flyenge egle. And the foure beastes had eche one of them sixe wynges about him/and they were ful of eyes within. And they had no reste daye nether nyght sayinge: Holy/holy/holy/ Lorde God almyghty/which was/and is/and is to come.

And when those beastes gaue glory and honoure/and thankes to him that sate on the seate/which lyueth for euer & euer: the.xxiiij.elders fel doune before him that sat on the trone/and worshypped him that lyueth for euer/and caste their crownes before the trone sayinge: thou arte worthye Lorde to receaue glory/and honour/and power/for thou haste created all thynges/and for thy wylles sake they are/and were created.

The.v. Chapter.

AND I sawe in the ryght hande of him/that sate in the trone/a boke written with in and on the backsyde/sealed with.vij.seales. And I sawe a stronge aungel which cryed with a lowde voyce: Who is worthy to open the boke/and to loose the seales therof. And no man in heauē ner in earth nether vnder the earth/was able to open the boke/nether to loke theron. And I wepte much/because no man was founde worthy to open and to reade the boke/nether to loke theron. A

And one of ỳ elders sayd vnto me/wepe not: Beholde a lyon beynge of the tribe of Juda/the rote of Dauid/hath optayned to open the boke & to lose the.vij.seales therof. And I behelde/ and lo in the myddes of the seate and of the.iiij.beastes/and in the myddes of the elders/stode a lambe as though he had bene kylled/which had.vij.hornes and.vij.eyes/which are the spretes of God/sent into all the worlde. And he came and toke the boke out of the ryght hande of him that sate vpon the seate. B

And when he had taken the boke/the.iiij.beastes and.xxiiij. elders fell doume before the lambe/hauinge harpes and golden vialles ful of odoures/which are the prayers of saynctes/and they songe a newe songe sayinge: thou art worthy to take the boke/and to open the seales therof: for thou waste kylled/and hast redemed vs by thy bloud out of all kynreddes/and tonnges/and people/and nacions/& hast made vs vnto oure God/ kynges and prestes/and we shall raygne on the earth.

And I behelde/& I heard the voyce of many aungels about the trone/& about the beastes & the elders/& I heard thousand thousandes C

thousandes/sayinge with a lowde voyce: Worthy is the lambe that was kylled to receaue power/and ryches/& wysdom/and strenghte/and honoure/& glory/& blessynge. And all creatures which are in heauē/& on the earth/ & vnder the earth/ & in the sea/& all that are in them/heard I sayinge: blessynge/honour/ glory & power be vnto him that sytteth vpon the seate/& vnto the lambe for euermore. And the. iiij. beastes sayd Amen. And the. xxiiij. elders fel vpon their faces/and worshipped him that lyueth for euermore.

¶ The. vj. Chapter.



A

AND I sawe when ỹ lam be opened one of ỹ seales/and I heard one of the foure beastes saye / as it were the noyse of thonder/ come and se. And I saw: And beholde/there was a whyte horsse/and he that sate on him had a bowe / and a crowne was geuē vnto hym / and he went forth conquerynge and for to ouercome. And whē he opened the secōde seale / I heard the seconde beaste saye: come and se. And there went out another horsse that was reed/and powers was geuen to him that sate theron/ to take peace from the earth/ and that they shulde kyll one another. And there was geuen vnto him a great swearde. The. iij Figure

G And when

And when he opened the thyrde seale / I heard the thyrde B
beaste saye: come and se. And I behelde / and lo / a blacke horse: & he that sate on him / had a payre of balances in his hande. And I heard a voyce in the myddes of the. iiij. beastes saye: a measure of whete for a peny / and. ij. measures of barly for a peny: and oyle and wyne se thou hurte not.

And whē he opened the fourthe seale / I heard the voyce of the fourthe beaste saye: come and se / and I loked. And beholde a grene horsse / and his name that sate on him / was death / and hell folowed after him / and power was geuen vnto them ouer the fourthe parte of the earth / to kyll with swearde / and with honger / and with death that cōmeth of vermen of the earth.

the. iiij. figure



And when he o= C
pened the fyfte seale / I saw vnder the aultre the soules of them that were kylled for the woorde of God / and for the testimony whiche they had / and they cryed wyth a lowde voyce / sayinge: How longe taryest thou Lorde holy and true / to iudge and to auenge oure bloude on them that dwell on the earthe? And lōge whyte garmentes were geuen vnto euery one of them. And it was sa= D
yde vnto them that they shulde reste for a lytle season vntyl the noumber of their felowes / and brethren / and of thē that shulde be kylled

be kylled as they were/ were fulfylled.



The. v. Figure

And I behelde/ when he opened the syxte seale / and lo/ there was a greate earth quake/ and the Sonne was as blacke as sacke cloth made of heyre. And the Moone wexed euen as bloude: and the Starres of heauen fell vnto the earthe/ euen as a fygge tree casteth from her her fygges / when she is shaken of a myghtye wynde. And heauen vanysshed awaye/as a scroll when it is rolled together. And all mountaynes and yles / were moued oute of their places. And the kynges of the earthe / and the great men / and the ryche men/and the chefe captaynes/and the myghty men/ and euery bonde man/and euery free man/hyd them selues in dennes / and in rockes of the hylles: and sayde to the hylles and rockes: fall on vs / and hyde vs from the presence of him that sytteth on the seate/ and from the wrath of the lambe / for the greate daye of his wrath is come/and who can endure it.

¶ The. vij. Chapter.

AND after that I saw. iiij. aungels stande on the. iiij. corners of the earth/holdyng the. iiij. wyndes of the earth/ that the wyndes shuld not blowe on ỹ earth/nether on the sea/

And when he opened the thyrde seale / I hearde the thyrde B
beaste saye: come and se. And I behelde / and lo / a blacke horse: & he that sate on him / had a payre of balances in his hande. And I hearde a voyce in the myddes of the. iiij. beastes saye: a measure of whete for a peny / and. iij. measures of barly for a peny: and oyle and wyne se thou hurte not.

And whē he opened the fourthe seale / I hearde the voyce of the fourthe beaste saye: come and se / and I loked. And beholde a grene horsse / and his name that sate on him / was death / and hell folowed after him / and power was geuen vnto them ouer the fourthe parte of the earth / to kyll with swearde / and with honger / and with death that cōmeth of vermen of the earth.

the. iiij. figure



And when he o= C
pened the fyfte seale / I sawe vnder the aultre the soules of them that were kylled for the woorde of God / and for the testimony whiche they had / and they cryed wyth a lowde voyce / sayinge: How longe taryest thou Lorde holy and true / to iudge and to auenge oure bloude on them that dwell on the earthe? And lōge whyte garmentes were geuen vnto euery one of them. And it was sa= D
yde vnto them that they shulde reste for a lytle season vntyl the noumber of their felowes / and brethren / and of thē that shulde be kylled

be kylled as they were/ were fulfylled.



The. v. Figure

And I behelde/ when he opened the fyxte ſeale / and lo/ there was a greate earth quake/ and the Sonne was as blacke as ſacke cloth made of heyre. And the Moone wexed euen as bloude: and the Starres of heauen fell vnto the earthe/ euen as a fygge tree caſteth from her her fygges / when ſhe is ſhaken of a myghtye wynde. And heauen vaniſhed awaye/ as a ſcroll when it is rolled together. And all mountaynes and yles / were moued oute of their places. And the kynges of the earthe / and the great men / and the ryche men/ and the chefe captaynes/ and the myghty men/ and euery bonde man/ and euery free man/ hyd them ſelues in dennes / and in rockes of the hylles: and ſayde to the hylles and rockes: fall on vs / and hyde vs from the preſence of him that ſytteth on the ſeate/ and from the wrath of the lambe / for the greate daye of his wrath is come/ and who can endure it.

¶ The. vij. Chapter.

AND after that I ſaw. iiij. aungels ſtande on the. iiij. corners of the earth/ holding the. iiij. wyndes of the earth/ that the wyndes ſhuld not blowe on ỹ earth/ nether on the ſea/

the.vj. Figure



nether on any tree.

✠ And I ſawe another aungell aſcende frō the ryſing of the ſonne: which had the ſeale of the lyuing God: and he cryeth with a lowde voyce to the.iiij. aungels (to whom power was geuen to hurte the earth/ and the ſea) ſaying: hurt not the earth/ nether the ſea/ nether the trees/ tyll we haue ſealed the ſeruauntes of oure God in theyr foreheades.

B And I hearde the nombre of them whiche were ſealed/ and there were ſealed an. C. and xliij. M. of all the trybes of the chyldren of Iſrael. Of the tribe of Juda were ſealed. xij. M. Of the tribe of Ruben were ſealed. xij. M. Of the tribe of Gad were ſealed. xij. M. Of the tribe of Aſer were ſealed. xij. M. Of the tribe of Nephtalim were ſealed. xij. M. Of the tribe of Manaſſes were ſealed. xij. M. Of the tribe of Symeon were ſealed. xij. M. Of the tribe of Leuy were ſealed. xij. M. Of the tribe of Iſachar were ſealed. xij. M. Of the tribe of Zabulon were ſealed. xij. M. Of the tribe of Joſeph were ſealed. xij. M. Of the tribe of Beniamin were ſealed. xij. thouſande.

C After this I beholde/ and lo a great multitude (which noman coulde nombre) of all nacions/ & people/ & tounges/ ſtode before the ſeate/

the seate/and before the lambe/ clothed with longe whyte garmentes/ and palmes in their handes / and cryed with a lowde voyce/saying: soluacio be asscribed to him that sitteth vpon the seate of our God/and vnto the lambe. And all the aungels stode in the copase of the seate/and of the elders/ & of the.iiij.beastes/ and fell before ỹ seat on their faces/ & worshipped God/saying: Amen: Blessynge & glory/wysdome & thankes/ & honour/and power/and myght/be vnto oure God for euermore. Amen.

D And one of the elders answered/ sayinge vnto me:what are these whiche are arayed in longe whyte garmentes/and when came they. And I sayde vnto him: Lord thou wottest. And he sayde vnto me: these are they which came out of great tribulacion & made their garmentes large/ & made them whyte in the bloud of the lambe:therfore are they in the presence of the seate of God and serue him daye & nyght in his temple/ & he that sytteth in the seate will dwel amonge them. They shal honger no more/nether thyrst/nether shall the sonne lyght on thē/nether any heate. For the lambe whiche is in the myddes of the seate/ shall fede them/ & shall ledde them vnto fountaynes of lyuynge water/ & God shall wype awaye all teares from their eyes.

¶ The.viij. Chapter.

A AND when he had opened the seuenth seale/ther was silence in heauē aboute the space of halfe an houre. And I sawe aungels standyng before God/ & to them were geuen. vij. trōpettes. And another aungell came & stode before the aultre hauynge a golden senser/and muche of odoures was geuē vnto him/that he shulde offre of the prayers of all saynctes vpon the goldē aultre/which was before the seate. And the smokes of the odoures which came of the prayers of all sainctes/ascended vp before God out of ỹ aūgels hāde. And the aūgell toke the senser and fylled it with fyre of the aultre & caste it into ỹ earth/ & voyces were made/ & thondrynges/ & lightnynges/ & earthquake.

B And the.vij.aūgels which had the.vij.trompettes prepared them selues to blowe. The fyrst aūgel blewe/ & there was made hayle & fyre/which were myngled with bloud/ & they were cast into the earth: & the thyrd part of trees was burnt/ & all grene grasse was brent. And the seconde aungel blewe: & as it were a great mountayne: burnynge with fyre was caste into the sea/

and the thyrd parte of the sea tourned to bloud/ and the thyrde parte of the creatures which had lyfe / denyed: and the thyrde parte of shippes were destroyed.

the.viij. Figure



And the thyrde aungell blewe / and ther fel a great starre from heauen burnynge as it were a lampe/and it fell into the thyrde parte of the ryuers / and into fountaynes of waters/ & the name of ỹ starre is called wormwod. And the thyrd part was turned to wormwod. And many mẽ dyed of the waters because they were made bytter. And ỹ fourthe aungell blewe/ and the thyrde part of ỹ sonne was smytten / and the thyrde parte of the mone/ and the thyrde part of starres: so that ỹ thyrde part of them was darckened. And the daye was smytten that the thyrde parte of it shuld not shyne/and lyke wyse the nyght. And I beheldе and hearde an aungel flyinge thorow the myddes of heauen/sayinge with a lowde voyce. Woo woo woo to the inhabiters of the earth because of the voyces to come of the trompe of the thre aungels which were yet to blowe.

C

D

¶ The.ix. Chapter.

AND the fyft aungel blewe/ & I sawe a starre fal frõ heauẽ vnto the earth. And to him was geuẽ the kaye of the bottom-

A



bottõlesse pyt. And he opened the bottomlesse pyt/ & ther arose the smoke of a great fornace. And the sonne / and the ayer were darkned by the reason of the smooke of the pyt. And there came out of the smooke locustes vpon the earth: and vnto them was geuen power as the scorpions of ỹ earth haue power. And it was commaunded thẽ/ that they should not hurte the grasse of the earth: nether any grene thynge: nether any tree: but onely those mẽ whiche haue not ỹ seale in their forheades. And to them was the. viij Figure

cõmaunded that they should not kyll them/ but that they shulde be vexed fyue monethes / & their payne was as the payne that cõmeth of a scorpion/ when he hath stonge a man. And in those dayes shall men seke death/ and shall not fynde it/ and shall desyre to dye/ and death shall flye from them. Esa. ij. d. Osee. x. d. Lu. xxiij. Sapi. xvj

B And the similitude of the locustes was lyke vnto horses prepared vnto battayl/ and on their heades were as it were crownes/ lyke vnto golde: & their faces wer as it had bene ỹ faces of mẽ. And they had heyre as the heyre of wemẽ. And their tethe were as the tethe of lions. And they had habbergiõs/ as it were habbergiõs of yron. And the soũde of their wynges/ was as the soũd of charettes whẽ many horsses rũne together to battayle.

And they had tayles lyke vnto scorpions/ and there were stynges in their tayles. And their power was to hurt men.v.monethes. And they had a kynge ouer them/which is the aungell of the bottomlesse pyt / whose name in the Hebrew tounge / is Abadon: but in the Greke tounge/ Apollion. One woo is past/ and beholde two wooes come after this.

the .ix. Figure



And ỹ sixte aungell blewe / and I hearde a voyce frō the foure corners of the golden aultre/ which is before God/sayinge to the syxte aungell/ which had the trōpe: Loose the foure aungels which are bound in the great ryuer Euphrates. And the foure aungels were loosed/ whiche were prepared for an houre/for a daye/ for a moneth / and for a yere/for to slee the thyrde part of mē. And the nombre of horsmen of warre were.xx.tymes.x. thousande. And I hearde the nombre of them: and thus I sawe the horses in a vision & them that sat on them/hauynge fyry harbergions of a Jacincte coloure/and brymstone/and the heades of the horses were as the heades of lyons. And out of their mouthes wēt forth fyre and smoke and brymstone. And of these.iij. was the thyrde part/of men kylled that is to say/ of fyre/ smoke/ and brymstone/which proceaded out of the

out of the mouthes of them. For their power was in their mouthes & their tayles: for their tayles were lyke vnto serpētes/ & had heades/ & with thē they dyd hurt: And the remuaūt of the men which were not kylled by these plages/ repēted not of the dedes of their handes that they shulde not worshyppe deuyls/ and ymages of golde/ and syluer/ and brasse/ and stone/ and of wood/ which nether can se/ nether heare/ nether goo. Also they repented not of their murther / and of their sorcery / nether of their fornicacion/ nether of their thefte.

¶ The.x. Chapter.



The.x. Figure

AND I sawe another myghty aungel come downe frō heauen clothed with a clowde / & the rayne bowe vpon his head. And his face as it were the sonne / and his fete as it were pyllars of fyre: and he had in his hande a lytell boke open: & he put his right fote vpon the sea/ & his lyft fote on ỹ earth. And cryed with a lowd voyce as when a Lyon roreth. And when he had cryed vij. thondres spake theyr voyces. And whē the. vij. thondres had spokē their voyces I was about to wryte. And I heard a voyce frō heauē saying vnto me: seale vp tho thinges which ỹ. vij. thōdres spake/ & wryte thē not.

And the

dan.xij.c. And the aungel which I sawe stande vpō the sea/ & vpon the earth / lyfte vp his hande to heauen & swore by him that lyueth for euermore/which created heauen / & the thinges that therin are/ & the sea/ & the thinges which therin are:that there shulde be no lenger tyme:but in the dayes of the voyce of the seuenthe aungell/when he shal begyn to blowe:euen the mystery of God shal be fynished as he preached by his seruaūtes the prophetes. B

And the voyce which I heard e from heauen / spake vnto me agayne/and sayde:go and take the lytle boke whiche is open in the hande of the aungell which standeth vpon the sea/and vpon Exo.iij.c. the earth. And I went vnto the aūgell/and sayde to him:geue me the lytle boke/ and he sayd vnto me:take it/ and eate it vp/ and it shall make thy belly bytter/but it shal be in thy mouth as swete as hony. And I toke the lytle boke out of his hande/and eate it vp/ & it was in my mouth as swete as hony/ and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nacions/ and tounges/and to many kynges. C

The.xj. Chapter.

AND then was geuen me a rede lyke vnto a rode/and it was sayd vnto me . Ryse and mete the temple of God/ and the aultre/and them that worshippe therin/and the quyre whiche is with in the temple/ cast oute and mete it not:for it is geuē vnto the Gentyles/ & the holy cyte shal they treade vnder fote.xlij.monethes. And I will geue power vnto my two wytnesses/ and they shal prophesy thousande/two hondred and.lx. dayes/clothed in sacke cloth/ These are two olyue trees/ & two candlestyckes/ standynge before the God of the earth. A

And yf any man will hurt them/fyre shal procede out of their mouthes & consume their enemyes . And yf any man will hurt them/this wyse muste he be kylled. These haue power to shut heauen/that it rayne not in the dayes of prophesynge:and haue power ouer waters to tourne them to bloud/ & to smyte the earth with almaner plages/ as often as they will. B

And whē they haue fynished their testimony/ the beast that came out of the bottomlesse pyt/shall make warre agaynst thē/ and shall ouercome them/and kyll them. And their bodyes shal lye in the stretes of the greate cytie whiche spiritually is called

Sodom



C

zodom and Egypte where oure Lorde was crucified. And they of the people and kyndreddes/ & tounges / and they of the nacions shall se their bodyes . iij. dayes and an halfe/ and shall not suffre theyr bodyes to be put in graues. And they that dwel vpō the erth shall reioyce ouer them / and be glad & shal sende gyftes one to another for these twoo Prophetes vexed them that dwelt on the earth. And after thre dayes and an halfe/ the spirite of lyfe frō God: entred into thē. And they stode vp vpon their fete/ and greate feare came vpon them which sawe them. And they hearde a great voyce frō heauen sayinge vnto them. Come vp hither. And they ascended vp into heauē in a clowde/ and their enemyes saw them. And the same houre was there a great earthquake/ and the tenthe parte of the cyte fell/ & in the earthquake were slayne names of men seuen. M. and the remnaunt were feared/ & gaue glory to God of heauē. The seconde woo is past/ and beholde the thyrde woo shall come anone.

The. xi. Figure.

D And ꝑ seuenth aungel blew/ & ther were made great voyces in heauē/ sayinge/ the kyngdoms of this world are our Lordes and his Christes/ & he shal raygne for euermore. And the. xxiiij. elders which syt before God on their seates/ fell vpō their faces and wor-

and worshypped God sayinge: we geue the thankes lorde God almyghty/ which arte ✠ wast/ ✠ arte to come: for thou haste receaued thy great myght/ ✠ hast raygned. And the naciõs were angry / and thy wrath is come/ and the tyme of the dead that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Sayncte/ and to them that feare thy name small and great/ ✠ shuldest destroye them/ which destroye the earth. And the temple of God was opened in heauen/ ✠ ther was sene in his temple/ the arcke of his testament: and there folowed lyghtnynges/ and voyces/ and thondrynges/ and earth quake/ and muche hayle.

ℂ The. xij. Chapter.

the. xij. Figure



AND there appeared a greate wonder in heauen: A woman cloothed wyth the Sonne / and the Moone vnder her fete / and vpon her heade a crowne of twelue Starres. And she was with chylde: and cryed trauaylyng in byrthe/ and paynes redy to be delyuered. And there appeared an other wonder in heauen / for behold a great reed Dragon / hauynge seuen heades / and ten hornes / and crownes vpon his heades: and his tayle drue the thyrde parte of the Starres/ and

res/and caste them to the earth.

B And the dragon stode before the woman / which was ready to be delyuered: for to deuoure her chylde assone as it were borne. And she brought forthe a man chylde/ which shulde rule all nacions with a rode of yron. And her sone was taken vp vnto God/ and to his seate: And the woman fleed into wyldernes/ where she had a place / prepared of God/ that they shulde fede her there a. M. ij. hondred and. lx. dayes.

And there was a greate battayll in heauen / Michael and his aungels fought with the dragon/ and the dragon foughte and his aungelles/ and preuayled not: nether was their place founde any moare in heauen. And the great dragon/ that olde serpent called the deuyll and Satanas was cast oute. Whiche deceaueth all the worlde. And he was caste into the earth/ and his aungelles were cast oute also.

C And I hearde a lowde voyce saying: in heauē is nowe made saluacion and strength and the kyngdom of oure God/ and the power of his Christ. For he is cast doune which accused thē before God daye & nyght. And they ouercame him by the bloude of the lambe/ & by the worde of their testimony/ & they loued not their lyues vnto the death. Therfore rioyce heauēs/ & ye that dwell in them. Woo to the inhabiters of the earth/ & of the sea: for the deuyl is come doune vnto you which hath great wrath/ because he knoweth that he hath but a short tyme.

D And when the dragon sawe that he was cast vnto the earth/ he persecuted the womā/ which brought forth the man chylde. And to the woman were geuen two wynges of a greate Egle/ that she myght flye vnto ỹ wyldernes/ into her place/ where she is norysshed for a tyme/ tymes/ and halffe a tyme/ from the presence of the serpēt. And the dragon cast out of his mouth water after the woman as it had bene a ryuer/ because she shulde haue bene caught of the floud. And the earth holpe the womā/ & the earth opened her mouth & swalowed vp the ryuer whiche the dragon cast out of his mouth. And the dragon was wroth with the womā: and went & made warre with the remnaunt of hyr sede/ which kepe the cōmaundemētes of God/ & haue the testimony of Jesus Christe. And I stode on the sea sonde.

C The. xiij. Chapter.

And I

the. xiij figure



AND I sawe a beast ryse oute of the sea / hauynge seuen heades and ten hornes/and vpō his hornes ten crownes/ and vpon his head / the name of blasphemy . And the beast whiche I saw/ was lyke a cat of the mountayne/ and hys fete were as the fete of a beare/ & his mouthe as the mouth of a lyon. And the dragon gaue hym his power/ and his seate / and greate auctho*r*ite: and I saw one of his heades as it were wounded to death/ and his deadly woūde was healed. And all the worlde wondred at the beast/ & they worshipped the dragon which gaue power vnto the beast / & they worshipped the beast saying: who is lyke vnto the beast: who is able ta warre with him:

A

And there was geuen vnto him a mouth/ that spake greate thynges and blasphemies/and power was geuen vnto him/to do. xlij. monethes. And he opened his mouth vnto blasphemye agaynste God / to blaspheme his name/and his tabernacle and them that dwell in heauen. And it was geuē vnto him to make warre with the Saīctes/ and to ouercome them. And power was geuen him ouer all kynred/tounge/ & nacion: and all that dwell vpō the earth worshypt him: whose names are not written in the boke of lyfe of the lambe/which was kylled from the begin-

B

beginninge of the woꝛlde. If any mā haue an eare/let him hea-
re. He that leadeth into captiuite/shal go into captiuite: he that
kylleth with a ſwearde/muſt be kylled with a ſwearde. Here is
the pacience/and the fayth of the ſayntes.

C And I behelde another beaſt cōmynge vp out of the earth/ & he had two hoꝛnes lyke a lambe/ & he ſpake as dyd the dꝛagon. And he dyd all that the fyꝛſte beaſt could do in his pꝛeſence/and he cauſed the earth/and them which dwel therin/ to woꝛſhippe the fyꝛſte beaſt/whoſe deadly wounde was healed. And he dyd great wonders/ ſo that he made fyꝛe come doune frō heauen in the ſyght of men. And deceaued them that dwelt on the earth by the meanes of thoſe ſignes which he had power to do in the ſyght of the beaſt/ ſaying to them that dwelt on the earth: that they ſhuld make an ymage vnto the beaſt/ which had the woū-
de of a ſwearde/and dyd lyue.

D And he had power to geue a ſpꝛete vnto the ymage of the beaſt/and that the ymage of the beaſt ſhuld ſpeake/ & ſhuld cau-
ſe that as many as wolde not woꝛſhippe the ymage of the beaſt ſhuld be kylled. And he made all both ſmale & great/ ryche and
pooꝛe/free and bonde to receaue a marke in their ryght handes oꝛ in their foꝛheades. And that no mā myght bye oꝛ ſell/ſaue he that had the marke/oꝛ the name of the beaſt/other the nombꝛe of his name. Here is wyſdom. Let him that hath the wyt coūt the nombꝛe of the beaſt. Foꝛ it is the nombꝛe of a man/ and his nombꝛe is ſixe hondꝛed/ thꝛe ſcoꝛe and ſixe.

¶ The. xiiij. Chapter. ✝

A AND I loked/ and lo a lambe ſtode on the mount Sion/ and with him an hondꝛed and. xliiij. thouſande hauyng his fathers name wꝛitten in their foꝛheades. And I heard a voyce from heauen/ as the ſounde of many waters/ and as the voyce of a great thoundꝛe. And I heard the voyce of harpers harpynge with their harpes. And they ſonge as it were a new ſonge/befoꝛe the ſeate/and beſoꝛe the foure beaſtes/and the el-
ders/and no man could learne that ſonge/but the hondꝛed and xliiij. thouſande which were redemed frō the earth. Theſe are they which were not defyled with wemē/foꝛ they are virgyns. Theſe folowe the lambe whyther ſoeuer he goeth. Theſe were redemed frō men beynge the fyꝛſte frutes vnto God and to the

lambe/

lambe/and in their mouthes was founde no gyle. For they are with outen spot before the trone of God. F

the xiiij Figure



Psal. xlv. Act. xiiij. Esa. xxj. c Hier. ij. a.

And I sawe an B aungell flye in the myddes of heauen/ hauynge an euerlastynge Gospell to preache vnto them that syt and dwell on the earth: and to all nacion/ kynredes/ and tounges/ and people/ sayinge with a lowde voyce. Feare God and geue honoure to him/ for the houre of his iudgement is come: & worshyppe him that made heauen and earth: and the sea/ and foũtaynes of water.

And there folowed an other aungel/ sayinge. Babylon is fallen/ is fallen that great cyte/ for she made all nacions dronke of the wyne of hyr fornicacion.

And the thyrde aungell folowed them sayinge with a loude C voyce: If any man worshyppe the beast and his ymage/ and receaue his marke in his forhead/ or on his hande/ the same shall drynke the wyne of the wrath of God whiche is powred in the cuppe of his wrath. And he shal be punysshed in fyre and brymstone/ before the holy aungels/ and before the lambe.

And the smoke of their tourment ascendeth vp euermore. And they haue no rest daye ner nyght/ whiche worsshyppe the beast & his ymage/ and who so euer receaueth the print of his name.

name. Here is the pacience of sayncte̅s. Here are they that kepe the commaundementes and the fayth of Jesu.



And I hearde a voyce from heauen sayinge vnto me: wryte: Blessed are the dead/which here after dye in the Lorde/euen so sayeth the spryte: that they may rest from their laboures/but their workes shall folowe them. And I loked/& beholde a whyte clowde/& vpō the clowde one syttynge lyke vnto the sone of mā/hauynge on his head a golden crowne/ and in his hande a sharpe sykle. And another aungel came oute of the temple/cryinge with a lowde voyce to him that sate on ỹ clowde. Thrust in thy sykle & repe/for the tyme is come to repe/for the corne of the earth is rype. And he that sate on the clowde/ thrust in his sykle on the earth/and the earth was reped. the.xv. Figure Joel.iij.

And another aūgell came out of the temple/which is in heauen/hauyng also a sharpe sykle. And another aungell came out from the aultre/whiche had power ouer fyre/and cryed with a lowde crye to him that had the sharpe sykle/and sayde: thrust in thy sharpe sykle/and gathre the clustres of the earth/for her grapes are rype. And the aungell thrust in his syke on ỹ earth/ and cut doune the grapes of the vyneyarde of the earth: and

cast them in to the great wynefat of the wrath of God/ and the wynefat was troden with out the cytie/ and bloude came oute of the fat/euen vnto the horis bridles by the space of a thousand and.vj.hondred furlonges.

¶ The.xv.Chapter.

AND I sawe another signe in heauen great and marueilous/seuen aungels hauynge the seuen laste plages/for in them is fulfylled the wrath of God. And I sawe as it were a glassye sea/myngled with fyre/ and them that had gotten victory of the beast / and of his ymage / and of his marke / and of the nombre of his name/stande on the glassye sea/ hauynge the harpes of God/ & they songe the songe of Moses the seruaunt of God/ and the songe of the lambe/ sayinge: Great and marueylous are thy workes Lorde God almyghty/ iuste and true are thy wayes/kyng of saynctes. Who shall not feare o Lorde/ and glorifye thy name: For thou only arte holy/ and all Gentyls shall come and worshyppe before the/for thy iudgementes are made manifeste. A

Hierm. x.

And after that / I loked / and beholde the temple of the tabernacle of testimony was open in heauen/ and the seuen aungels came oute of the temple/which had the seuen plages/ clothed in pure and bright lynnen/and hauyng their brestes gyrded with goldē gerdels. And one of the fowre beastes gaue vnto the seuen anngels seuen golden byalles/ full of the wrath of God/ whiche lyueth for euermore. And the temple was full of the smoke of the glorye of God and of his power/and no man was able to entre into the temple / tyll the seuen plages of the seuen aungels were fulfylled. B

¶ The.xvi.Chapter.

AND I hearde a great voyce oute of the temple sayinge to the seuen aungels: go your wayes/powre out youre byalles of wrath vpon the earth. And the fyrste went/ and powred out his byall vpō the earth/ and there fell a noysome and a sore botche vpon the men which had the marke of the beaste/ and vpon them which worshypped his ymage. And the seconde aungell shed out his byall vpon the sea/ & it tourned as it were into the bloude of a dead man: and euery lyuynge thynge dyed in the sea. And the thyrde aungell shed oute his byall vpon the A

ryuers



the. xbj Figure

ryuers and fountaynes of waters/ and they tourned to bloude. And I hearde an auugell saye: Lorde which art and wast/ thou art righteous and holy/ because thou haste geuen suche iudgemementes/ for they shed oute the bloude of saynctes and Prophetes/ and therefore haste thou geuen them bloud to drinke: for they are worthy. And I hearde another out of the aultre saye: euen so Lord God almighty/ true and ryghteous are thy iudgementes.

B And the fourthe aungell poured out his byall on the sonne/ & power was geuen vnto him to bexe men with heate of fyre. And the men raged in great heate/ and spake euyl of the name of God which hath power ouer those plages/ & they repented not/ to geue him glory. And the fyfte aungell poured out his vial vpon the seate of the beaste/ and his kyngdome wexed darke/ and they gnewe their tounges for sorowe/ & blasphemed the God of heauē for sorowe and payne of their sores/ and repented not of their dedes.

C And the sixte aūgell poured out his byall vpon the great ryuer Euphrates/ and the water dryed vp that the wayes of the kynges of the easte shuld be prepared. And I sawe thre vnclene spretes lyke frogges come out of the mouth of the dragon/ and

out of the mouth of the beaste/and out of the mouth of the false Prophete. For they are the spretes of deuyls worckynge myracles/ to go oute vnto the kynges of the earth and of the whole worlde / to gathre them to the battayle of that great daye of God almyghty . Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes/least he be founde naked/ and men se his fylthynes. And he gathered them to gether into a place called in the Hebrue tounge Armageddon.

And the seuenth aungell poured out his vyall in to the ayre. D And there came a voyce out of heauen from the seate/ sayinge: it is done. And there folowed voyces/thondrynges/and lyghtnynges/ and there was a great earth quake / such as was not sence men were vpō the earth/so myghty an earth quake and so great. And the greate cite was deuyded into thre parties/and the cities of all naciōs fell. And great Babylon came in remembraunce before God/to geue vnto hyr the cuppe of the wyne of the fearcenes of his wrath. Euery yle fled awaye/ & the mountaynes were not founde. And there fell great hayle/ as it had bene talentes / out of heauen vpon the men / and the men blasphemed God/because of the plage of the hayle/for it was great and the plage of it sore.

¶ The. xvij. Chapter.

AND ther came one of the seuen aungels/ which had the A seuen vialles: and talked with me/ sayinge vnto me: come I will shewe the the iudgemēt of the great whore that sytteth vpon many waters/ with whom haue committed fornicacion the kynges of the earth/so that the inhabiters of the earth/ are dronken with the wyne of her fornicaciō. And he caried me awaye into the wyldernes in the spryte. And I sawe a woman syt vpon a rose colored beast full of names of blasphemie which had ten hornes. And the woman was arayed in purple and rose coloure and decked with golde/precious stone/and pearles/ and had a cup of golde in her hande/ ful of abominaciōs and fylthynes of her fornicaciō. And in her forhead was a name written / a mystery / great Babylon the mother of whordome and abominacions of the earth. And I sawe the wyfe dronke with the bloud of saīctes/ & with the bloud of the witnesses of Jesu. And when I sawe her/ I wondred with great meruayle.

And

B



And the aũgell sayde vnto me/wherfore maruaylest thou? I wyll shewe the the mysterye of the woman and of the beast that berith her/whiche hath seuen heades and ten hornes. The beast that thou seyst / was / and is not/ and shall ascende out of the bottomlesse pyt/and shall go into perdicion / and they that dwell on the earth shall wondre (whose names are not wrytten in the boke of lyfe from the beginnyng of the world) whē they beholde the beaste that was/and is not. And here is a mynde that hath wysdome. ỹ. xvij. Figure

C The seuen heades are seuen moũtaynes / on which the woman sytteth: they are also seuen kynges. Fyue are fallen/ & one is/and another is not yet come. When he cõmeth he must continewe a space. And the beast that was/and is not/is euen the aygth/and is one of the seuen/and shall go in destruccion: And the ten hornes which thou seest / are ten kynges/ whiche haue receaued no kyngdome/but shall receaue power as kynges at one houre with the beast. These haue one mynde/and shal geue their power and strenght vnto the beaste. These shall fyght with the lambe/and the lambe shall ouercome them: For he is Lorde of Lordes/ and kynge of kynges: and they that are on his syde/are called/and chosen and fayth full.

And he sayd vnto me: the waters which thou sawest/ where the whore sitteth/are people/and folke/and nacions/and tounges. And the ten hornes which thou sawest vpon the beast/are they that shall hate the whore/and shall make her desolate and naked/ and shall eate theyr flesshe and burne her with fyre. For God hath put in their hartes to fulfyll his will/and to do with one consent / for to geue hyr kyngdome vnto the beaste/ vntyll the wordes of God be fulfylled. And the woman whiche thou sawest / is the greate cytie / whiche raygneth ouer the kynges of the earthe. D

¶ The.xviij. Chapter.

ỹ.xviij. Figure



AND after ỹ/ I sawe another aungell come frome heauen / hauynge great power/ and the earthe was lyghtened with hys bryghtnes: and he cryed myghtly with a stronge voyce sayinge. Great Babylon is fallen / is fallen: and is become the habitacion of deuyls: and the holde of all fowle spretes/ and a cage of all vnclene & hatefull byrdes: for all nacions haue dronken of the wyne of the wrathe of her fornicacion. And ỹ kynges of the earth haue committed fornicacion with her: & her merchaũtes are wexed ryche of the aboundaunce of her pleasures. A

And I

B And I hearde another voyce from heauē/ saye: come awaye frome her my people/ that ye be not partetakers in her synnes/ that ye receaue not of her plages. For her synnes are gone vp to heauen/ & God hath remembred her wyckednes. Rewarde her euen as she rewarded you/ & geue her doble accordinge to her workes. And poure in doble to her in the same cuppe which she fylled vnto you. And as much as she glorifyed her selfe & liued wantanly/ so much poure ye in for her of punyshment/ and sorowe/ for she sayde in her selfe: I syt being a quene and am no widdowe & shall se no sorowe. Therfore shall her plages come at one daye/ death/ and sorowe/ & honger/ and she shall be brēt with fyre: for stronge is the Lorde God which iudgeth her. ỹ. xbij. Figure Esa. xlvij

C And the kynges of the earth shal be wepe her & wayle ouer her: which haue committed fornicacion with her / and haue lyued wantanly with her/ when they shal se the smoke of her burninge/ & shal stande a farre of/ for feare of her punishment/ sayinge: Alas/ Alas that great cite Babylō/ that myghty cite: For at one houre is her iudgement come. And the marchauntes of the earth shall wepe & wayle in them selues/ for no mā will bye their ware any moare/ the ware of golde & siluer/ and precious stones/ nether of pearle/ & raynes/ and purple/ and skarlet/ and all thyne woode/ and all maner vessels of yuery/ and all maner vessels of moost precious woode/ and of brasse & yron/ and synamon/ and odours/ and oyntmētes/ & franckynsence/ and wyne/ and oyle/ and fyne floure/ and wheate/ beastes/ and shepe/ and horsses/ and charretes/ and bodyes and soules of men.

D And the apples that thy soule lusted after/ are departed from the. And all thynges which were deyntie/ and had in pryce are departed from the / and thou shalt fynde them no moare. The marchauntes of these thynges whiche were wexed ryche/ shall stande a farre of from her / for feare of punyshment of her/ wepynge and waylynge: and sayinge: Alas/ alas/ that great cyte/ that was clothed in raynes/ and purple/ & scarlet/ and decked with golde/ and precious stone/ and pearles: for at one houre so great ryches is come to naught.

E And euery shyppe gouerner/ and al they that occupied shyppes/ and shypmen whiche worke in the sea/ stode a farre of/ and cryed when they sawe the smoke of her burnynge/ saying: what

cytie is lyke vnto this great cytie. And they caste dust on their heades/and cryed wepyng/& waylinge/and sayde: Alas/alas/ that greate cyte wherin were made ryche all that had shyppes in the sea/ by the reason of her costlynes/ for at one houre is she made desolate.

Reioyce ouer her thou heauen/ and ye holy Apostles & Pro- F
phetes: for God hath geuē your iudgemēt on her. And a migh-
ty aūgell toke vp a stone lyke a great mylstone/& cast it into the
sea/sayinge: with such violence shall that great cite Babylon be
cast/and shal be founde no more. And the voyce of harpers/and
musiciōs/and of pypers/& trompetters shal be heard no more
in the: & no craftes mā/of what so euer craft he be/ shal be found
any more in the. And the sounde of a myll shal be heard no more
in the/and the voyce of the brydgrome and of the bryde/ shal be
heard no more in the/for thy marchaūtes were the great men
of the earth. And with thyne inchauntment were deceaued all
nacions: & in her was founde the bloud of the Prophetes/and
of the saynctes/and of all that were slayne vpon the earth.

¶ The.xix. Chapter.

AND after that I heard ỹ voyce of much people in hea- A
uen sayinge: Alleluya. Saluacion & glory and honour
and power be ascribed to the Lorde oure God/ for true & righ-
teous are his iudgemētes / for he hath iudged the great whore
which dyd corrupt the earth with her fornicacion/& hath auen-
ged the bloude of his seruaūtes of her hande. And agayne they
sayde: Alleluya. And smoke rose vp for euermore. And ỹ.xxiiij.
elders/& the.iiij.beastes fell doune/ and worshypped God that
sate on the seate saying: Amen/ Alleluya. And a voyce came out
of the seate/sayinge: prayse oure Lorde God all ye that are his
seruauntes/and ye that feare him both small and great.

And I heard the voyce of much people/euen as the voyce of B
many waters/& as the voyce of stronge thondringes/sayinge:
Alleluya/for God omnipotent raigneth. Let vs be glad and re-
ioyce and geue honour to him: for the maryage of the lambe is
come/and his wyfe made her selfe ready. And to her was graū
Mat. xxij ted/ that she shulde be arayed with pure & goodly raynes. For
Lu. xiiij. the raynes is the righteousnes of saynctes. And he sayde vnto
me: happy are they which are called vnto the lambes supper.

And he

And he sayde vnto me: these are the true sayinges of God. And I fell at his fete to worshyppe hym. And he sayde vnto me / se thou do it not: For I am thy felowe seruaunt / & one of thy brethren / & of them that haue the testimony of Jesus. Worshyppe God. For the testimony of Jesus is the spyrete of prophesy.



And I sawe heauen open / and beholde a whyte horsse / and he that sate vpon hym was faythfull / and true / and in ryghteousnes dyd iudge and make battayle. His eyes were as a flamme of fyre: and on his head were many crownes / and he had a name witten that no man knewe / but he hym selfe. And he was clothed with a vesture dypte in bloude / and his name is called the worde of God. And the warryers which were in heauen / folowed him vpō whyte horsses / clothed with whyte and pure raynes: and out of his mouthe went oute a sharpe swearde / that with it he shulde smyte the Hethen. And he shall rule them with a rodde of yron / and he trode the wynefat of fearsnes and wrath of almyghtye God. And hath on his vesture & on his thygh a name wrytten: kynge of kynges / and Lorde of Lordes.

the. xix Figure

Esa. lxiij.

Apo. xix.

1. Tim. vj.

¶ And I saw an aungell stande in the sonne / and he cryed with a lowde voyce / saying to all the fowles that flye by the myddes of heauen

of heauen/come & gathre your selues to gether vnto the supper of the great God/that ye maye eate the flesche of kynges/ and of hygh captaynes/and the flesche of myghty men/and the flesche of hoꝛsses/and of them that syt on them/and the flesche of all free men and bonde men/and of small & great. And I sawe the beast and the kynges of the earth/ & their warryers gathered to gether to make battayle agaynst him that sate on the hoꝛsse and agaynst his soudiers.

And the beast was taken and with him that false Prophete D that wꝛought myꝛacles befoꝛe him/ with whiche he deceaued them that receaued the beastes marke/and them that woꝛshipped his ymage. These both were caste into a ponde of fyꝛe burnyng with bꝛymstone:and the remnaũt were slayn with the swearde of him that sat vpon the hoꝛsse/ which swearde pꝛoceaded oute of his mouthe/ and all the soules were fulfilled with their flesche.

the.xx. figure



¶ The.xx. Chap.

AND I sawe A an aũgell come doune from heauen/hauyng the kaye of the bottomlesse pyt/ and a greate chayne in his hande. And he toke the dꝛagon that olde serpẽt whiche is the deuyll and Sathanas:and he boũd him a thousande yeres:and caste him into the bottomlesse pyt/& he bound him/

him and set a seale on him/ that he shulde deceaue the people no moare/ tyll the thousande yeres were fulfylled. And after that he muste be loosed for a lytell season.

B And I sawe seates and they sat vpon them/ and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnes of Iesu/ and for the worde of God: whiche had not worshypped the beaste/ nether his ymage/ nether had taken his marke vpō their foreheades/ or on their handes: and they lyued/ and raygned with Christ a. M. yeare: but the other of the dead mē lyued not agayne/ vntyl the thousand yere were fynished. This is that fyrst resurrecciō. Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the secōd death haue no power/ for they shal be the prestes of God and of Christ/ & shall raygne with hym a. M. yeare

C And when the thousand yeres are experied / Satan shal be lowsed oute of his preson/ and shall go oute to deceaue the people which are in the foure quarters of the earth Gog and Magog/ to gather them to gether to battayle/ whose nombre is as the sonde of the sea: and they went vp in the playne of the earth and compased the tentes of the sainctes about/ and the beloued cyte. And fyre came doune from God/ out of heauē/ and deuoured them: and the deuyll that deceaued them/ was caste into a lake of fyre and brymstone/ where the beast & the false prophete were and shal be tormented daye and nyght for euermore. Ezechiel. xxxviij. & xxxix.

D And I sawe a greate whyte seate/ and him that sate on it/ from whose face fleed awaye bothe the earth and heauen / and their place was no moare founde. And I sawe the dead/ bothe great and small stande before God : And the bokes were opened/ and another boke was opened/ whiche is the boke of lyfe/ and the dead were iudged of tho thynges whiche were wrytten in the bokes accordynge to their dedes: and the sea gaue vppe her dead/ which were in her/ and the death and hell delyuered vppe the dead/ which were in them: and they were iudged euery man accordynge to his dedes . And death and hell were cast into the lake of fyre. This is that seconde death. And who so euer was not founde wrytten in the boke of lyfe / was caste into the lake of fyre.

¶ The. xxi. Chapter.

And I sawe

the. xxi Figure

Esa. lxv. c and. lxvj. ij. Pet. iij.



Esa. xxv.

AND I sawe A
a newe heauen & a newe earth. For the fyrst heauē/ and the fyrste earth were vanysshed awaye/and ther was no more sea.

✠ And I John sawe that holy cytie new Jerusalem/ come doune from God oute of heauen/ prepared as a bryde garnysshed for her husbande. And I hearde a great voyce out of heauē/ sayinge: Beholde/ the tabernacle of God is with men/ and he wyll dwel with the. And they shal be his people/ & hym God selfe shall be with them/ and be theyr God. And God shall wype awaye all teares from theyr eyes. And there shall be no moare death/ nether sorowe/nether cryinge/nether shall there be any moare payne/for the olde thynges are gone. And he that sate vpon the seate/ sayde: Beholde

Esa. xliij. & Cor. v.

I make all thynges newe. ✠ And he sayde vnto me: wryte/ for these wordes are faythfull and true.

And he sayde vnto me:it is done/ I am Alpha and O mega/ B the begynnynge / and the ende: I wyll geue to him that is a thyrst/of the well of the water of lyfe/fre. He that ouercōmeth/ shall inheret all thynges/and I wyll be his God/and he shal be my sone. But the fearfull and vnbeleuynge/and the abhominable/and murdrers/and whoremongers/and sorcerers/ and ydolaters/

laters/ and all lyars shal haue their part in the lake which burneth with fyre and brymstone/which is the seconde death.

And there came vnto me one of the seuen aungels which had the seuen vyals full of the seuē laste plages: and talked with me sayinge: come hyther/ I wyll shewe the the bryde/the lambes wyfe. And he caryed me awaye in the spyrete to a great and an hyghe mountayne/and he shewed me the great cytie/holy Ierusalem descendynge oute of heauen from God/ hauynge the bryghtnes of God. And her shynynge was lyke vnto a stone mooste precious/ euen a Iaspar cleare as Cristall: and had walles greate and hyghe/ and had. xij. gates/ and at the gates. xij. aungels: and names wrytten/ whiche are the. xij. tribes of Israel: on the east parte. iij. gates/ and on the nozth syde. iij. gates: and towardes the south. iij. gates/ and from the west. iij. gates: & the wall of the cytie had. xij. foundacions/and in them the names of the lambes. xij. Apostles.

C And he that talked with me/had a golden reede to measure the cite with all and the gates therof/and the wall therof. And the cite was bylt foure square/and the lenght was as large as the bredth of it/ and he measured that cytie with the reede. xij. thousand furlonges/and the lenght & the bredth and the heyth of it/ were equall. And he measured the wall of it an hondred xliiij. cubites: the measure that the aungell had was after the measure that man vseth. And the buyldynge of the wall of it was of Iaspar. And the cytie was pure golde lyke vnto cleare glasse/and the foundacions of the wall of the cytie was garnisshed with all manner of precious stones.

The fyrste foundacion was Iaspar/ the seconde Saphyre/ the thyrde a Calcedony/ the fourthe an Emeralde/ the fyfte a Sardonix/ the sixte a Sardeos/ the seuenth a Crysolyte/ the eyght a Berall/the nynthe a Topas/the tenth a Crysopzasos/ the eleuenth a Iacyncte/the twelue an Amatist.

D The. xij. gates were. xij. pearles/euery gate was of one pearle/& the strete of the cyte was pure golde/as thozow shynynge glasse. And ther was no temple therin. Foz the Lozde God almyghty and the Lambe are the temple of it/ and the cyte hath no nede of the sonne nether of the mone to lyghten it. Foz the bryghtnes of God dyd lyght it: and the Lambe was the lyght

of it.

of it. And the people which are saued shall walke in the lyght of it: & the kynges of the earth shall bringe their glory vnto it.
Esa. lx. c. And the gates of it are not shut by daye. For there shall be no nyght there. And there shall entre into it none vnclene thinge/ nether what so euer worketh abominacio/ or maketh lyes/ but they only which are written in the lambes boke of lyfe.

¶ The. xxij. Chapter.

A And he shewed me a pure ryuer of water of lyfe/ cleare as Cristall: proceadynge out of the seate of God/ and of the lambe. In the myddes of the strete of it/ and of ether syde of the ryuer was there wood of lyfe/ which bare twolue maner of frutes/ and gaue frute euery moneth: and the leaues of the
Esa. lx. d. wood serued to heale the people with all. And there shall be no moare curse/ but the seate of God and of the lambe shal be in it/ and his seruauntes shall serue him. And they shall se his face/ and his name shall be in their foreheades. And there shall be no nyght there/ and they nede no candle/ nether lyght of the sonne: for the Lorde God geueth them lyght/ and they shall raygne for euermore.

B And he sayde vnto me/ these sayinges are faythful and true. And the Lord God of Saynctes and Prophetes sent his aungell to shewe vnto his seruauntes/ the thynges whiche muste shortly be fulfylled. Beholde I come shortly. Happye is he that kepeth the sayinge of the Prophesy of this boke. I am John which sawe these thynges and hearde them. And when I had hearde and sene/ I fel doune to worshippe before the fete of the
Esa. xlij. b Aungell whiche shewed me these thynges. And he sayde vnto
Esa. xliiij me: se thou do it not/ for I am thy felowe seruaunt/ and the felowe seruaunt of thy brethrē the prophetes and of them which kepe the sayinges of this boke. But worshippe God.

C And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the tyme is at hande. He that doeth euyll let him euyll do styll/ and he whiche is fylthy/ let him be fylthy styll: and he that is ryghteous/ let him be more ryghteous: and he that is holy/ let him be more holy. And behold I come shortly and my rewarde with me/ to geue euery mā accordinge as his dedes shal be. I am Alpha and O mega/ the beginnynge & the ende: the fyrst and the last. Blessed are they that do his cōmaun-

demētes/

demẽtes/that their power may be in the tree of lyfe/and maye entre in thorow the gates into the cytie. For without shall be dogges and inchaũters/and whormongers/ and mortherers/ and ydolaters/and who so euer loueth or maketh lesynges.

D I Jesus sent myne aungel/to testifye vnto you these thinges in the cõgregacions. I am the rote and the generacion of Dauid/ and the bryght morynge starre. And the spirite and the bryde sayde come. And let hym that heareth / saye also come. And let hym that is a thyrst/come. And let who so euer wyll/take of the water of lyfe/ free. Esa.lb.a.

I testyfye vnto euery man that heareth the wordes of the prophesy of this boke: yf any man shall adde vnto these thynges / God shall adde vnto hym the plages that are wrytten in this boke. And yf any man shall mynisshe of the wordes of the boke of this prophesy/God shall take awaye his parte oute of the boke of lyfe/and oute of the holy cytie / and from tho thynges whiche are wrytten in this boke. He whiche testifyeth these thynges sayeth: be it: I come quyckly: Amen. Euen so: Come Lorde Jesu. The grace of our Lorde Jesu Christe be with you all: Amen.

¶ The ende of the newe Testament.

¶ Here folowe the Epistles

taken out of the olde Testament/ Which are red in the church after the vse of Salysbu-rye vpon certayne dayes of the yeare.

¶ The fyrst sondaye in Aduent: the Epistle.

Esa. lj. a. HErken vnto me ye that folowe rygh-teousnes & seke the Lorde. Loke vnto the rocke ye were cut oute of / and to the caue and pyt ye were dygged oute of: Looke vnto Abraham your father/ and vnto Sara that bare you: how I called him only/ and blessed him/ & multiplyed him. For the Lorde hath comforted Syon & hath comforted all that is decayed therin/ & will make hyr wyldernes as a Paradyse/ and hyr deserte as the garden of the Lorde. Joye and gladnes shal be founde therin / with thankesgeuynge and the voyce of prayse. Herken vnto me my people/ & tourne youre eares to me/ my folke. There shall a law go out frō me/ & my iudgement will I stablyshe/ to be a lyght vnto nacions. My rygh-teousnes is nye/ and my saluacion shall go oute/ & myne armes shall iudge naciōs/ and ylondes shall loke for me and shal tarye after myne arme. Lyfte vp your eyes to heauen & beholde the earth beneth. For heauen shal vanysshe away as smoke/ and the earth shall weare away as a vesture/ and the inhabiters therof shall perysshe away after the same maner: but my saluacion shal endure euer/ and my ryghteousnes shall not perysshe. Herken vnto me ye that know ryghteousnes/ and so let the people that haue my lawe in their hartes. Feare not the rebukes of mā/ne-ther faynte for their blasphemyes. For wormes shall eate them as a garment/ and mothes shall deuoure them as it were wol. But my ryghteousnes shall contynewe euer/ and my saluacion from generacion to generacion.

¶ The wensdaye in the seconde weke of Aduent: the Epistle.

zacharie. viij. a. THus sayth the Lord: I will retourne to Syon and wil dwel in the mydle of Jerusalem. And Jerusalē shal be called the cyte of trouth and the hyll of the Lorde Sabaoth & an holy hyll. Thus sayth the Lorde Sabaoth: yet ther shall syt

both olde

both olde men and olde wemē in the stretes of Jerusalem/and men with staues in their handes for the multitude of dayes. And the stretes of the cite shal be fylled with boyes & wenches playeng in the stretes therof. Thus sayth the lorde Sabaoth/ though it shal seme harde in the eyes of the remnaūt of the people that shall be lefte in those dayes/shall it seme harde in myne eyes also/sayth the lorde Sabaoth. Thus sayth the lord Sabaoth:beholde/I will deliuer my people frō the east countre/& frō the lande of the goyng down of the sonne/& wil bringe thē/ that they shal dwel in the middes of Jerusalē. And they shal be my people/& I wil be their God in truthe and righteousnes.

¶ The frydaye next folowinge:the Epistle.

THis sayth the Lorde/vpon the walles of Jerusalem: I haue set kepers which shal neuer cease/nether by daye ner yet by nyght. And ye that stere vp the remembraūce of the Lorde/se that ye pause not/nether let him haue reste vntyll he haue prepared & made Jerusalem glorious in the earthe. The Lorde hath sworne by his ryght hande & by his stronge arme/ that he will not geue thy corne any moare to be eaten of thyne enemyes: and that alientes shall not drynke thy new wyne for which thou hast laboured. But they that fetch it to houlse/shal eate it and shall prayse the Lorde: and they that gathered it/ shall drynke it in the courte of my holye temple. Go from gate to gate/and prepare the waye for the people/ cast vp grauayle and make the waye hygh & clense it of stones/ and set vp a baner for the people. Behold the Lord wyll make it knowen vnto the endes of the worlde. And saye ye vnto the daughter of Syon:beholde he that is thy saueoure/cōmeth/& his rewarde with him/and his worke before him. And they shall be called a people of holynes redemed of the Lorde. And thou shalt be called an haunted cytie and not forsaken. Esa.lxij.c

¶ On the wensdaye in the thyrde weke of Aduent:the Epistle.

THe worde that Esaias the sone of Amos sawe in a vision/ concernynge Juda and Jerusalem. It shall come to passe in the last dayes that the mouse of the houlse of the Lorde shal be set in the tope of the moūtaynes/& shall be lyft vp aboue the hylles:& all nacions shall resorte therto. And muche people Esa. ij.a.

shall go and saye/come and let vs go vp to the hyl of the Lorde and vnto the house of the God of Jacob: that he maye teache vs his wayes/and that we maye walke in his pathes. For out of Syon shall come the lawe/ and the worde of God out of Jerusalem. And he shal be iudge amõge the hethen and tell many nacions their fautes / and they shall tourne their swearde into mattockes/and their speares into sythes. One nacion shal not lyfte vp a swearde agaynst another/nether shall they learne to warre any moare. O house of Jacob come and let vs walke in the lyght of the Lorde.

¶ The Frydaye in the.iij.weke of Aduent.

The Epistle.

Esay.iij.a

THer shall come a rodde out of the stocke of Jesse/ and a braunce shall sprynge out of his rote. And on him shall lyght the spirite of the Lorde: the spirite of wysdom and of vnderstandynge/the spirite of counsell and of strength/the spirite of knowledge and of the drede of the Lorde/ and it shall make him sauer of the feare of the Lorde. And he shall not iudge after the syght of his eyes: nether shall rebuke after the hearyng of his eares. But he shall iudge the causes of the pooze with ryghteousnes/ and shall rebuke with equitie for the humble of the earth. And he shall smyte the earth with the rodde of his mouth/and with the breth of his lyppes shal sleye the wicked. And ryghteousnes shall be the gyrdle of his loynes/and faythfulnes the gyrdle of his raynes.

¶ The wensdaye in the fourthe weke of Aduent.

The Epistle.

Joel. ij.f.

THis sayth the Lorde. Chyldren of Syon be glad & reioyse in the Lorde your God. For he hath geuẽ you the teacher of ryghteousnes/and will make descende vnto you the fyrst rayne and the later/as at the beginnyng. And the barnes shal be full of corne/and the wyne presses shall flower ouer with
Joel.iij. wyne and oyle. ¶ And ye shall knowe that I the Lorde youre God/dwell in Syon my holy mounte. And Jerusalem shal be holye/and ther shall no straũger passe thorow there any more. And at that daye the moũtaynes shal droppe swete wyne/and the hylles shal flowe with mylke/& all the brokes of Juda shall runne with water. And a foũtayne shall go out of the house of the lorde/

the lorde/ & water ỹ ryuer of Sittim. Egypt shall go to ruyne/ and Edom shal be a desert & a wildernes/ which oppressed the chyldren of Juda/ & which seed innocent bloude in their lande. And Juda shall contynue euer/ and Jerusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the Lorde shall dwell in Syon.

¶ Thy frydaye in the. iiij. weke of Aduent:

The Epistle.

SHowte & be glad daughter of Syon for behold I come and dwell in the myddes of the/ sayth the Lorde. And many nacions shal cleaue vnto the Lorde at that daye and shal be my people. And I will dwell in the middle of the/ and thou shalt knowe that the Lorde Sabaoth hath sent me vnto the. And the lorde shall inheret Juda/ which is his parte in the holye grounde/ and he shall chose Jerusalem yet agayne. Let all flesshe holde their peace before the lorde: for he is ryseu oute of his holye temple. zacha. ij. c.

¶ On sayncte John the Euangelistes daye:

The Epistle.

HE that feareth God/ wil do good: and he that kepeth the lawe: shall obtayne wysdome: and she will come agaynst him as an honorable mother/ as a woman yet a virgen shal she receaue him. She shal fede him with the breade of lyfe and vnderstandynge: & the water of wholsome wysdome she shal geue him to drincke. Upon hyr he shal fasten him selfe/ & shall not be bowed/ and on hyr he shal holde him selfe/ & shal not be confounded. And she shall exalt him amonge his neyghboures: & shall open his mouth euen in the thyckest of the congregacion. And she shal fyl him with the spirite of wisdome & vnderstandinge/ and with ỹ garment of glorie shall apparell him. She shal make him ryche with ioye and gladnes and shal enheret him with and euerlastynge name. eccle. xv. a

¶ The. xij. daye: the Epistle.

UP and receaue light Jerusalem: for thy lyght is come/ and the glorie of the lorde is vp ouer the. For beholde/ darckues shall couer the earth/ and a thycke myst the nacions. But the Lorde shall ryse as the sonne ouer the/ and his glorie shal be sene vpon the. And the hethen shall walke in thy lyght/ Esay. lx. a

and the kynges in the bryghtnes that is rysen ouer the. Lyfte vp thyne eyes rounde aboute and se. All these are gathered to gether and are come vnto the. Thy sones shall come from farre/and thy daughters shal be euer by thy syde. Thē thou shalt se/and shalt haue plentye: thyne harte shall wonder and breake oute in ioye/whē the multitude of the sea is turned to the/and the armyes of the hethen are come vnto the. The aboundaūce of Camels shall couer the/with the Dromadaryes of Madian and Epha/and all they of Saba shal bringe golde and frākynsence/and shall preache the prayse of the Lorde.

¶ The next sondaye after the. xij. daye: the Epistle.

Esa. xij. a. I Wyll prayse the O Lorde/that though thou were angrye with me/yet thyne anger is turned/and thou hast cōforted me. Beholde God is my saluaciō: I wil be bolde therfore and not feare. For the Lorde God is my strenght and my prayse wherof I synge/& is become my sauyoure. And ye shall drawe water in gladnes oute of the welles of saluaciō. And ye shal saye in that daye: geue thankes vnto the Lord/call on his name: make his dedes knowen amonge the hethen: remember that his name is hygh. Lyft vp an hygh/singe vnto the Lord/for he hath done excellentlye/and that is knowēn thorowout all the worlde. Crye and showte thou inhabyter of Syon/for great amonge you is the holye of Israel.

¶ On Asshe wensdaye: the Epistle.

Joel. ij. c. AND now therfore sayth the Lorde. Turne to me with all your hartes/in fastinge/wepinge and lamentacion. And teare your hartes/and not youre garmentes/and turne vnto the Lorde youre God. For he is full of mercye and cōpassion/longe yer he be angrye/& great in mercye & repēteth whē he is at the poynte to punisshe. Who can tel whether the Lord will turne & haue compassiō & shall leaue after him a blessinge: Sacrifice & drinck offeringe vnto ỹ Lorde your God. Blowe a trompet in Syon/proclayme fastinge/& call a congregacion. Gather the people to gether/and holde a congregaciō/bringe the elders to one place/gather the younge chyldren and them that sucke the brestes/to gether. Let the brydgrome come out of his chāber/& the bryde oute of her parloure. Let the prestes that minister vnto ỹ lorde/wepe betwene ỹ porche & the altre/

and saye:

and saye/ spare (Lorde) thy people/ and delyuer not thyne enheritaunce vnto rebuke / that the Hethen shulde raygne ouer them. Why shulde they saye amõge the nacions/where is their God? And the Lord enuyed for his landes sake/and had compassion on his people. And the Lorde answered and sayde vnto his people. Beholde/ I send you corne/new wyne and oyle/ that ye shal be satisfied ther with. Nether will I let you be any moare in shame amongest the Hethen.

¶ On the frydaye next folowinge: the Epistle.

CRye with the throte & spare not. Lyfte vp thy voyce as a trompet/and tel my people their offenses/ & the housse of Jacob their synnes. For me they seke daye by daye/ and will knowe my wayes/as a people that doth ryghteousnes/ & hath not forsaken the equitie of their God. They seke of me ryghteous iudgementes and wil drawe nye vnto God. Why haue we fasted & thou hast not loked vpon it/haue vmbled oure soules/ & thou woldest not wyt it. Behold whẽ ye fast/ye can fynde youre owne lustes/and can call cruellye on all your detters. ye fast to lawe and stryue & to smyte with fyst wyckedlye. Fast not as ye now do/to make your voyce to be heard vp an hygh. Shuld it be suche maner of fast that I shuld chose/a daye that a mã shuld hurte his soule? Or to bowe downe his head lyke a bulrusshe? Or to spredе sacke cloth and asshes vnder him? Shuldest thou cal this a fast/ & a daye acceptable vnto ỹ Lorde? Or is not this rather the fast that I haue chosen? To lose wicked bondes/and to vnbynde bondylles of oppression? And to let ỹ bruised go fre? And that ye shuld breake all maner yockes? ye & to breake the bread to the hungerye/ & to bringe the poore that are harbourlesse vnto housse/and when thou seest a naked/that thou clothe him/ and that thon shuldest not withdrawe thy selfe frome helpinge thyne owne flesshe? Then shuld thy lyght breake oute as doth the daye spryngе/ & thyne health shuld shortlye bud oute. And thy ryghteousnes shulde go before the / and the glorye of the Lorde wolde come vpon the. Then shuldest thou call/ & the Lorde shuld answere: thou shuldest crye/and he shulde saye/lo here am I. For I the Lorde thy God am mercyfull. esa.lviij.a

¶ On the wensdaye after the fyrst sondaye in lent: the Epistle.

exo.xxiiij. AND the Lorde sayde vnto Moses: come vp to me into the hyll/ and be there/ and I will geue the tables of stone and a lawe and commaundementes which I haue written/ to teache them. Then Moses rose vp and his minister Iosue/ and Moses went vp into the hyll of God/ and sayd vnto the elders: tarye ye here/ vntyll we come agayne vnto you: and beholde here is Aaron and Hur with you. If anye man haue any matters to do/ let him come to them. When Moses was come vp into the mounte/ a cloude couered the hyll/ and the glorie of the Lorde abode vpon moũte Sina/ and the Lorde couered it sixe dayes. And the seuenthe daye he called vnto Moses out of the cloude. And ỹ fashion of the glorie of the lorde was lyke cõsumynge fyer on the tope of the hyll in the syght of the chyldren of Israel. And Moses went into the mountayne. And Moses was in the mountayne fourtye dayes and fourtye nyghtes.

¶ An other for the same daye: The epistle.

iij.re.xix. IN those dayes came Elyas to Barsabe/ that is in Juda/ and lefte his lad there. And he went into the wyldernes a dayes iorneye/ and came & sat vnder a genaper tree/ and wished to his soule that he might dye/ and sayd: it is now yuough lorde/ take my soule/ for I am not better then my fathers. And as he laye and slepte vnder a genaper tree: beholde/ an aungell touched hun/ and sayde: vp and eate. And he loked vp: and beholde there was at his head a cake baken on the coles & a cruse of water. And he ate and dranke and layde him doune agayne. And the aungell of the Lorde came agayne the seconde tyme/ and touched him/ and sayde: vp and eate/ for thou hast a great waye to go. And he arose and ate and drancke and walked thorow the strength of that meate fourtye dayes & fourtye nyghtes/ euen vnto the mounte of God Horeb.

¶ The frydaye next folowynge: The epistle.

exr. xviij. THis sayth the Lorde. The soule that synneth/ she shall dye. The sone shal not beare parte of ỹ fathers wickednes. The righteousnes of the right shal be vpon him/ & the wickednes of the wycked shal be on him. And yet the wycked yf he turne frõ all his synnes which he dyd/ & kepe all myne ordinaũces/ & do iustlye & righteouslye/ he shal lyue & not dye. None of the synnes that he hath done/ shal be rekened vnto him: In the

righteousnes that he hath done he shall lyue. For I desyer not the death of a synner (sayth the lorde Jehouah) but rather that he shuld tourne from his waye/and lyue. And so yf a ryghteous tourne frō his righteousnes & do wickednes/& shal do lyke vnto all the abominaciōs which a wicked doth/shall he lyue? No/ none of those ryghteousnesses that he dyd shall be remembred. But in the wickednes which he wrought/& in the synne which he dyd/in them shall he dye. But you will saye/the waye of the lorde is not equal. Here I praye you ye housse of Jsrael. Js not my waye equall? and youre wayes rather vnequall. Jf a righteous tourne frō his righteousnes & do wickedlye/& dye therfore: in this wickednes which he dyd/he shal dye. And whē a wicked turneth frō his wickednes & doth iustly & righteouslye/ he shal saue his soule: because he feared & turned frō al his wickednes which he dyd/he shal liue & not dye/sayth ỹ lorde almighty

¶ The wensdaye after the second sondaye in lent: the Epistle.

IN the dayes of Hester/ Mardocheus prayed the Lorde beynge myndfull of all his workes & sayde: Lorde/lorde kynge almightye: for in thy power all thynges are put/ nether is there anye that can resyst thy will/ yf thou haue determined to saue Jsrael. Thou madest heauen & earth/and what so euer is contayned with in the compasse of heauē: thou art Lorde of all/nether is there any that can resist thy maiestye. Thou knowest al thinge/and wottest that it was not of pryde or of spyte/ or anye desyer of glorie that I dyd not worshyp moost proude Amon: for I wolde haue been readye/and that gladlye (for the sauinge of Jrael) to haue kyst euen the steppes of his fete. But I feared least I shuld tourne the glorie of my God vnto a mā/ and feared to worshyp anye mā saue my God. And now Lorde kynge & God of Abraham/haue mercye on thy people: for oure enemyes are mynded to destroye vs and to bringe thyne inheritaūce vtterly to naught. Despice not the porcion which thou deliueredest for thy selfe out of Egypt. Heare my prayer and be mercyfull vnto the parte and inheritaunce/and tourne oure sorow into Joye: that we maye lyue & prayse thy name o Lorde/ and stoppe not the mouthes of them that prayse the. And all Jsrael with lyke mynde and prayer cryed vnto the Lorde/ because that present death was not farre from them. Hest. xiij.

¶ The frydaye next folowinge: The epistle.

ge.xxxvij. AT that tyme Joseph sayde vnto his brother. Heare I praye you a dreame that I dreamed. Beholde we ware makynge of sheues in the feld: and se/ my staffe arose & stode vp right/ and youre sheues stode rounde about and made an obeysance vnto my staffe. Then sayde his brethrē vnto him/ what/ shalt ÿ be oure kynge/ or shalt thou raygne ouer vs? And they hated him ÿ more for his dreame & for his wordes. And he dreamed yet another dreame and tolde it his brethrē. And he sayd: beholde/ I dreamed yet another dreame: Me thought the sonne and the mone & eleuen starres dyd worshyp me. And whē he had tolde it his father and his brethrē/ his father rebuked him and sayde vnto him: what meaneth this dreame whiche thou hast dreamed? shall I come & thy mother and thy brethren and fall on the grounde? And though his brethrē hated him: yet his father kept the thinge in mynde. And when his brethren were gone to pasture their fathers shepe at Sychem/ Israel sayd to Joseph: do not thy brethren fede the shepe at Sychem? come that I maye sende the to them. And he sayde: here am I. And he sayde: go good sone and se whether it be well with thy brethren and with the shepe/ and bringe me worde agayne. And he sent him out of the valeye of Hebron for to go to Sichem. And a man founde him wanderinge in the felde/ and axed him sayinge: what sekest thou? And he sayde/ I seke my brethren: tell me I praye the/ where fede they? And the man sayde: they are departed hence. For I hearde them saye: let vs go to Dothan. And when they sawe him a farre of/ and yer he drue nye them/ they cōtriued to sle him. And they sayd one to another: behold this dreamer cōmeth: But nowe come and let vs kyll him and cast him into some pytte/ and say some cruell beast hath deuoured him/ & let vs se wherto his dreames will come. When Ruben hearde that/ he wolde haue ryd him oute of their handes/ & sayde: let vs not kyl him. And Ruben sayde moreouer/ shed not bloude/ but cast hym into yonder pyt that is in the wildernes/ & laye no handes vpō him: for he wolde haue ryd him oute of their handes/ and delyuered him to his father agayne.

¶ The wensdaye after the thyrd sondaye in lent.

The Epistle.

Thus sayth

THus sayeth the Lorde God. Honoure thy father and mother/that thy dayes maye be prolonged in the lande which thy Lorde God geueth the. Thou shalt not kyll. Thou shalt not breake wedlock. Thou shalt not steale. Thou shalt beare no false witnes agaynst thy neighbour. Thou shalt not couet thy neyghbours house: nether shalt thou couet thy neyghbours wyfe/his mā seruaūt/ his mayde/his oxe/his asse/or ought that is his. And all the people sawe the thundryng & the lyghtnynge/and the noyes of the horne/& how the mountayne smoked. And when the people sawe it/they remoued & stode a farre of/ and sayde to Moses: talke thou with vs and we will heare: but let not God talke with vs/least we dye. And Moses sayde vnto the people/ feare not: For God is come to proue you/and that his feare maye be amonge you/that ye synne not. And the people stode a farre of/and Moses went into the cloude where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. ye haue sene how I haue talked with you oute of heauen. ye shall not make therfore with me Gods of golde: in no wyse shall ye do it. An aulter of earth shalt thou make vnto me/and there offer thy burnt offeringes/ and thy peace offerynges/ and thy shepe and thyne oxen. And vnto all places where I shal put the remēbraunce of my name/ thyther wyll I come vnto the and blesse the. Exo. xx.a

¶ The frydaye next folowynge: The epistle.

IN those dayes when there was no water for the multitude/ they gathered them selues together agaynst Moses and agaynst Aaron. And the people dyd chyde with Moses and spake saying: would God we had perished when oure brethren perished before the Lorde. Why haue ye brought the cōgregacion of the Lorde into this wyldernes/that both we and oure catel shuld dye here? wherfore lede ye vs out of Egypt/to bringe vs vnto this vngracious place/which is no place of sead/ ner of fygges/ ner of vynes/ ner of pome garnardes/ nether is there any water to drynke? And Moses and Aaron wēt from the cōgregacion vnto the dore of the tabernacle of witnes/ and fell on their faces: & the glorie of the Lorde appered vnto them. And the Lorde spake vnto Moses saying: take thy staffe/& gather thou & thy brother Aaron/ the cōgregacion together/and Nūe.xx.a

saye vnto the rock before their eyes/ that he geue forth his water. And thou shalt bring them water out of the rocke/ & shalt geue the company drynke/ and their beastes also. And Moses toke the staffe from before the Lorde as he commaunded hym. And Moses & Aaron gathered the congregacion together before the rocke/ & he sayde vnto them/ heare ye rebellious/ must we fetch you water out of this rocke? And Moses lyfte vp his hande with his staffe/ and smote the rocke two tymes/ and the water came oute abowndantly/ and the multitude dranke/ and their beastes also. And the Lorde spake vnto Moses & Aaron: because ye beleued me not/ to sanctifie me in the eyes of the chyldren of Israel/ therfore ye shall not bringe this cōgregacion into the lande whiche I haue geuen them. This is the water of stryfe/ because the chyldrē of Israel stroue with the Lorde/ and he was sanctifyed vpon them.

¶ The wensdaye after the .iiij. sondaye in lent: The epistle.

Esa. i. c. THis sayth the Lorde God. Washe and be cleane: put awaye the wyckednes of youre ymaginacions out of my sight. Cease to do euyll & learne to do well. Study to do righteously & helpe the oppressed. Aduenge the fatherlesse/ and defende the cause of wydowes. Come/ let vs shewe eche his grefe to other & make an atonemēt sayth the Lorde. And so though youre synnes be lyke to purple/ they shal be made as whyte as snowe/ and though they be as reed as skarlet/ they shal be made lyke whyte woll. If ye wyll agree & herken/ ye shall eate the beast of the lande sayth the Lorde God.

¶ Another for the same daye.

eze. xxxvj THus sayth the Lorde. I wyll sanctifye my name that is defyled amonge the Hethen. Whiche ye haue defyled amonge them/ that the hethen may know that I am the Lorde (sayth the Lorde Iehouah) when I am sanctifyed vpon you in their sight. And I will take you from the hethen/ & will gather you out from all landes/ & will bringe you into our owne countre. And I will poure pure water vpō you/ and ye shall be clensed from all vnclennesses/ and from all your ydoles. I will clense you. And I will geue you a newe harte/ and will put a newe spyrete in you. And wyll take awaye that stonye harte oute of youre flesshe/ and geue you a flesshye harte. And I will put my

spyrete

spyete in you / and wyll make that ye shall walke in myne ordinaunces and kepe my lawes and do them. And ye shall dwel in the lande which I gaue youre fathers. And ye shall be my people/and I wyll be youre God.

¶ The frydaye after the.iiij.sondaye in lent. The epistle.

IN those dayes it chaũsed that the sone of the wyfe of the housse was sicke/and the sicknes was so great that there remayned no breth in him. Then she sayde to Helyas:what haue I to do with the/thou mã of God?-Dydest thou came to me/ that my synne shulde be kept in mynde and to sle my sone?- And he sayde vnto hyr: geue me thy sone / and he toke hym oute of hyr lappe/and caryed him vp into an hygh chamber/where he him selfe dwelt/and layde him on the beed. And he called vnto the Lorde and sayde: o Lord my God/hast thou dealt so cruelly with the wydowe with whome I sugiourne/as to kyll hyr sone: And he measured the chylde thre tymes/& called vnto the Lorde and sayde: Lorde my God/ let this thyldes soule come agayne into hym. And the Lorde harkened vnto the voyce of Helyas / and the chyldes soule came agayne into hym / and he reuiued. And Helyas toke the chylde & caryed him doune oute of the chamber into the housse/& delyuered him to his mother. And Helyas sayde:se/thy sone is alyue. Then sayde the womã to Helyas: now I knowe that thou art a mã of God/ and that the Lorde is truly in thy mouth. iij. Reg. xvij.

¶ The wensdaye after the.v.sondaye in lent. The epistle.

AT that tyme the Lorde spake to Moses sayinge: speake vnto ỹ whole multitude of the chyldrẽ of Israel/and saye to them: I am the Lorde youre God. ye shal not steale ner lye/ ner deale falsly one with another. ye shall not swere by my name falsly / that thou defyle not the name of thy God: I am the Lorde. Thou shalt not begyle thy neyghboure with cauyllacions / ner robbe him violently: nether shall the workemans laboure abyde with the vntyll the mornynge. Thou shalt not curse the deffe ner put a stomblynge blocke before the blynde: but shalt feare thy God. I am the Lorde. ye shall do no vnrighteousnes in iudgement. Thou shalt not fauer the poore ner honoure the myghtye / but shalt iudge thy neyghboure ryghteously. Thou shalt not goo vp and doune a false preuye accusar amonge Leui. xix.a

amonge the people/nether shalt thou healpe to shed the bloude of thy neyghboure. I am the Lorde. Thou shalt not hate thy brother in thyne harte / but shalte in anye wyse rebuke thyne neyghboure/that thou beare no synne for his sake. Thou shalt not aduenge thy selfe/ nether beare hate in mynde agaynst the chyldren of thy people / but shalt loue thyne neyghboure euen as thy selfe. I am the Lorde. Myne ordinaunces shall ye kepe sayth the Lorde almighty.

¶ The frydaye after the.v.sondaye in lent. The epistle.

Iere. xvij IEremias sayde: Lorde all that forsake the/shall be ashamed. And they that departe from the/ shal be wrytten in the earth. For they haue forsaken the Lorde that is the fountayne of the waters of lyfe. Heale me Lord/ & I shal be whole: saue me Lord and I shal be safe: for thon arte he that I prayse. Beholde they saye vnto me: where is the worde of the Lorde: Let it come to passe / and I enforced not to be a shepearde that shoulde not folowe the: and the daye of destruccion haue I not desyred/thou knowest. And that proceaded oute of my mouth was right in thy syght. Be not terrible vnto me Lord/for thou arte my trust in the euyll daye. Let them that persecute me be confounded/ & let not me be confounded. Let their hartes fayle them/and let not myne harte fayle. Bringe vpon them an euyll daye/and bruse them agayne and agayne.

¶ The wensdaye after palme sondaye.

The Epistle.

Esa.liij.d ESayas sayde/ Lorde/ who beleueth oure sayinges/ and the arme of the Lord/to whom it is opened: He came vp as a spraye before him/and as a rote out of a drye lande. There was nether fashyon or bewtye on him. And when we loked on hym/there was no goodlynes that we shuld lust after him. He was despysed and cast out of mẽnes cõpanye/ and one that had suffered sorowe/ & had experiẽce of infirmitie: & we were as one that had hyd his face from him. He was so despysable/ that we estemed him not. Truely he toke vpon him oure deseases/ & bare oure sorowes. And yet we counted him plaged /and beaten/ and humbled of God. He was wounded for oure transgression/ and bruised for oure iniquities. The correccion that brought vs peace/was on him/ & with his strypes we were healed. And we went all

went all of vs astraye as shepe/ & turned euery man his waye: and the Lorde put on him the wickednes of vs all. He suffered wronke and was euyll entreated/ & yet opened not his mouth: he was as a shepe ledde to be slayne/and as a lambe before his sherer/he was domme & opened not his mouth. By the reason of the affliccion/he was not estemed: & yet his generacion who can nombre? Though he be taken frō the earth of liuyng men. For my peoples transgression he was plaged. He put his sepulchre with the wicked/ & with the ryche in his death: because he dyd none iniquitie/nether was gyle founde in his mouth. And yet the Lorde determyned to bruse him with infirmities. His soule geuynge hyr selfe for transgression/he shall se seed of longe cōtinannce/ & the wyll of the Lorde shal prosper in his hande. Because of the labour of his soule/he shall se and be satisfyed. With his knowledge/he beynge iust/ shal iustifye my seruauntes and that a great nombre: and he shal beare their iniquities Therfore I wyl geue him his parte in many/ and the spoyle of the myghtie he shal deuyde: because he gaue his soule to death/ and was nombred with the treaspasers/and he bare the synne of many/and made intercession for transgressors.

¶ On good frydaye: The Epistle.

AND the Lorde spake vnto Moses & Aaron in the lande of Egypt saying: this moneth shal be your chefe moneth: euē the fyrst moneth of ỹ yere shal it be vnto you. Speake ye vnto all the felowshippe of Israel sayinge: that they take the tenthe daye of this moneth to euery housholde a shepe. If the housholde be to fewe for a shepe/then let him & his neyghbours that is next vnto his housse/take accordynge to the nombre of soules/and counte vnto a shepe accordinge to euery mānes eatynge. A shepe with oute spot/and a male of one yere olde shall it be/and from amonge the lambes & the gotes shall ye take it. And ye shall kepe him inwarde vntyll the. xiiij. daye of the same moneth. And euery mā of the multitude of Israel shall kyll him aboute euē. And they shall take of the bloud and strick it on the two syde postes and on the vpperdore post of the housses wherin they eate him. And they shall eate the flesshe the same nyght/rosted with fyer/and with vnleuended breade/ and with soure erbes they shall eate it. Se that ye eate not therof soden Exo. vij.

in water/

in water/but rost with fyer: both head/fete and purtenaũce to gether. And se that ye let nothyng of it remayne vnto the mornynge: yf ought remayne/burne it with fyer. Of this manner shall ye eate it: with youre loynes gyrded/and shoes on youre fete/ and youre staues in youre handes. And ye shall eate it in hast / for it is the Lordes passe ouer.

¶ The last sondaye after Trinite sondaye: the Epistle.

Jeremie. xxxiij.b. BEholde the dayes wil come sayth the Lorde/that I wil stere vp vnto Dauid a ryghteous braunche/and he shall raygne a kynge/and shal be wyse/and shall do equitie & iustice in the earth. And in his dayes Juda shal be safe/ & Israel shall dwell without feare. And this is the name that they shall call him the Lord oure righteousnes. Wherfore beholde the dayes wyll come sayth the Lorde/ye shall no moare saye/as sure as the Lorde lyueth/ that brought the chyldren of Israel oute of the lande of Egypte. But as sure as the Lorde lyueth whiche delyuered and brought the seed of the house of Israel oute of the lande of the north / and from all landes whyther I truste them: And they shall dwel in their owne lande sayth the Lorde God almyghtye.

¶ On the wensdaye in the ember weke afore Mighelmas:

The Epistle.

Amos. ix.a. THus sayth the Lorde God/beholde the daye will come sayth the Lorde/that ỹ earar shall ouertake the reper/ and the treader of grapes / the sower of seed. And the mountaynes shall drope swetnes/and the hylles shal be herable. And I will turne the captiuite of my people Israel/and they buylde the cities that are fallen in dekeye/and shall inhabyt them/and shall plant vyneyardes/and dryncke of the wyne of them/and shall make gardens/and eate of the frutes of them. And I will plant them in their owne lande/and they shall not be any more pucked oute of their lande whiche I haue geuen them/ sayeth the Lorde thy God.

¶ The frydaye in the Ember weke before Mighelmas: the Epistle.

Ozee. xiiij.b. TUrne Israel vnto the Lord thy God: For thou art fallen for thy wyckednesses sake. Take wordes with you/ and turne vnto the lorde. And saye vnto him: remyt al wickednes and

nes and geue good thynges/and we wyll paye the openly that we haue promysed with oure lippes. Assur shal not saue vs/nether will we ryde on horsses:nether will we saye to the workes of oure own handes/ye are oure Godes/for thou hast compassion on the fatherlesse. I will heale their disobedience/and will loue them of myn owne accorde: for my wrath is ceased from them. I wil be a dew to Israel/& he shall florysshe as a lilee/and stretch out his rotes at Libanon. His braunches shall rũne out abroade/and as an olyue tree shal his glorie be/and his sauoure as Libanon. They that shall turne and syt in his shadowe/shal lyue with corne/and florisshe as a vyne. His renoune shal be as the wyne of Libanon. Ephraim what haue I any moare to do with ydoles? I haue heard hym and loked on him. I wil be as a grene fyrre tree/& of me shall thy frute be founde. Who is wyse to vnderstande these thynges and hath wyt to perceaue them? For the wayes of the Lorde are straycght/ and the ryghteous shall walke in them:but the wycked shall stomble in them.

Here after folowe the Epistles of the Sayuctes which are also taken oute of the olde Testament.

On sayuct Nicolas daye. The epistle.

Beholde an excellent Preste which in his dayes pleased God/ and was found righteous / and in tyme of wrath made an atonement: Lyke to him there is not founde that kept the law of the most hyghest. And he was in couenaũt with him/and in his flesshe he wrote the couenaũt/ and in tyme of temptacion he was founde faythfull. Therfore he made him a couenaunt with an othe/ that nacions shulde be blessed in his syght/and that he shulde be multiplied as the dust of the earth. He knewe him in his blessynges/and gaue him an inheritaũce. And he kept him thorowe his mercye / that he founde grace in the eyes of God an euerlastynge couenaunt dyd he make him/ and gaue him the offyce of the hyghe preste. He made him happye in glorie. In fayth and in his softenes/he made him holye/ and chose him oute of all flesshe. Ecclesia. xliiij.

On the concepcion of oure ladye: The epistle.

As a vyne/

Ecclesia. xxiiij.c. AS a vyne/so brought I forthe a sauoure of swetnesse. And my flowres are the frute of glorie & ryches. I am the mother of bewtifull loue and of feare/and of knowledge/of holye hope. In me is all grace of lyfe/and truthe. And in me is all hope of lyfe & vertue. Come vnto me all that desyer me/and be fylled with the frutes that sprynge of me. For my spirite is sweter then honye / and myne inheritaūce passeth honye or honye combe. The remembraunce of me/is for euer & euer. Then that eate me shall honger the moare/and they that drincke me shal thyrst the moare. He that herkeneth to me/shal not be ashamed/& he that worketh by my coūcel/shall not synne. And they that bringe me into lyght/shall haue eternall lyfe.

¶ On candelmas daye: the Epistle.

mala. iij. a BEhold/I sende my messenger which shall prepare ỹ way before me. And sodenly shall the Lorde whome ye seke/ come vnto his temple/ & the messenger of the couenaūt whome ye desyer. Beholde he cōmeth sayth the Lorde Sabaoth. Who shal endure in the daye of his commynge/ or who shal stande to beholde him? For he is as tryinge fyer/and as the erbe that fullers scoure with all. And he shall syt tryenge and purgynge siluer/ and shall purifye the sones of Leui/ and shall fyne them as golde and syluer. And they shall bringe vnto the Lorde an offerynge with ryghteousnes. And the sacrifyce of Juda and of Jerusalem shall be delicious vnto the Lorde/ as in the olde tyme and the yeres that were at the begynnynge.

¶ On the annunciacion of oure ladye which is oure ladye daye in lent: the Epistle.

Esa. vij. b AND the Lorde spake to Achas sayinge: Axe the a signe of the Lorde thy God/frome a lowe benet/or frome an hygh aboue. But Achas answered: I wyll not axe/ nether will tempte the Lorde. And the Prophet sayde: Herken ye of the houlse of Dauid: Is it so small a thynge for you/to be greuous to men/but that ye shulde also be paynfull vnto my God? Neuerthelater yet the Lorde/he will geue you a signe: Beholde a virgyn shal be with chylde and shal beare a sone/& shall call his name Emanuel. He shall eate butter and honye/ that he maye haue vnderstandynge to refuse euyll/and to chose good.

¶ On S. Philips and James daye: the Epistle.

Then

THen shall the ryghteous stande with great constancie agaynst them that vexed them/& take awaye that they had laboured for. When ỹ wicked shal se that/they shal be troubled with horrible feare/and shall wonder at the soden and vnloked for victorie/and shall saye in them selues/repentinge and sorowinge for anguysshe of hart. These be they which we somtyme mocked and iested on. We were oute of oure wittes/and thought their lyuynge madnes/& their ende to be without honoure. But beholde/ how they are counted amõge the chyldrẽ of God/& haue their inheritaunce amonge the saynctes. sapi.v.ij.b.

¶On the natuite of S. John Baptistes daye.

The Epistle.

THus sayth the Lorde. Herken ye yles vnto me/and geue hede ye people that are a farre. The Lorde called me out of the wombe/and made mẽcion of my name when I was in my mothers bowels. And he made my mouth lyke a sharpe sweard. In the shadowe he hyd me with his hand. And he made me as an excellent arow/& hyd me in his quyuer. And as he sayd to me: thou art my seruaunt O Israel/in whom I wil be glorified. And I sayde: I laboure in vayne & spẽde my strengthe for nought/& vnprofitably. How be it my cause I commyt to the Lorde/and my trauayle vnto my God. And nowe sayth the Lorde that formed me in the wombe/to be his seruaunt to brynge Jacob agayn vnto him: but they wold not be brought. And I was glorified in the sight of the Lorde/& my God was my strength. And he sayd/it is a smal thyng that thou shuldest be my seruaunt to stere vp the trybes of Jacob/ and to restore agayne the desolate of Israel. But I haue made the a lyght to the Gentyls / that my saluacion maye go vnto the ende of the worlde. Thus sayth the Lorde ỹ redemer and his holy of Israel vnto the despised soule & abhorred gentyle/and to the seruaunt of rulers/kynges shall se/and rulers shall stande vp and shall worshipe/because of the Lord which is faythfull/and of the holy of Israel/which hath chosen the. Esa. xlix.

¶On the visitacion of oure lady: The epistle.

I Am the floure of the felde/and lylyes of the valeyes. As the lylye amonge the thornes/so is my loue amonge the daughters. As the apple tree amõge the trees of the wood/so is my Cãti.y.a.

is my beloued amonge the sones. In his shadowe was my desyer to syt/for his frute was swete to my mouthe. He brought me into his wyne seller: and his behauer to mewarde/ was louely. Beholde my beloued sayde to me: vp and hayst my loue/ my bewtyfull and come/ for nowe is wynter gone / and rayne departed and past. The floures apeare in our countre/ and the tyme is come to cut the vynes. The voyce of the turtle doue is hearde in oure lande. The fygge tree hath brought forthe hyr fygges/ and the vyne blossoms geue a sauoure. Up my loue and bewtifull and come my loue/ in the holes of the rocke and secret places of the walles. Shewe me thy face and let me heare thy voyce/ for thy voyce is swete and thy fashion bewtifull.

¶ On sayncte Marye Magdalens daye: The epistle.

Pro. xxxi. A Womā of power and vertue/ yf a man coulde fynde: the valewe of hyr were farre aboue pearles. The harte of hyr husbande trusteth in hyr/ that he nedeth not spoyles. She rendereth him good and not euyll al the dayes of hyr lyfe. She sought woll and flax and dyd as hyr hādes serued hyr. She is lyke a merchaūtes shyp that bringeth hyr vytayles from farre. She ryseth yer daye and geueth mete to hyr household/ and fode to hyr maydens. She consydered a grounde and bought it/ and of the frute of hyr handes planted a vyne. She gyrded hyr loynes with strēgth and couraged hyr armes. She perceaued that hyr huswyfrye was profytable/ and therfore dyd not put out hyr candle by nyght. She set hyr fyngers to the spindle/ & hyr hādes caught holde on the dystaffe. She opened hyr hand to the poore/ and stretched oute hyr handes to the nedye. She feared not least the colde of snowe shuld hurte hyr house/ for all hyr household were doble clothed. She made hyr gaye ornamētes: of bysse and purple was hyr apparel. Hyr husband was had in honoure in the gates/ as he sat with the elders of the lande. She made lynnē and solde it/ and delyuered gyrdelles to merchauntes. Strength/ and glorye were hyr rayment/ & she laughed in the later dayes. She opened hyr mouth with wysdom and the law of ryghteousnes was on hyr tounge. She had an eye to hyr housholde/ & eate not bread ydlie. Hyr chyldrē arose and blessed hyr/ and ayr husband cōmended hyr. Many daughters haue done excellentlye/ but thou hast passed them all. Fa-

uoure

uoure is a deceauable thinge/and bewtie is vanitie. But a womā that feareth God/she shal be praysed. Geue hyr of the frute of hyr handes/and let hyr worckes prayse hyr in the gates.

¶ On the assumpcion of oure lady: The epistle.

IN all those thinges I sought rest: & in some mānes inheritaūce wolde haue dwelt. Then the creator of all thinge cōmaunded and sayde vnto me: and he that created me/dyd set my tabernacle at rest/ & sayde vnto me/dwell in Jacob/& haue thyne inheritaunce in Jsrael/ and rote thy selfe amonge myne elect. From the beginnynge and before the world/was I created/and vnto the worlde to come/ wyll I not cease: and before him haue I ministred in the holye habitacion. And so in Syon was I settled/ and in the holye cyte lyke wyse I rested/ and in Jerusalem was my power. And I roted my selfe in an honorable people/which are the Lordes parte/& he their inheritaunce/and amonge the multitude of saynctes I helde me fast. As a Cedar was I lyft vp in Libanon: & as a Cypers tree in moūte Hermon. As a palme tree was I exalted in Cades/ & as roseplantes in Hierico. As a bewtyfull oliue tree in the feldes/and as a plantayne tree was I exalted vpon the waters. In ỹ stretes I gaue an odoure as synamō and balme that smelleth wel: and gaue an odoure of swetnes as perfect myrre. Ecclesiastici. xxiiij.a.

¶ On the natiuite of oure ladye. The epistle as is afore on the concepcion of oure lady. Ecclesiastici. xiiij.

¶ On S. Matthewes daye the Apostle. The epistle.

THe similitude of the faces of the foure beastes: the face of a mā and the face of a lyon on the ryght hande of the foure of them. And the face of an oxe/and the face of an egle on the lyfte hande of the foure of them. And their faces and their wynges stretched oute aboue an hygh. Eche had two wynges coupled together/ & two that couered their bodyes. And they went all straycght forwarde. And whyther they had lust to go/ thyther they went/ and tourned not backe agayne in their goynge. And the similitude of the beastes and the fashion of them was as burnynge coles of fyer/and as fyer brandes/walkinge betwene the beastes. And the fyer dyd shyne/ and oute of the fyer proceaded lyghtenyng. And the beastes rāne and retourned after the fashion of the lyghtenynge. Ezechielis. j. c.

On saynct

¶ On saynct Luke daye. The Epistle as is aboue on saynct Matthewes daye the Apostle. Ezechie.j.

¶ On saynct katheryns daye: the Epistle. Ecclesiastici.li.a.

Eccle.li.a

I Shall prayse the (o Lorde my kynge) and extoll the my God and saueoure. I shall magnifye thy name/ for thou art become my helper & defender/delyuerynge my bodye from destruccion/and from the snare of the slaunderous tounge and frō lyenge lyppes/thou art my helper agaynst myne enemyes. And thou haste delyuered me accordynge to the ryches of thy glorious mercye frō the rorynge lyons gappyng for their praye euen from the handes of men sekynge my lyfe and frō the open mouth of stronge tribulaciōs which compassed me aboute/from the myddes of the consumynge flame that closed me in/ so that in the myddes of the fyer was I not brent. Frō the depe belly of hell & from a wycked and lyenge tounge. From an vnrighteous kynge and from a fylthye tounge. My soule therfore shall prayse the Lord vnto my death/for I was almost in my graue. They came compasyng rounde aboute me / and there was none to healpe me/ I loked for mānes healpe: but there was none. Then remembred I thy mercye (o Lorde) and thy workes frome the begynnynge/ for it is thou Lorde that delyuerest men abydynge the takynge them vp out of the handes of the Gentyls.

11 NO 54

¶ Here ende the Epistles of the Olde Testament.

¶ This is the Table where in ye shall fynde the Epistles and the Gospels/after the vse of Salysburye.

FOr to fynde them the soner / so shall ye seke after these Capitall letters by name: A.B.C. D. whiche stande by the syde of this boke/alwayes On or vnder the letter ther shall ye fynde a crosse ✠ where the Pistle or the Gospel beginneth/and where the ende is/there shall ye fynde an halfe crosse. ✠

¶ And the fyrst lyne in this table alwaye is the Pistle/and the seconde lyne is alwaye the Gospell.

¶ On the fyrst Sondaye in the Aduent.

This also we knowe I meane the season. Roma.xiij.D
When they drewe nye vnto Jerusalem. Mat.xxj.A

On the wensdaye.

Be pacient therfore brethren vnto the cõmynge. Jaco.v.B
The beginnynge of the Gospell of Jesu Christ. Mar.i.A

On the frydaye.

Esaie the.lj. Chapter. A
Jo those dayes John the Baptist came. Mat.iij.A

¶ On the.ij. Sondaye in the Aduent.

What so euer thinges are written afore tyme. Roma.xv.A
And ther shal be signes in the sonne. Luce.xxj.D

On the wensdaye.

zacharie the.viij. Chapter. C
Verely I saye vnto you amonge the chyldren. Mat.xj.B

On the frydaye.

Esaie the.lxij. Chapter. C
John bare witnes of him and cryed sayinge. John.i.C

¶ On the.iij. Sondaye in the Aduent.

Let men this wyse esteme vs euẽ as the minist. i.Cor.iiij.A
When John beinge in prison hearde the workes. Mat.xj.A

On the wensdaye.

Esaie the.ij. Chapter. A
And in the.vj. moneth the aungel Gabriel was sent Luc.i.C

On the frydaye.

The Table.

Esaie the.xj.Chapter. a
Mary arose in those dayes and went into the. Luke.i.d

¶On the.iiij.Sondaye in the Aduent.

Reioyce in the Lorde all waye/& agayne I saye. Phil.iiij.a
And this is the recorde of John when the Iewes. John.i.d

On the wensdaye.

Johel the.ij.and.iij.Chapter. d
And this rumor of him went forth. Luke.vij.c

On the frydaye.

zacharie the.ij.Chapter. d
Take hede of the pharises/& beware of the leuē. Mar.viij.b

¶In the Christmas euen.

Paul the seruaunt of Iesus Christ/called to be. Roma.i.a
Whē his mother Mary was betrouthed to Joseph. Mat.i.c

¶In the Christmas nyght at the.i.masse.

For the grace of God that bringeth saluacion. Tit.ij.c
And it chaunsed in those dayes. Luke.ij.a

At the second masse.

But after that the kyndnes & loue of oure saueoure. Tit.iij.b
The shepherdes sayde one to another:let vs go euē. Lu.ij.c

At the thyrd masse.

God in tyme past diuersly and many wayes. Heb.i.a
In the beginnynge was the worde/and the worde. Joh.i.a

¶On saynct Steuens daye.

And Steuen full of fayth and power dyd great. Actu.vj.b
Wherfore beholde I sende vnto you prophetes. mat.xxiij.d

On saynct John Euangelist daye.

Ecclesiast.the.xv.Chapter. a
Folowe me/Peter tourned aboute/and sawe that. Joh.xxj.e

On the chyldermasse daye.

And I loked/and lo a lambe stode on the mount. Reue.xiiij.a
Beholde the aungel of the Lord appered to Joseph. Mat.ij.c

¶On the Sondaye after christmasse.

And I saye that the heyre as longe as he is a. Gala.iiij.a
And his father & mother meruelled at those thinges. Lu.ij.a

¶On the Newe yeres daye.

For the grace of God that bringeth saluacion vnto. Tit.ij.c
And when the eyght daye was come that the chylde. Lu.ij.c

On the

The Table.

¶ On the twelfe euen

For the grace of God that bringeth ſaluacio vnto all. Tit.iij.c
When Herode was dead/beholde an aungell. Mat.ij.d

On the twelfe daye.

Eſaie the.lx.Chapter. a
When Jeſus was borne at Bethleem in Jewry/in. Mat.ij.a

¶ On the fyrſt Sondaye after twelfe daye.

Eſaie the.lx.Chapter. a
The nexte daye/John ſawe Jeſus cõmynge vnto Joh.i.e

¶ On the.ij.Sondaye after twelfe daye.

I beſeche you therfore brethrẽ by the mercifulnes. Rom.xij.a
And when he was.xij.yere olde/they went vp to. Luce.ij.g

On the wenſdaye.

Brethren my hartes deſyre & prayer to God for. Roma.x.a
When Jeſus had hearde that John was taken. Mat.iiij.c

On the frydaye.

Let euery ſoule ſubmyt him ſelfe vnto the aucto. Ro.xiij.a
And Jeſus returned by the power of the ſpirit into Lu.iiij.b

¶ On the.iij.Sondaye after twelfe daye.

Seynge that we haue diuers gyftes accordyng. Rom.xij.b
And the thyrd daye was ther a mariage in Cana John.ij.a

On the wenſdaye.

This is a true ſayinge/& by all meanes worthy i.Tim.i.c
And he departed thence/& came into his owne Mar.vj.a

On the frydaye.

For I knowe/& am full certifyed in the Lorde. Rom.xiiij.c
And he came into Capernaum a cyte of Galile Luce.iiij.e

¶ On the.iiij.Sondaye after twelfe daye.

Be not wyſe in youre owne opinions.Recõpence. Rom.xij.d
When he was come doune from the mountayne Mat.viij.a

On the wenſdaye.

I beſeche you brethreu for oure Lorde Jeſus Rom.xv.d
And he entred agayne into the ſynagoge & there Mar.iij.a

On the frydaye.

Are ye not ware that ye are the temple of God i.Cor.iij.d
And Jeſus went aboute all Galile/teachinge in Mat.iiij.d

¶ On the.v.Soudaye after twelfe daye.

Owe nothinge to any mã/but to loue one another. Ro.xiij.b

And he entred into a shippe and his disciples. Mat.viij.c
On the wensdaye.
As concernynge the thinges wherof ye wrote i.Cor.vij.a
It chaunsed as they wēt in the waye/a certayne. Luk.ix.g
On the frydaye.
Let euery man abyde in the same state wher. i.Cor.vij.d
And they brought chyldrē to him/ that he shuld Mar.x.b
¶On the.vj.Sondaye after twelfe daye.
Now therfore as elect of God/holy & beloued. Colos.iiij.b
The kyngdome of heauen is lyke vnto a man. Mat.xiij.d
On the wensdaye.
I exhorte therfore that aboue all thynges i.Tim.ij.a
A certayne man had two sones/and came. Mat.xxj.c
Septua= When the weddynge goeth oute.
gesima. Perceaue ye not how that they which runne. i.Cor.ix.d
For the kyngdome of heauen is lyke vnto. Mat.xx.
On the wensdaye.
If oure Gospell be yet hyd amonge them. ij.Cor.iiij.a
And they departed thens/& toke their iorney. Mat.ix.e
On the frydaye.
Seynge then that we haue the same spyrite. ij.Cor.iiij.a
He that is not with me/is agaynst me. Mat.xij.c
Sexage= ¶On the Sondaye.lx.
sima. For ye suffre foles gladly because that ye your. ij.Cor.xj.d
When muche people were gathered to gether. Luc.viij.a
On the wensdaye.
I call God for a recorde vnto my soule/that. ij.Cor.ij.a
And he began agayn to teache by the sea syde. Mar.iiij.a
On the frydaye.
Seynge then that we knowe how the Lorde. ij.Cor.v.b
When he was demaunded of the pharises. Luke.xvij.e
quinqua= ¶On the Sondaye.l.
gesima. Though I speake with the tounges of men. i.Cor.xiij.a
He toke vnto hym the twelue & sayde vnto them. Luc.xviij.k
On the wensdaye.
Johel the.ij. Chapter. c
Moreouer when ye faste be not as the ypocrites. Mat.vj.c
On the frydaye.

The Table.

Esaie.the.lviij.Chapter. a
ye haue hearde how it is sayde/thou shalt loue. Mat.v.g
¶On the fyrst Sondaye in lent.
We as helpers therfore exhorte you/that ye. ij.Cor.vi.a
Then was Jesus led awaye of the spirit into. Mat.iiij.a
On the wensdaye in the.iiij.tymes
Exodi the.xxiij.Chapter. iij.Reg.xix.c
Then answered certayne of the scribes & of the. Mat.xij.d
On the frydaye.
Ezechielis the.xviij.Chapter. a
After that ther was a feast of the Jewes/& Jesus John.v.a
¶On the.ij.Sondaye in lent.
Furthermore we beseche you brethren/and i.Tessa.iiij.a
And Jesus went thence and departed in the Mat.xv.c
On the wensdaye.
Hester the.xiij.Chapter. c
And Jesus ascended to Jerusalem and toke the Mat.xx.c
On the frydaye.
Genesis the.xxxvij.Chapter. b
Herkē another similitude. Ther was a certayne Mat.xxj.d
¶On the.iij.Sondaye in lent.
Be ye folowers of God as deare chyldrē/& walke Ephe.v.a
And he was castynge out a deuyll which was Luce.xj.c
On the wensdaye.
Exodi the.xx.Chapter. c
Then came to Jesus scribes and pharises from. Mat.xv.a
On the frydaye.
Numeri the.xx.Chapter. a
Then came he to a cite of Samaria called Sichar Joh.iiij.a
¶On the.iiij.Sondaye/half lent.
For it is writtē that Abraham had two sones Gala.iiij.c
After these thinges Jesus went his waye ouer. John.vj.a
On the wensdaye.
Ezechiel the.xxxvj.Chapter/and Esaie.i. e
And as Jesus passed by/he sawe a mā which was. John.ix.a
On the frydaye.
iij.Regum the.xvij.Chapter. c
A certayne man was sycke named Lazarus. John.xj.a

The Table.

¶ On the .v. Sondaye in lent.

But Chriſt beynge an hygh prieſte of good thinges. Heb.ix.c
Which of you can rebuke me of ſynne. If I ſaye ỹ. Joh.viij.f

On the wenſdaye.

Leuitici the.xix. Chapter. c
And it was at Jeruſalem the feaſt of the dedicacion Joh.x.e

On the frydaye.

Hieremie the.xvij. Chapter. b
Then gathered the hygh prieſtes and the phariſes Joh.xj.f

¶ On the Palme Sondaye.

Let the ſame mynde be in you that was in Chriſt. Phi.ij.a
ye knowe that after two dayes ſhal be eaſter. Mat.xxvj.a

On the wenſdaye.

Eſaie the.liij. Chapter. d
The feaſt of ſwete bread drue nye which is called Lu.xxij.a

On the frydaye.

Exodi the.xij. Chapter. a
When Jeſus had ſpoken theſe wordes he went Joh.xviij.a

On Eaſtereuen.

If ye be then rylen agayne w̄ Chriſt/ſeke theſe Coloſſy.iij.a
The ſaboth daye at euen which dawneth the Mat.xxviij.a

¶ On eaſterdaye.

Pourge therfore the olde leuen that ye maye be. i.Cor.v.c
Mary magdalen/and Mary Jacobi and Salo. Mar.xvj.a

On the mondaye.

Which preachinge was publiſhed thorowout al. Actu.x.f
And beholde two of them went that ſame daye. Lu.xxiiij.c

On the teuſdaye.

ye men and brethren chyldren of the generacion. Act.xiij.e
Jeſus him ſelfe ſtode in the myddes of them. Lu.xxiiij.f

On the wenſdaye.

ye men of Iſrael why maruayle ye that this/or. Actu.iij.b
After that Jeſus ſhewed him ſelfe agayne at the. Joh.xxj.a

On the thurſdaye.

Then the aungell of the Lorde ſpake vnto Philip. Act.viij.e
Mary ſtode without at the ſepulcre weping. John.xx.b

On the frydaye.

For as muche as Chriſt hath once ſuffered. i.Pet.iij.c

Then the

Then the.xj.disciples wēt away into Galile. Mat.xxviij.d

On the saterdaye.

Wherfore laye a syde all maliciousnes and gyle. i.Pet.ij.a
The morow after the saboth daye/came Mary Joh.xx.a

¶On the.i.Sondaye after easter daye.

For all that is borne of God ouercōmeth the i.Joh.v.a
The same daye at nyght which was the morow Joh.xx.c

On the wensdaye.

If Christ be preached how that he rose from the i.Cor.xv.c
When Jesus was rysen the morow after the sa. Mar.xvj.c

On the frydaye.

Obeye them that haue the oversyght of you. Hebre.xiij.c
And they departed quickly from the sepulcre Mat.xxviij.c

¶On the.ij.Sondaye after easter daye.

Christ also suffered for vs leuyng vs an ensample i.Pet.ij.d
I am the good shepherd/ꝑ good shepherd geueth Joh.x.c

On the wensdaye.

For as muche as ye knowe how that ye were i.Petri.i.d
On the morow after the saboth erly in the mor. Lu.xxiiij.a

On the frydaye.

Lykewyse then as by the synne of one/cōdempna. Rom.v.d
Then came the disciples of John to him sayinge. Mat.ix.b

¶On the.iij.Sondaye after easter daye.

Derely beloued I beseche you as straungers and i.Pet.ij.c
After a whyle ye shall not se me/& agayne after Joh.xvj.d

On the wensdaye.

My lytell chyldren/these thinges wryte I vnto i.John.ij.a
There arose a question betwene Johns disciples John.iij.d

On the frydaye.

ye are all the chyldrē of lyght & the chyldren of i.Tes.v.a
I am come a lyght into the world/that who so. John.xij.g

¶On the.iiij.Sondaye after easter daye.

Euery good gyfte/and euery perfayt gyft. Jaco.i.c
But now go I my waye to him that sent me Joh.xvj.b

On the wensdaye.

Brethren haue not the fayth of oure lorde Jesus Jaco.ij.a
Holy father kepe in thyne owne name thē which Joh.xvij.b

On the frydaye.

ye se then how that of dedes a man is iustifyed. Jaco.ij.d
Deare chyldrē yet a lytell while am I with you. Joh.xiij.d
¶On the.v.sondaye in the crosdayes.
And se that ye be doars of these worde and not. Jaco.i.d
Uerely verely I saye vnto you/what so euer ye. Joh.xvj.e
On the mondaye.
Knowledge youre fautes one to another:and. Jaco.v.d
If any of you shuld haue a frend/and shuld go to. Luc.xj.b
On the teusdaye.
Elaie the.xix. Chapter. d
And Jesus sat ouer agaynst the treasury/and. Mar.xij.d
On the wensdaye.
And the multitude of them that beleued/were of. Actu.iiij.e
These wordes spake Jesus and lyfte vp his eyes. Joh.xvij.a
¶On the ascension daye.
In the former treatyse deare frende Theophilus. Actu.i.a
After that he appeared vnto the eleuen as they. mar.xvj.d
¶On the sonday after ascension daye.
Be ye therfore discrete/and sober/that ye maye. i.Pet.iiij.b
But when the comforter is come/whom I wyll. Joh.xv.d
On the witson euen.
It fortuned/whyll Apollo was at Corinthum. Actu.xix.a
If ye loue me kepe my commaundementes. Joh.xiiij.b
¶On the witsondaye.
When the fyftye daye was come they were all. Actu.ij.a
If a mā loue me & will kepe my sayinges/my fa. Joh.xiiij.c
On the mondaye.
And he cōmaunded vs to preache vnto the people. Actu.x.f
For God so loued the worlde/that he hath geuen. Joh.iij.c
On the teusdaye.
When the Apostles which were at Jerusalem. Actu.viij.c
Uerely verely I saye vnto you/he that entreth. Johh.x.a
On the wensdaye.
But Peter stepped forth with the eleuen/and lyfte. Actu.ij.c
No man can come to me except the father which. Joh.vj.e
On the thursdaye.
Then cam Philip into a cite of Samaria/& prea. Actu.viij.a
Then called he the.xii.to gether and gaue them. Luc.ix.a

On the

The Table.

On the frydaye.

ye men of Israel heare these wordes Jesus of Na. Act.ij.d
And it happened on a certayne day that he taught. Lu.v.c

On the saterdaye.

And the nexte saboth daye cam almost ꝑ whole cite. Act.xiij.k
And he roose vp and came oute of the synagoge. Lu.uj.k

¶ On the Trinite Sondaye.

After this I loked/& beholde a doze was open. Reue.iiij.a
There was a man of the pharises named Nicode. Joh.iij.a

¶ Corpus Christi daye.

That which I delyuered vnto you I receaued i.Cor.xj.c
For my flesshe is meate in dede/and my bloud. Joh.vj.k

¶ On the fyrst Sondaye after trinite sondaye.

For God is loue/in this appered ꝑ loue of God. i.Joh.iiij.b
There was a certayne ryche mā which was clo. Lu.xvj.d

On the wensdaye.

When we opened vnto you the power & cōmyng. ij.Pet.i.d
Thinke not that I am come to destroye the lawe. Mat.v.b

¶ On the.ij. Sondaye after trinite sondaye.

Maruayle not my brethrē though the world hate. i.Joh.iij.c
A certayne mā ordeyned a great supper/& bade. Lu.xuj.c

On the wensdaye.

This I saye therfore and testifye in the Lorde. Ephe.iiij.c
And whē he was come into the temple/the chefe. Mat.xxj.c

¶ On the.iij. Sondaye after trinite sondaye.

Submyt youre selues therfore vnder the mighty. i.Pet.v.b
Then resorted vnto him all the publicans & syn. Luc.xv.a

On the wensdaye.

Not withstandinge the Lorde assysted me/and. ij.Tim.iiij.c
Agre with thyne aduersary quickly/whiles. Mat.v.d

¶ On the.iij. Sondaye after trinite sondaye.

For I suppose that the afflictions of this lyfe. Rom.viij.d
Be ye therfore mercyfull as your father is mercy. Luc.vi.k

On the wensdaye.

And therby we are sure that knowe we him. i.John.ij.a
And his disciples axed of hym saying. Why then. Mat.xvij.b

¶ On the.v. Sondaye after trinite sondaye.

In conclusion be ye all of one mynde/one suffre. i.Pet.iij.b

It came the passe as the people preased vpon him Luce.v.a
On the wensdaye.
I exhorte therfore that aboue all thinges/prayers i.Tim.ij.a
It chaunsed on a certayne daye that he went into Lu.viij.d
¶On the.vj.Sondaye after trinite sondaye.
Remẽber ye not that all we which are baptysed Rom.vj.a
For I saye vnto you except youre righteousnes Mat.v.c
On the wensdaye.
I wrote not vnto you as though ye knewe not i.John.ij.d
And when he was come into the waye. Mat.v.c
¶On the.vij.Sondaye after trinite sondaye.
I will speake grossly because of the infirmitie Rom.vj.c
In those dayes when there was a very greate Mar.viij.a
On the wensdaye.
Ther is then no dampnacion to them which are Rom.viij.a
In that tyme went Jesus in the saboth dayes Mat.xij.a
¶On the.viij.Sondaye after trinite sondaye.
Therfore brethrẽ we are now detters/not to vs Rom.viij.c
Beware of false prophetes which come to you Mat.vij.c
On the wensdaye.
But God setteth out his loue that he hath to vs Rom.v.b
Master we saw one castinge out deuyls in thy na. Mar.ix.f
¶On the.ix.Sondaye after trinite sondaye.
That we shulde not lust after euyll thinges. i.Cor.x.b
Ther was a certayne rych mã which had a ste. Lu.xvj.a
On the wensdaye.
Remẽber ye not how that to whom so euer ye cõ. Rom.vj.c
He that is faythfull in that which is lesse Luk.xix.g
¶On the.x.Sondaye after trinite sondaye.
ye knowe that ye were gentyls & went youre i.Cor.xij.a
And whẽ he was come neare/he behold the cite. Lu.xix.a
On the wensdaye.
All flesshe is not one maner of flesshe/but ther is i.Cor.xv.e
Take hede to your selues lest youre hartes Luk.xxj.e
¶On the.xj.Sondaye after trinite sondaye.
Brethren as pertayning to the Gospell which i.Cor.xv.a
And he put forth this similitude to a certayne. Lu.xviij.b
On the wensdaye.

Ether re-

Ether remember ye not that youre bodyes i. Cor. vj. c
He put forth a similitude vnto them/signifying. Lu. xviij. a

¶ On the. xij. Sondaye after trinite sondaye.

Such trust haue we thorow Christ to God ward ij. Cor. iij. b
And he departed agayne frō the costes of Tyre. Mar. vij. d

On the wensdaye.

For we preache not oure selues/but Christ Je. ij. Cor. iiij. b
Then began he to vpbrayd the cyties in which. Mat. xj. c

¶ On the. xiij. Sondaye after trinite sondaye.

To Abraham & his seed were the promes made. Gala. iij. c
Happy are the eyes which se that ye se. Luc. x. d

On the wensdaye.

ye remember brethrē oure labour & trauayle. i. Tessa. ij. c
Then the Pharises went out & helde a councell. Mat. xij. b

¶ On the. xiiij. Sondaye after trinite sondaye.

I saye walke in the spyrete & fulfyll not the lustes. Gala. v. c
And it chaunsed as he went to Jerusalem. Luk. xvij. b

On the wensdaye.

Beare not a straūgers yoke with the vnbeleuers. ij. Cor. vj. c
One of the cōpany sayde vnto him/Master byd. Lu. xij. b

¶ On the. xv. Sondaye after trinite sondaye.

If we lyue in the spyrete/let vs walke in the spyrete. Gala. v. d
No man can serue two masters. For ether he. Mat. vj. e

On the wensdaye.

We knowe that the lawe is good/yf a mā vse it i. Tim. i. b
And it fortuned in one of those dayes/as he taught Luk. xx. a

¶ On the. xvj. Sondaye after trinite sondaye.

Wherfore I desyre that ye faynt not because Ephe. iij. c
And it fortuned after that/ ꝯ he went into a cite Luk. vij. b

On the wensdaye.

Beware lest any mā come & spoyle you thorow Coloss. ij. b
And he cam to Bethsayda & they brought a blynd Mar. viij. c

¶ On the. xvij. Sondaye after trinite sondaye.

I therfore which am in bondes for the lordes sake Ephe. iiij. a
And it chaūsed that he wēt into the house of one Luk. xiiij. a

On the wensdaye.

For yf by the synne of one/death raygned Roma. v. c
When they were come to Capernaum Mat. xvij. d

¶ On the

The Table.

¶ On the .xviij. Sondaye after trinite sondaye.

I thanke my God alwayes on youre behalfe. i. Corin. i. a
Whē the pharises had hearde how that he had Mat. xxij. d

On the frydaye.

I beseech you brethrē for our Lorde Jesus Chri. Rom. xv. d
Another parable he put forth vnto them saying Mat. xiij. e

¶ On the .xix. Sondaye after trinite sondaye.

And be ye renued in the spirete of your myndes Ephe. iiij. e
Then he entred into a shippe and passed ouer Mat. ix. a

On the wensdaye.

Therfore brethrē stande fast & kepe the ordinaū. ij. Tes. ij. d
Then sent Jesus the people awaye / and came Mat. xiij. e

¶ On the .xx. Sondaye after trinite sondaye.

Take hede therfore that ye walke circūspectly Ephe. v. c
The kyngdom of heauē is lyke vnto a certayne Mat. xxij. a

On the wensdaye.

Thou therfore my sone be stronge in the grace ij. Tim. ij. a
A certayne mā ordeyned a greate supper / & bade Lu. xiiij. a

¶ On the .xxj. Sondaye after trinite sondaye

Fynally my brethren be stronge in the Lorde. Ephe. vj. c
And there was a certayne ruler whose sone John. iiij. g

On the wensdaye.

Because we knowe brethrē beloued of God how i. Tes. i. b
And it fortuned in another saboth also / that he Luc. vj. b

¶ On the .xxij. Sondaye after trinite sondaye.

And I am sure certifyed of this / that he which Philip. i. a
Therfore is the kyngdom of heauen lykened. Mat. xviij. c

On the wensdaye.

ye and we knowe that what so euer the lawe. Rom. iij. c
Uerely I saye vnto you that amōge the chyldrē Mat. xj. c

¶ On the .xxiij. Sondaye after trinite sondaye.

Brethren be folowers of me / and loke on them. Philip. ij. d
Then wēt the pharises & toke counsell how they Mat. xxij. b

On the wensdaye.

For yf by the synne of one / death raygned by the Roma. v. c
And when they were come to Capernaum Mat. xvij. d

¶ On the .xxiiij. Sondaye after trinite sondaye.

For this cause we also / sence ỹ day we heard of it. Colos. i. b

Whyle he

Whyle he thus spake vnto them/ beholde ther cam. Mat.ix.c

On the wensdaye.

And I wolde not that ye shulde haue fellishippe i.Cor.x.e
A certayne had two sones/and came to the elder Mat.xxj.c

¶On the last Sondaye after trinite sondaye.

Hieremie the.xxiij.Chapter. b
Then Jesus lyfte vp his eyes & sawe a greate. John.vj.a

On the wensdaye in the embringe weke.

Amos the.ix.Chapter. b
And one of the companye answered and sayde. Mat.ix.c

On the frydaye.

Ozee the.xiiij.Chapter. a
And one of the pharises desyred him that he wold. Luc.vij.c

On the saterdaye.

For there was afore tabernacle made/wherin. Hebre.ix.a
He put forth this similitude. A certayne man. Luk.xiij.a

¶In the dedicacion of the churche.

And I John sawe that holy Jerusalem comie. Reue.xxj.a
And he entred in/ and went thorow Hierico. Luke.xix.a

Here endeth the Table of the Epistles and Gospels of the Sondaye.

There after folowe the Epistles and Gospels of the Saynctes.

¶On saynct Andrews daye.

For the belefe of the hart iustifyeth/ & to know. Roma.x.a
As Jesus walked by the sea of Galile/he sawe Mat.iiij.c

On saynct Nicolas daye.

Ecclesiastici the.xliij.Chapter. a
Lykewyse as a certayne man redy to take. Mat.xxv.b

On the concepcion of oure lady.

Ecclesiastici the.xxiiij.Chapter. c
This is the boke of the generacion of Jesus Mat.i.a

On S. Thomas the Apostle daye.

Now therfore ye are no more straungers & fore. Ephe.ij.d
Thomas one of the twelue called Didimus. John.xx.d

In the

In the conuersion of S. Paul.

Saul yet bzethynge out threatenynges & slaugh. Actu. ix. a
Then answered Peter & sayde to him: Beholde. Mat. xix. d

On caldelmas daye.

Malachie the. iij. Chapter. a
And when the tyme of their purificacion. Luce. ij. d

On S. Matthias the Apostle daye.

And in those dayes Peter stode vp in the myddes. Actu. i. c
At that tyme Jesus answered & sayde / I prayse Mat. xj. d

The gretynge of oure ladye.

Esaie the. vij. Chapter. b
And in the. vj. moneth the aungel Gabziel was sent Luce. i. c

On sayncte Geozges daye.

My bzethrē / count it exceedinge ioye when ye faule. Jaco. i. a
I am the true vyne / & my fatheir is an husbād mā. Jo. xv. a

On S. Marke the Euangelist daye.

Unto euery one of you is geuen grace accozdyng. Ephe. iiij. b
I am the true vyne / & my father is an husband mā. Joh. xv. a

On sayncte Philip and James daye.

Sapientie the. v. Chapter. a
And he sayde vnto his disciples: let not your har. Jo. xiiij. a

The fyndynge of the crosse.

I haue trust to warde you in the lozde that ye will. Gala v. b
Ther was a man of the Pharises named Nico. John. iij. a

On the natiuite of S. John Baptist daye.

Esaie the. xlix. Chapter. a
Elizabeths tyme was come that she shuld be delyue. Luce. i. f

On sayncte Peter and Pauls daye.

In that tyme Herode the kynge stretched fozth. Actu. xij. a
When Jesus came into the costes of the cytie. Mat. xvj. c

In the cōmemozacion of S. Paul.

I certifye you bzethren that the Gospell which Gala. i. c
Then answered Peter & sayde to him: Behold mat. xix d

On the visitacion of oure ladye.

Canticozum the. ij. Chapter. a
And Mary arose in those dayes and went into. Luke. i. d

On sayncte Mary magdalen daye.

Prouerbiozum the. xxxi. Chapter. b

And one

And one of the pharises desyred him that he wold Lu.vij.e

On S. James the Apostle daye.

Now therfore ye are no more straungers & fore. Ephe.ij.d
Then came to him the mother of zebedes chyldre. Mat.xx.c

Petri ad vincula.

And as he cõsydered ỹ thinge he came to ỹ houlle. Actu.xij.c
When Jesus came into the costes of the cyte. Mat.xvj.c

On the transfiguracion of oure Lorde.

For we folowed not deceauable fables when we. ij.Pet.i.d
And after .vj. daye Jesus toke Peter & James. Mat.xvij.a

On the name of Jesu.

Then Peter full of the holy goost/sayde vnto thẽ Actu.iiij.b
While he thus thought/beholde the aungel of the. Mat.i.c

On saynct Laurens daye.

This yet remember how that he whiche soweth. ij.Cor.ix.b
Verely verely I saye vnto you/except the wheate. Joh.xij.d

On the assumpcion of oure lady.

Ecclesiastici the.xxiiij. Chapter. b
It fortuned as he went that he entred into a cer. Luke.x.d

On saynct Barthlemews daye.

Now therfore ye are no more straungers & fore. Ephe.ij.d
And there was a stryfe amonge them which. Luc.xxij.c

On the natiuite of oure lady.

Ecclesiastici the.xxiiij. Chapter. c
This is the boke of the generacion of Jesus. Mat.i.a

On the exaltacion of the crosse.

I haue trust towarde you in the Lorde/that ye. Gala.v.b
Now is the iudgement of this worlde/now shall. John.xij.e

On S. Matthew the Apostle daye.

Ezechiel the.i. Chapter. c
And as Jesus passed forth from thence/he sawe. Mat.ix.b

On S. Michaels daye.

And he sent & shewed by his aũgel vnto his seruaũt. Reue.i.a
The same tyme the disciples came vnto Jesus. mat.xviij.a

On S. Luke the Euangelistes daye.

Ezechiel the.i. Chapter. c
After these thinges the Lorde apoynted other se. Luke.x.a

On S. Simon and Judas daye.

For we

The Table.

For we knowe well that all thinges worke. Rom. viij. e
This cōmaunde I you/ that ye loue together. Joh. xv. c

On the alle halowes daye.

And I sawe another aungell ascendinge frō the ry. Reue. vij. a
When he sawe the people/ he went vp into a. Mat. v. a

On the alle soules daye.

I wolde not brethren haue you ignorant. i. Tes. iiij. c
Then sayde Martha vnto Jesus/ Lorde yf thou Joh. xj. c

On saynct Martyns daye.

Ecclesiastici the. xlviij. Chapter.
For lykewyse a certayne man. Mat. xxv. b

On saynct Katheryns daye.

Ecclesiastici the. li. Chapter. b
Agayne the kyngdom of heauen is lyke vnto. Mat. xiij. f

¶ The ende of this Table.

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